

# A WORLD OF WONDERS:

OR

## AN INTRODUCTION TO A Treatise touching the Conformitie of ancient and moderne wonders:

OR  
A Preparatiue Treatise to the Apologie  
for HERODOTVS.

*The Argument whereof is taken from the Apologie for  
HERODOTVS written in Latine by HENRIE STE-  
PHAN, and continued here by the Author himselfe.*

*Translated out of the best corrected French copies  
Plutarch, in Sympos.  
O' Grotius in his De origine et natura rerum et causulis.*



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INCHES

*Non iuuat assidue libros tractare seueros,  
Bartole sue tuos, sue Galene tuos.  
Sed libet ad dulces etiam descendere lusus,  
Atque animum doctis exhibitare sociis.*

*Omne tulit punctum qui miscuit utile dulci.*

TO THE RIGHT  
HONORABLE LORDS,  
WILLIAM Earle of PEMBROKE:  
PHILIP Earle of MONTGOMERIE:  
*Patrons of learning: patterns of Honor.*

**R**OUGHT noble Lords: *Latium tellest vs,* that in old time there were but seuen wifes men to be found in the world: but now it seemes there are hardly seuen ignorant. For a man can haue sooner set a faire marke, but euerie bungler will out with his bolt (as though he could *cornicem oculos configere*) and like a Roman Censor will giue his censure, though (often) no more to the purpose then *Magnificas* for *Matins*, as ijis in the French prouerb. Y<sup>e</sup> we are now fallen into that critall age, wherin Censores liberorum are become *Censores librorum; Lectores, Litteratores;* and euery mans works and writings (both prime inuintions, and second hand-translations) are arraigned at the tribunall of each pedantical *Artifaces* vnderstanding. For if a man follow the point orderly and well, he is curiuous if he digresse neuer so little, be it sruolous; if the style be elaborate, if it smellethe of the socket: if somewhat neglected and incult, it is good for nothing, but to be paper for his pocket. If the worke swell with quotations and carie a large portent, it is nothing but a rhapsodie. If it be naked, without all allegations, its plaine Dunstable, and ameere copperie. If the author write in praise of any, they finde him a flat, xerer: if of none, for a maligner. Our ancestors called H<sup>e</sup> R<sup>e</sup> A<sup>d</sup> O<sup>t</sup> Y<sup>e</sup> *Patrem Historiarum* these censorious Sitys, *Satyrum Fabularum*. They thought him worthy to be read at the games of Olympia: these men made him but as a Canterbury tale, to hold children from play, and als folkes

## T H E E P I S T L E

from the chimney corner. Notwithstanding, if the Readers were onely censorious, the matter were the leſſe; but they are also humorous: For mens faces are not more differing then their fancies and affections. ZENO hath ſtill two ſorts of ſchollers in every ſchoole, *gnosytes* and *logoiſtes*; ſome affecting nothing but *ſubiectam ſententiam*, ſoliditie of matter: others respecting nothing but *ſubiectam ſententiam*, quaintneſſe in regard of the manner. The former being (like vnto C A T O) *beliores librorum* (men of ſteele stomachs) can digest any diſcourse (though neuer ſo course) that comes to hand. The later (like our daintie dames) can away with nothing, except they haue finer bread then can be made of wheat. Some are like S O C R A T E S, whom nothing can please but Ethicks, ſome diſcourse of morall Philoſophic. Others (like E P I C U R I S) can reliſh nothing but Physicks, ſome ſubtill diſputation of natural Philoſophic. Some take pleaſure in nothing, except it be full of plainneſſe and perſpicuitie. Others (of a more refined and ſublime temper) can fauour nothing but that which exceeds the vulgar capacitie. Some with P L V T A R C H cannot fauice A R I S T O T L E S Metaphyſicks. Others with C A P E L L A & P O L L I O find Solœcismes in T V L Y, and I know not what Patauinitie in L I V I E. So that it may be truly ſaid, *y s rerum omnium, ſic literarum quoque in-temperantia laboramus*: As we are ſickē of a ſurſet of all other things, ſo of learning alſo. Therfore conſidering there are ſo many thecues lying in the way, and ſo many pirats in this our paper-ſea (as wel ſea-dogs as land critickes) it cannot be that any mans writings ſhould ſafely traualle into any country without ſafe conduct, nor arriue at any coaſt without a conuooy.

Vouchſafe therefore (Right honourable Lords, and by right moft worthy to be honoured, because deſerts haue made you truly honourable) to giue your paſte to this Apologie, now that it is to paſſe the file of ſo many and ſo diuerſe iudgements: and to let the Sunne of your fauourable aspects giue thine to this new world: the Author whereof being a man ſo well knowne to the learned, and ſo deare to your renowned Vnkle (that worthy Knight of famous memory Sir PHILIP SIDNEY) canoſt be vnuſknowne nor vnuwelcom to your Lordships. Of whom albeit I canoſt ſay as N A Z I A N Z E N doth of B A S I L, that there is no more comparison betweene him and his fellowes, then betweene the pillars in the Church and their shadows: Yet thus much I hope I may ſpeake without offence, that as he was a man of the rareſt ſkill in the Greekke tongue; ſo of the fineſt conceit in plea-

## D E D I C A T O R I E.

ſant diſcourse that euer this age affoorded. I appeale no further then to this Apologie, wherein (to parallele thoſe histories in H E R O D O T I S, which ſeeme to ſome ſo incrediblē, and ſo to ſtop the mouches of thoſe Didymifts, who will beleue nothing except their ſenesſe ſay Amen) he hath ſo artificially couched diuers Centuries of our ſtrangleſt moderne histories (as an abridgement of the wonders of former Ages) and that with ſuch festiuitic, varietie, breuitie and perſpicuitie, as the like (I perſwade my ſelfe) is not to be found in the French, and I dare boldly ſay was neuer in the English tongue before. Here your Lordships ſhall ſee the tuſticite of former times, and the falhions of forraин countries: as alſo the cheating cunnificatcher, the quackſaluing mountebanke, the kind cuckold, the rigging hufwife, the mercileſe murtherer, the griping vfurter, the lawleſle Lawyer, the ignorant, couetous, and fantasticall Phyſitian, &c. ſo liuely deſcribed & laid forth in their colours, as if A P E L L E had bene here with his penfull. But eſpecially (as a garland to all the reſt) the gluttonie, lecherie, crueltie, felonie, blaſphemie, ſtupiditie, and the like cardinall vertues of our good Catholicks of the Romiſh Hierarchie: and that (how euer they beare it out with a Romane resolution, in arrogating to themſelues the glorious name of Catholick, and branding their oppoſites with the odious name of Hereticks, as certaine Heathen in old time called themſelues Deiſt, and all men elſe Atheiſt, and the Turke at this day, who wil needs be the true Maſiſtan, and all the world beſides Pagan;) that (I ſay) their Catholick religion is nothing but catholick corrup- tion, and Catholicke Papists, catholicke heretickes.

Seeing therefore (moft noble and my moft honoured Lords) the qualities of the mind (as Philoſophy teacheth) do commonly run on a blood, (as in Rome the *Lelij* were wiſe, the *Publique* curteous, the *Pisces* frugall, the *Meſſalli* religious, &c.) I am in good hope that as your honourable Vnkle highly eſteemed the Author of this Apologie in regard of his excellent parts, and incomparabele knowledge in the Greekke tongue, and kindly enterteined him in his traualle, and that at ſundrie times; as firſt at Heidelberg, after that at Strauborghi, and laſt of all at Vienna in Antria: and curteouſly accepted the two books which he dedicated vnto him, the one coming out of his preſſe, the other onely from his pen: ſo you (who forerunne all as farre in curteſie as in pedigree) will as kindly entertaine this his poore Orphane newly come into a ſtrange country, and hauiing lateſt learned the language of the place. And were it butonely that your renowned Vnkle (I can

## THE EPISTLE

neuer name him too often whom I can neuer sufficiently honor) and your honourable Mother (the vertuous Ladie, and thrise renowned Countesse of Pembroke) haue trauailed in this kind, in translating some of the workes of that Phœnix of France, the Lord *du Plessis*, into our English tongue; I perswade my selfe, it would not be vngratefull to your Lordships: especially being dedicated by him who hath dedicated and deuoted himselfe, to employ his pen and paines, and what seruice he can else perfarme for the honour of your house. In confidence therefore of your accustomed clemencie, as the Author dedicated his *VVORLD OF VVORDS* (I meane his treasury of the Greek tongue) to the greatest Princes of Europe; that vnder their names it might passe with greater applause to their Vniuersities: So I do here humbly command this his *VVORLD OF VVONDERS* (a work of farre lesse volume, but no lesse value) to your honorable protection, that vnder your patronage it may passe to the vniuerse of our Britiſh natiō. And verily among those many radiant Diamonds which do so beautifie his Highnesse Crowne & Diademe, I could see none more resplendent, and consequently fitter to be placed in the Frontispice of this worke (like two great lights to shine in the heauen of this new world) then your two Lordships. For who more fit to patronage so concocited a worke, then they who for their sufficiencie are best able to iudge of conceits? and by their excellent discourse (as it is said of *ASHER*) to affoord pleasures for a King? And to whom should students haue recourse, but to those who are *amici studiorum & studiosorum*, both louers of learning and of learned men? (whose recompence in this barren Age, were it not for such bountiful benefactors, would be but small; their bed might be vpon the straw at the signe of the Star, and they get nothing but their labour for their paines.) And if it be a true saying, *Temples are to be dedicated to the Gods, and booke to good men; to whō may I better dedicate this Apologie, then to your good Lordships, in whom those eminent parts and almost heroicall vertues of your dearest Vnkle (whose vntimely death hath bene so infinitely regretted) are now (as out of the ashes of the *Phœnix*) quickned and revivied again? and in whom the blossoms of many rare vertues putting forth so timely in this Aprill of your age, do promise more then ordinary fruite of great good in time to come?*

But lest I should seeme to guild gold: and for that you are not wont to feed vpon the wind of mens words; I cease to be further troublesome: though neuer ceasing in my best wishes and desires to pray

De veritate.  
Cuncta relig.  
by Sir Philip  
Sidney.  
In discouſe  
of life & death  
by the Countesse  
of Pembroke.

Gen 49:30.

## DEDICATORIE.

pray to the highest Maiestie, that great God of heauen and earth (who is great without quantitie, good without qualitie, infinite and out place, eternall without time;) whose prouidence reacheth from the Center to the Circumference; from the illiſt Scynip, to the highest Seraphin,) to blesse your Lordships with health of body, peace of conscience, increase of honour, and length of daies: that his most excellent Maiestie may long enioy such haſtfull A C H A T E S E S, and learning ſuch bountiſtfull M E C A N A T E S: and that in the end of mortalitie (after the revolution of many happy years) you may attaine to that happineſſe that neuer

ſhall haue end;

Your Lordships

most bumbly devoted

in all dutie and ſervice,

R. C.



TO THE READER.

nocent, if such sense separating might passe for proof? They are therefore to know, that the greatest flickelers are not alway the greatest strikers, nor the loudest barkers the foreſt biters; We haue too long to be ſcared with ſuch bugs. And I doubt not, but (for all these crackes and bramadoes) they will take counſel of their pillow, and (perhaps) ſroke their beards five times (as the Doctors of Sorbonne that diſputed with Erasmus did, ere they could bring out one wifē word) before they will diſpone it. For had it bin ſo eafe a pil to haue bene swallowed, we ſhould haue heard of them long ere this, conſidering they haue had it lying by them full ſorte yeares and more. But this is the matter: If Stephen or any other orthodoxe writer ſrip never ſo little, and miſtake but the leaſt circumſtance, they cry out by and by that they do nothing but belie them, that they miſreport their aſſions, and fulſilfe their poſitions, &c. Wherein they deale like certaine thieues, who robbing a true man, and finding more money aboue him then he would be knowne of, cried out of the faſhion of the world, that there was no truſt to be found among men. They

may do well to looke a little nearer home; where Wallingham (one of their owne writers) will tell them that Friars in the raigne of King Richard the second, were so famous (or rather infamous) for other things, that it was held as good an argument to say, that

Hic est Frater, ergo mendax: **He is a Fryer, ergo a lyer:** as, Hoc est album, ergo a <sup>a</sup> Zigaben. in coloratū. This is white thereforee coloured. And the like. Saracen.

colorati: This white, therefore coloured. And that they have not yet lost the whet-  
stone, nor left their old wont, may appear by those infinite lend lies which they have pub-  
lished in their Legends, Festivals, Breuiaries, Specula Histor, Virg Parvus, House-

*leave (I had almost said a lie) without a lie. To give a taste of some few: What more common in their writings than such fables as these? That <sup>b</sup>Saint Denis the Arecontagite*

*Alcor Frac.*  
1.1. pag. 144.  
& Sedul Apol.

and mad him cry most pitifully. That Saint Bernac turned oake leaues into loaues, viz.  
by changing one letter, stones into fishes, water into wine : and that he sailed oner the sea  
aduersi. Alcor.  
li. 3, c. 28. g. 11.  
v. 1. cap. 5.

upon a stone; as an hundred and fiftie of Ioseph of Arimath. company did upon his sons shirt, and Frier Herueus upo his mantle. That b Saint Nicholas while he lay in his cradle, he drde dene and Euidnes an alred donat him. first he was b  
g ringd  
des. Nicolofol.  
61. col. 3.  
b Iacob de

**Christopher** pitched his stafe in the ground, and forthwith it budded and brought forth leaves: at the sight whereof eight thousand Pagans became Christians.

*That Bishop Trian having killed his cow and his calfe to entertaine Saint Patricke and his companie, the next morning both of them were scene feeding in the meadow. That a* Angl. fol. 161.  
col. 4.  
k Lomb. hist.

*sheepe being stolen, and not restored to the owner as Saint Patticke had commaunded, he caused it to bleate in the belly of him that had eaten it. That Saint Brictius being but a boy, saw the Devil behind the Glebe, raising the willow-branches.*

*and so he did. But when he was writing, he misbehaved the people in a piece of parchment; and that when he wanted parchment to write on, he pulled it so hard with his teeth, that the parchment rent, and he knocked his head against the wall.* And then he

Saint Martin conjured him so, that he caused him to blot out what he had written. That when the King's daughter of Silena cast her girdle about the Dragon's neck (as Saint tag, in vita

George had commaunded her,) he followed her vp and downe like a gentle dogge. *T hat*  
*S. George being cast into a copperfull of boiling lead, by making the signe of the croesse* *o Legen nou*  
Georg. lit. A.  
In Ibid. lit. B.

as if he were herein, as if he had bin in a bath. I bar-Saint Goodrick (that good Nor-  
folke Saint) ten years before his death saw clearly what euer was done within ten miles  
of him round about: and that he often saw what euer was done in all the world. Then  
P. Legen.aur.  
col. 3.  
f. 2. Dunc.

Saint Dominicks booke being fallen into the riuere, and lyng there three dayes, were  
found by a fisherman, and taken up as dry as a feather. That Saint Romuald delivered  
a Capponio Romualdo.

*high*

# THE TRANSLATOR

To the Reader.

**L**IBRARY OF THE UNIVERSITY OF TORONTO  
Here offer to thy view and censure (gentle Reader) the Translation of  
Stephens Apologie, written to defence of Herodotus his (strongly con-  
cavt, but fally fupposed fabtious) History: which I present unto thee  
under the name of A World of Wonders. When I call it a World of  
Wonders, thinke not that I go about to gull thee with an appallourde  
some counterfart worke, having onely a gloriouſ title, and performing nothing leſſe  
then that which the title doth preſume and preſent, like Lucians Vera historia; or our  
pedling pamphlets, which haue plus fali quam fumpſis. More conceit then cost,  
coſting the world with copper for gold, with glaſſe for pearle, and ſeaming for ſubſtance.  
And when I ſay Stephens Apologie, imagine not that thou haſt either Paphnutius  
his æra in hand, or Goulears Admiranda, or Wolfius his Memorabilia, or Torque-  
meda's Manducatione of miracles; or any ſuch rhapsodie of an indiged history, whose  
authors are at certeignyng Almanacks of the laſt yere: but a learned, pitthy, and  
pleasant Apologie, whose title doth neither bely the text, nor the text shame the title.  
For as it is called A World of Wonders: ſo it containeth a world of matter, and that  
beyond all maruel. So that if Poets do rightliſt call Idic Thaumantis filii, the rain-bow,  
the daughter of wonder, we may well call this Apologie A World of wonders, confide-  
ring the nine-bow hath not halfe the varieties of colours, that this Apologie of strange  
and pleasant histories. And though a wonder last but nine daies, as the common ſaying is;  
yet a World of wonders will laſt to all posteritie. And verily, if we may conjecture of future  
events by former presidents, I fee not but that it will remaine (more durable then the ſe-  
uen wonders of the world) even to many generations: ſith it hath already paſſed the preſe-  
(if I haue counted right) we haue fourteene times within theſe ſorrie yeareſ. And now  
the Mart (if the Catalogue deceiue vs not) we are to receive a new impreflion. So that if  
it haue but halfe that kind entertainment here, that it hath had, and ſtil hath, in iſe owne  
country, the Princeſ will be no loſer by the bargaine.

But it is not my purpose (gentle Reader) to detain thee with impertinent discourse about tearmes and titles, nor yet to abuse thy patience with a second Apologie for Herodotus, (for that were but to deſtroy the time, and to write Iliada post Homerum, conſidering it hath beene ſufficiently performed by Manutius, Camerarius, and this our Author.) Howbeit ſomething of neceſſity muſt be ſpoken in way of Apologie for this Apologie, to clear it of those many imputations and aperfions that are cast upon it; as well upon the matter of the book, as the manner of writing; the truth of the history, the modeſty of the historian. And first to begin with crimen fulſi: Our good Catholicks abroad and corner-creepers at home, ſick not to cast out ſuch ſpeeches as theſe; That it is an eaſie matter to make the rule run which way þal pleafe the teller; that as under the faireſt face lieth the foneliſt heart, ſo (ofte) in the smoothſt tale the malitiell truþ. In a word, that St. Iphens Apologie is nothing but a rhapsodie of fables of Friers, deuided of his singers, and therefore the Translator had need to looke to his proothes. But what writer ſhould be innocent,

high points of diuinite, as soone as he was borne; and presently after hee was baptiz'd made a learned Sermon. That Saint Christina spake when her tongue was cut out. That  
 a Tomb hyst.  
 de S. Chiristina  
 lib. b. fol. de S.  
 Margareta  
 hyst.  
 c. Engl. Feliu.  
 in die Corp.  
 Christi. fol. 55  
 col. 3. 4.

<sup>b</sup> Saint Margaret being swallowed by a Dragon, had no sooner made the signe of the  
 cr. sc., but the Dragon burst asunder, and out she came as sound as a trout. That Syre  
 Ambright Earle of Venice (or of Utopia, whether you will) desirous to receue the Sa-  
 crament, and being not able to take it by reason of continual casting, layd it on his side,  
 vpon the place next his heart, saying, Lord thou knowest that I loue thee with all my heart,  
 I would faine receive thee with my mouth if I durst; but because I may not, I lay thee on  
 the place that is next my heart: and having so said, his side opened, and when the host  
 was gone in, it closed againe. That <sup>d</sup> Beda's boy (whold him up and downe to preach be-  
 cause he was blind) being disposed to play the knawe with him, brought him into a valley  
 full of great stones, telling him that there were many there assembled to heare him; and  
 that when he had made his sermon, and concluded with per omnia secula faculorum,  
 the stones answered aloud, Amen venerabilis Pater, which was one speciall reason why  
 he was ever after called Venerable Bede. That when <sup>e</sup> Thomas Becket (who never  
 dranke any thing but water) sate at table with Pope Alexander, and that his Holiness  
 would needs tast of his cup, lest his abstemiousnesse shoulde be knowne, God turned the  
 water into wine: so that the Pope found nothing but wine in the cup. But when Becket  
 pledged him, it was turned into water againe. For it were halfe hercufe to shinke (not-  
 withstanding the Pope found it to be wine) that Thomas dranke any thing but water.  
 With these and infinite the like fables (which a man would shinke shoulde come rather  
 from the wise men of Gotham, of the posteritie of them that drowned the Eele, than  
 from any in their right wits) do their pulpits dayly sound, and their writings swell a-  
 gaine. And therefore if you do not beleue them, take heede you be not burnt for an he-  
 reticke.

Now it would be tedious to give but a light touch to those manifold fables which they  
 haue brocht of their lying Saints, as of Saint Christopher, Saint George, Saint Ca-  
 therine, which never saw the light, nor euer had being fane onely in picture and imagi-  
 nation. And which they shame not to tell us in their lying Traditions, as namely of the  
 bodily assumption of the virgin Mary into heauen, &c. In their lying reuelations, as of the  
 deliverance of Trajan sole out of hell, &c. And which they dayly brocht in their lying  
 reports, as that Ignatius Loiola was rapt vp into heauen, and saw the holy Trinitie in  
 g. Turtilib. 1. cap. 16.  
 bl. 1. cap. 17. Et  
 Ribaib. 1. c. 7. Catec.  
 bl. 1. cap. 17.  
 g. Turtilib. 1. cap. 16.  
 bl. 1. cap. 17. Catec.  
 lib. 1. cap. 17.  
 i. lib. 1. cap. 17.  
 k. Marin. Al-  
 uentib. 1. c. 7.

that he saw the  
 deliverance of Trajan sole out of hell, &c. And which they dayly brocht in their lying  
 reports, as that Ignatius Loiola was rapt vp into heauen, and saw the holy Trinitie in  
 three persons and one essence: and that God shewed him the patterne which he layd before  
 him when he made the world. And halfe in their lying letters, of the miracles done by  
 the holy Fathers of their societie in the West Indies: as that a burning taper of a cubit  
 length being set before Xauiers tombe, burnt above threeweekes day and night, without  
 waſſing. That a man (who never saw further then the length of his nose) opening Xauier's  
 tombe, and rubbing his eyes with his hands, recovered his sight. That a peice of his  
 whip and girdle cured all sorts of diseases: and a thousand such like: which our holy Mo-  
 ther called <sup>f</sup> Pias frauelles, godly cosinages: and the milke which Saint Paul gave the  
 Corinthians to drinke, being unable to digest stronger meate, as a Frier at Gaunt was  
 wont to say. And no marvel they shoulde send vs ouer so many Legends (or rather legions)  
 of lies, and such a fardle of fooleries out of forraigne countries, when they are not ashamed  
 to feed vs at home with as fine fables: and that not onely in print, but also in picture; as  
 namely, that some for the Catholick cause haue bin here in England put into Beares skins  
 and baited with masties. That <sup>g</sup> others haue had bootes full of boylng grease pulled on  
 their legs. And that others haue bin shod with hot iron shooes, &c. That <sup>h</sup> Luther was be-  
 gotten by an Incubus, and strangled by the diuel. That <sup>i</sup> Calvin was a figmatique, and ba-  
 nished for a Sodomite. That <sup>j</sup> Buccr renounced Christian religion as his death, and died  
 a lew.

a lew. That <sup>k</sup> Beza reconciled himselfe to the Church of Rome, and died a Catholike. That <sup>l</sup> he lowell after his challenge at Pauls Croſſe, being requested by a Catholike to ſleep  
 his opinions out of the Fathers, ſhould anſwer, that he ſpake not as he thought, but at fa-  
 ciendom populum; as they ſay. That <sup>m</sup> Doctor Sandis Archishop of Yorke ſhould entice  
 his hofesse to unlawfull luſt: when as the world knew he w. was brought to his bed, vs Lais  
 the famous trumpet w. to Xenociates. That <sup>n</sup> Queene Elizabeth had a blacke beard.  
 That when <sup>o</sup> Campion was drawneto the place of execution, the water in Thames flood  
 ſtill. That <sup>p</sup> a Preacher in London ſpeaking againſt the holy virgin Hallensis, was ſud-  
 denly twicke ouſt of the pulpit, and curſed away by the diuel. That ſee examples I haue  
 here alleaged out of their old Legēns, and late worthy writers, as Cochlaeus, Staphy-  
 lus, Bolſec, Surius, Coſter, Puteanus, and ſuch like, the Popes parafites: partly to ſhow  
 their diſſidence in defence of a bad cauſe: that is, ſoule gameſteſs when they cannot make  
 their part good by faire play, begin to quarrel with their fellowes, or to cog wiſh a drie:  
 ſo they, not able to maintaine their Catholick cauſe by plaine dealing, are driven to defend  
 it with a ſtrike of a false ſinger: namely with one of thē three figures of Roman Reſto-  
 rike (to which they are ſo much beholding,) Auxilia, in aduancing their fauourites:  
 Meiosis, in debaſing their oppoſites: and Pseudologia, which in Latin is term'd men-  
 daciūm; we Englishmen call it a lie. Partly to ſhow that they haue ſmall reaſon to lay lies  
 in other men diſhē, ſeeing all the packe of them, from the prouideſt Pope, to the pooreſt  
 hedge-priest, are but a lyng generation. For as lyng wonders are his parts (as the Apolle 2. Thess. 1. 9.  
 ſaith:) ſo wonderne lies are theirs, as the former examples do ſufficiently declare. And  
 laſtly, to let the Reader ſee what a ſpiriſt of giddenesſe, what ſtrong deliſtions, what efficacy  
 of error, God in his iuft judgement ſends upon them to beleue lies, becauſe they receive not  
 the loue of the truth. We were in good hope they would at the laſt haue bene abhaſed of  
 these Legendary lies, when as their owne writers began to diſpelle them. For Petrus de  
 Aliaco exclaſhēd againſt them in his booke de Reformatione Ecclesiæ. And it is  
 one of the hundred grievances which the Germans coplainted of, that their Friers fed the  
 people wiſh fables, and told them nothing but tales out of the pulpit. And Vitus writing  
 of the Lombardica historia, ſaith, that it is not fit to be read by any Christian, and that  
 he cannoſt imagine why it ſhould be called the Golden Legend, conſidering it was writ-  
 ten by a man ferre oris, plumbei cordis. And Briftow himſelfe relects certayne of their <sup>q</sup> Motiuſ.  
 miracles, which (ſaith he) we reade in know not what Legenda auræ. And as for that  
 execrable booke of Conformities, written by Bartlemew de Pilis (for that of Iohannes  
 Capella one of Saint Francis his ſchollers, and that other of Ieronim Biuechius, are  
 not altogether ſonorotous) even the Friers themſelues after the light of the Goffel began  
 to diſpelle the darkneſſe of Popery, were ſo abhamed of it, that they called it in again, and la-  
 boured to ſuppreſſe it by buying vp all the copies they could hearc of: that the world might  
 neuer (for shame) know, how haſtily they had abuſed our forefathers. But beholde the  
 malice of the diuel, who of late is growne farre more impudent, as he who knowing his time  
 to be but ſhort, meaneſ to uſe it to the full proſe. For that which our good Catholicks in  
 former ages were abhamed once to heare of: his ſimpes at this day ſtricke not to defend. For  
 now if a man do but once call the counterfaſt history of Saint George, Saint Christo-  
 pher, or Saint Catherine into queſtion, he ſhall ſtraight with Virgerius be ſuſpended by  
 hercufe, and expelleſ their ſocietie. And it is no longer ſince then the other Mart, that we  
 received an Apologie in defence of this worthy work of Conformities, written by one  
 Henrie Sedulius a Minotrie Frier, againſt the Alcoran of the Francifcan, yet ſo per-  
 formed, as that it doth not onely call his modeſty, but his wife also into queſtion. There-  
 fore ſeeing they are not abhamed to thrall upon us ſuch rotten marſts, and to rake up ſuch  
 rufly ſuſſe out of the dead diuſt and darkneſſe, where a time and ſhamē haue ſuffered them  
 a Dift. ex  
 ſacra. cap. 30.  
 l. Dift. ex  
 ſacra. cap. 30.  
 Camp Aqui-  
 pon. &c.  
 ſelui. Belg.  
 pro conc. Ex  
 fam. iure.  
 Lond. preſer.  
 g. Cap. de ref.  
 Prelat. Faſcie.  
 ret. expedit.  
 fol. 2. 6.  
 h. Cratam. ar.  
 l. De caſtor.  
 rup. archib. a.  
 mir. 5.  
 Bux. Act.  
 Ron. Donif.  
 lib. 2. in Mar-  
 cello 2.

## THE EPISTLE

to rest. Necessary it is we shoule ~~overcomel~~, cast some of their slab in their faces againe, and infur sooles according to their follies; that so they may haue a qui pro quo, & Rowland for an Oliver; at leastwise, oyle for their vineger.

But lest they shoule say (as their manner is) that our loading of them with lies, doth nothing lessen the scardle of our owne faults and fables; and that to make long inquietnes (how truly facer) against the old Legends, doth make little for iustifying of this Apologie (though truly facer) against the old Legends, doth make little for iustifying of this Apologie.

Readie the 8<sup>e</sup>. I wold haue them to know that there is no one history in the whole Apologie (excepting those which the Author had by credible information, or his owne private obseruation, which are but very few, and wherein there is no indifferent man (I thinke) but will rather credit him, protesling to deliuere nothing but the plaine truthe, then the Popes pretences (who are bound to a lying occupation) which may not be proued by good authoritie; and most what out of their owne writers: as namely out of Boccace, Petrarch, Pontanus, Fulgoius, Poggius, Menard, Bentio, and the like: especially out of the Queenne of Xanarres Heptameron, which she wrot in imitation of Boccace his Decameron. A booke which (besides that it was penned by one of their owne profession, for Lady Margaret author thereof, was the Duke of Angoulesmes daughter, sister to King Francis the first, aunt to King Henrie the second, and grandmother to King Henrie the fourth that now reigneth) is authorized by King Henrie the second, with a large priuilege: and highly commended by your deuout Papists: and was so generally applauded at the Court in the regaine of King Francis the first, that such as spake against it were severely punished. Witnesse Frier Toffan, Warden of the Franciscans Couent at Vlxdonum, who for preaching against her, and saying that she was a Lutheran, and that she deserved to be hewed in a stake, and cast into the riuere (for that she had discovered the knaveryes of his fellow-Friers,) was banished France by the King, and sent to be a gally slave in the Mediterranean sea, for the space of two yeares. Now against that which Stephen hath here deline red touching the leudnesse of their lynes, I hope they will not greatly except. For though

<sup>\*Epist. Dedic.</sup> <sup>Prixt. Ayal.</sup> <sup>adver. Alcor.</sup> <sup>Francice.</sup> our new Apologie<sup>\*</sup> Sedulius (the great Proctour for the Franciscans) sticke not to say, that there is no more comparison betwenee their Friers and vs in regard of holinesse of life, then betwenee light and darknesse, Christ and Belial: yet if the matter once come to curiositie fanning, it will be found that they haue no such cause to insulte over their neighbours, they being such a viperous brood, whose venome lies not onely in their tongues, but also in their tailes, that is to say, as well in their lead lives, as in their diuellish doctrine: and that if the life of our Ministers be compared with that of their Friers, it will be found to exceed theirs as farre as Yorke doth soule Sutton, to vse a Northerne phrase. And that if holiness of life be a true note of the Church, ours will be found Apostolical, theirs Apostatical. For if they put their hands into their owne bosoms, oh how leaprous shall they pul the forth again? They are indeed often praying, yet where lese devotion? vowing obedience, yet where more contentious chafisite, yet who more luxuriously ponestie, yet who so covetous? It were infinite to recount what we find in their owne writers of their Popes. Io-

<sup>De nro. curi-</sup> <sup>alib. 8.</sup> <sup>De alic.</sup> <sup>Epi. fin.</sup> <sup>Tit. Ep. 12.</sup> annes Salis, saith, that the reason (in Gods prouidence) why Popes die so fast, is, lest if they should live any long time they should corrupt the whole Church. Bude saith, that in gluttony and lechery, pessimum quemque superant. Warnerus author Fasit: Temp. Heu, heu, Domine Deus, quomodo obscuratum est aurum? muratus est color optimus. Qualia contigisse circa haec tempora etiam in sancta sede Apost. quam vsque hinc tanto zelo custodisti, scandala? quales contentiones, secta, inuidie, ambitions, intrusiones, persecutions? O tempus pessimum, in quo deficit sanctus & diminute sunt veritates a filiis hominum. Eia quis conuentus? quae congregatio? quis homo iam securus erit, si sic deficit sanctitas Apololica? Petrarch wising his friend not to come at the Popes Court (which lay then at Auinion in France) hath these words:

## TO THE READER.

words: Loco te si mouere volueris, ad nos veni: vide Romam, vide Mediolanum, vide Venetias, vide Florentiam, vide Patavium tuum, vide Bononiem: postremo quidlibet vide, Indos quoque, modò ne video Babilonem, neque descendas in Infernum viuis. If thou wilst transale, come to me: or go to Rome, or Milan, Venice, or Florence, or to thine owne citie Padua, or to Bononia: in a word, go whither thou wilst (though is be so to he Indies) so thou come not at Babylon, and so quick to the diuell. And be greteth a reason of this his dissolucion in another place, where he saith: Quicquid de Epist. 7. Assiria vel Egyptia Babylone, quicquid de quatuor Labyrinthis, quicquid denique de Aeterni limine, de qua tartareis fulvis, sulphureisq; paludibus legit: huic Tartaro admotum, fabula est. Hic turritus similatque terrificus Nemroth, hic pharetra Semiramis, hic inexorabilis Minos, hic Rhadamantus, hic Cerberus vniuersa confundens, hic TAURO supposita Pasiphaë, mixtumque genus (quod Maro ait) proleque bifornis Minotaors inest, Veneris monimenta nefanda: hic potestim quicquid confusum, quicquid atrum, quicquid horribile vñquam est aut singitur, aspicias, &c. That is, That which thou readest of Babylon in Assiria, or of that in Egypt, or of the four Labyriths, or of the gate that leades downe to hell, or of those tartarean woods, and sulphurean lakes, is nothing in comparison of this hell. Here duels that towering & terrible Nimrod, that hissing riggs by Semiramis, that inexorable Minos and Rhadamantus, that all devouring Cerberus: here is Pasiphaë who prostituted her selfe to a bull, that mongrel and monstrous kind, of which Virgil speaks of: that two formed miſſappen Minotaurs: the monuments of lawlesse lust not to be named. In a word, nothing is or can be imagined so confusid and out of order, so ugly, horrible, & hideous which is not here so to be seen, but to leave their Popes, and come to their Priestes what saith one of their holy Fathers of them in generalis

Noctu filium Veneri agitant in cubili,  
Mane filium Virginis sacrificant in Altari.  
Nocte Venerem amplexantur:  
Mare Virginem venerantur.

And what saith Palingenius?

Proh dolor! hos tolerare potest Ecclesia porcos,  
Duntaxat ventri, veneri, somnoque vacantes?

\*Holcot calleth the Priests in his time Sacerdotis Priapi: and saith moreover that they <sup>Sup. lib. 5. ap.</sup> are Angeli Sathanar per discordiam, Angeli Apostatici per superbiam; Angeli in. Lect. 12. cubi per luxuriam; Angeli abyssi per avaritiam. Hence it is that Erasmus being de- manded what charite was, answered, that it was a Friers cowle, because it covereth a multitude of sinnes. And that is doth so heare what Walter Mapes saith

Est nullum Monacho maius Dæmonium,  
Nihil auarius, nil magis varium;  
Cui si quid datur, est possessor omnium,  
Si quicquam petitur, nihil habet proprium.

Si prandet, competit, vt loqui nesciat,  
Ne lingua dentium opus impedit.  
Si bibit, expedit, vt sedens hauriat,  
Ne pes sub pondere ventris deficiat.

Die deuotus adorat dolia,  
Nocte cum bipede laborat bestias:  
Tali discrimine, tali molestia,  
Meretur vir Dei regna coelestia.

\*Innoc. 5. in  
die Ciner.  
Sem. 2.

\*In Sagitt.

## THE EPISTLE

*And what honest men these Jesuits are, may appear by the late Gunne-powder's reason  
against his Majesty and the State, and by that which Watson and other secular Priests  
as well without as within the land have written to their great commendation. But though  
men were silent, yet the very stones would speak (as Christ saith in another case) and shew  
the tenderness of their lines. Witness (among the rest) a picture in a stone wal in the Library  
of the Monastery of Fulda (which remains as a monument to the world of their ever-  
lasting reproach and ignominy) of a Wolfe in a Monk's cloake, with a bauen crowne, lea-  
ning on a stasse, and preaching to a company of geese, and saying, Testis est mihi Deus  
quam cupiam vos omnes in visceribus meis. And that of a Cat with a myter on her  
head, and a croiser stasse in her foote, preaching to the mice. To whom one of them answ-  
ereth in this sort: Charius est mihi ut moriar Paganus, quam sub vestra manu iam  
Christianus. The Cat replies,*

*Quod facram non sum, frater, caput aspice tonsum.*

*She answers againe,*

*Cor tibi restat idem, vix tibi praesto fidem.*

*Which pictures being aboue 200. years old at the least (though Wicelius call them Lu-  
theranissimas) do notably set forth the fraud and felonie, the coneturines and treachery of  
the Popish Prelacy. For never did greedy Wolfe so rauen for his prey, nor the cat so nar-  
rowly watch the mouse, as these false Friars have done to prey vpon the poore people. Wit-  
ness the Romant of the Rose, Mapes he Goliah, Chaucers Jacke Vpland, Taxa A-  
postolica, &c. And where as they say that the loose life of Catholicks proceeds only from  
humane frailty, and that in us hereticks it flowes from the principles of our new diuinitie,  
which permits vsury, dispenseth with polygamy, & grants liberty to a man to company with  
his maid when her mytris is too coy: They keepe their old wort of lying and slandering:  
For none of all these can be deduced by iust consequence out of the principles of our do-  
ctrine: the first being a mere mistaking of Caluin: the second, the singular opinion of O-  
chonus: the thir'd, a shamfull slander and wilfull wresting of Luther. The sinnes rather  
of the Popish Cleary and Lairy do flow from the principles of their diuinitie, and are as  
well practicionis as conuerstionis, as well Cathedral as Personall. For veniall sinnes  
(to vs their owne definition) are easilly done away with a short shrift, an Aunc Mary, or  
a holy water sprinkle. Witnessse their owne verses here ensuing:*

*Confiteor, tundo, conspergor, conteror, oro,  
Signor, edo, dono: per hac venialia pono.*

*That is,*

*I am confess vnto the Priest,  
I knock mine heart and breft with fist;  
With holy water I am besprent:  
And with contrition all yrent.  
I pray to God and heauenly host,  
I crossle my selfe at every poft.  
I cate my Saviour in the bread:  
I deale my dole when I am dead.  
And doing so, I know I may,  
My ventill sinnes foone do away.*

*And as for mortall sinnes, any man that hath money may haue a warrant dormant, to do  
what he list, even to commit sinnes against nature, to mary his Aunt with Ferdinand,  
his brothers wife with Henry the eight, his niece with Philip the second: nay to mary his  
owne sister: for Martin the first (of whom the boyes at Florence were wont to sing as they  
went in the streets,*

*Cofer. Com-  
pend. demon.  
orthodox. fid.  
Prat. ad Lctt.*

## TO THE READER.

*El Papa Martino non vale vn \*quatrino:*

*Martin the Pope is not worth a rope:)*

*dispensed with me to mary his own sister, as their own writers do record. Ex quid to v/r \*Anton. sum.  
\*Crantius his words) hodie per dispensacionem Apostolica non obtinetur? What p. 3. tit. 1. cap.  
may not a man do now a dayes by warrant from the Apostolick See? Now whereas some Angel. de  
are wont to obiect, that in speaking against the cunning and sleight of merchants, chea- Clau. & Sylv.  
ters, mountebanks, the coneturines practise of rufers, the knaueries of Friars, &c. he doth in verb. Pap.  
nothing bus teach them, and therefore might haue done better to haue concealed them: I bo Dilpert.  
answer, that herein he hath but followed the example of Ariftotle and the Lacedemonians. \*Saxonib. 5.  
ans: of Ariftotle who delivereþ the doctrine of Fallacies, or Sophisticall Sylogismes, cap. 8.  
not to teach men how they may play the Sophisters, but how they may espy and avoid  
their sophismes. (And verily if the Translation had bin out but one halfe yeare before, a  
friend of mine might haue had more money in his purse.) Of the Lacedemonians, who  
were wont to bring forth their seruants being drunk, and to shew them to their children,  
that seeing their beastly behaviour they might grow to a greater loathing and detestation  
of their drunkenesse. And thus much for the master of the Booke.*

*Touching the manner of writing: because the most do fancy and affect nothing but  
that which is candied with pleasure and delight, he hath of purpose penned this A pology  
both pitiful like a Logician, and pleynly like a Rhetorician: yet not following the exam-  
ple of the Lord of Saint Aldegonde, who vsyth feasts and pleyns conceit as saoule, and  
not as sauwe, and can never take manum dictabula: but rather the precepts of Aristotle, In Alvear. &  
who would haue matter of meriment (as it were) sprinkled in a discourse, and vised w/ des different.  
suaras, not as iudeas, only as a condiment, and not as nourishment: purpoltely running  
all shilly, rotten, and unsauory speeches, as being not onely condemned by the Apostle, but  
by the very light of nature in herselfe. But doth not the Apostle (may some say) condemne  
as well iestynge as exegozaylor jesting as shilly speaking? No verily. For Pauls ior. 14. Ephes. 5. v. 4.  
w/na is nothing else but Aristotiles boywroyle. And therefore it is not so well translated  
jesting in the English, nor plaisanterie in the French: it should be turned curri-  
litice, as it is in the old Latin Interpreter. For so the Syrian Metaphraſt understandis it,  
when he exprefseth it by αντει & νυν, Iusus & fabule, as a man would say, toyes and tri-  
fles, fables and fooleries. And Brucioliſ by le ciancie, that is idle iergon and vaine bab-  
bling. And Luther by leichſertiger ſchimppf, light talke, and prittie prattle. There-  
fore Theodoreſ faſh, that the Apostle condemnes not all manner of iesting and meri-  
ment, but onely immoderatum ſilum, immoderate mirth: ſuch (ſaith Primarius) as  
cannot ſtand with Christian gravity: (ſuch as was the scoffing & ſcurriliſt vaine of that  
famous ſhould I ſay, or rather infamouse leud libeller Martin as well marre-Church and  
mar-Prince as Mar-Prelate.) We muſt therefore diſtinguiſh inter ſalem Mercurij, & ſa-  
lem Momii, between ſcenitie and ſcurrilitie, urbanity and ribaldry. Inter locos cruen-  
tos & cruditos, between ſuch iels as will ſuffunder fanguinem, and thofe that will eſ-  
fundere, that is, betweene ſuch as will make our adverſaries blifh, and thofe that will  
make them bleed. So that ieling being rightly leuelled in regard of his obiect (for it is no  
new ſaying, Non patitur lūsum, fama, tides, oculus:) and rightly bounded, I meane  
kept within the banks of Charitie & Sobrietie, may wel be uſed, & that in two caſes: either  
in way of honest recreatiōn: or in dealing with obſtruate hereticks and enemies of the truth,  
who hauing bin conſtruēt a thouſand times over, perſit ſtill in their former  
follicies, albeit they bring nothing but the painted face of Izabel, rotten ſluſt newly var-  
nished over, and old cole-worts in a new diſh: that ſo they may be (as the Lord threatneth  
Ier. 24. 9. & the obſtruate Iewes) a by-word and a prauerb, a hissing and a derision to all that are round about them. For prooſe whereof (to paſſe ouer prophane writers, as \*Cicerio, \*Horace, \*Seneca, \*De Orat. 2.  
Quint. fad. 10.*

# THE EPISTLE

\*Instit Orat. \*Quintilian, and the like; who in some cases preferre a pleasant conceit before a sound argument: as when Horace saith,

—ridiculum acti

Serm. I. i.  
lxx. 10.

Adv. lucif.  
lib. i. cap. 5.

Adv. Valent.  
cap. 6.

Biblioth. facie.  
Tomi. 4.

Fortius, & inclusi magnas plerumque fecerit res.)

The current of the ancient Fathers is in this points concurrent: some teaching the lawfulness of it by precept; others by practise. Irenæus derides the Valentinians, calling them pycnops lophititas, and their Eōnes, cucumeres & cucurbitas. The like doth Clemēs Alexandrinus, Strom. lib. 7. And Ignatius epist. ad Tral. Tertullian saith that if he laugh them to corne, and deride their dreames and dotages, he serues them but right: Nam multa (faith he) sunt sic digna reuinci, ne grauitate adorentur. And Hermias (a Christian Philosopher) hath written a booke which he cal. Gentilium Philosophorum irrisio, wherein he fiftly sheweth the folly of the heathen Philosophers. Why then shall it not be lawful for us to do the like in rebelling at those who iest at God and his holy truthe? Experience teacheth, that an ironical speech doth often pierce deeper and sticke closer to a man then a sound argument. It is the Physitians iugd. neede: for that it serues to cure the deafeases of the body, so this the maladies of the mind. It is the corrosive which Elias applied to the gangrene of Baals Priests that had so dangerously infected the people of the 1. King. 18. 27. Icives, Cry aloud for he is a God: either he walketh or pursueth his enemies, or is in his journey, or (it may be) he sleepeth and must be awaked. It is the salt which Eli. 2. Kin. 21. 22. causeth cast into the barren waters of Icritio: For as they could not be cured but by the salt whiche he cast into the fountaine: so neither can the waters, upon which the Scarlet (trum- Apoc. 17. 15. pet setteth (being people, and multitudes, and nations, and languages) be cured of their spiritual barrenesse, or of the Romish pock & Egyptian seab, except the salt of the San- cuary (as I may say) be applied to their sores. It was more frequent in Scripture then such kind of ironies? Behold man is become as one of vs, to know good and euill: Now therefore (we must looke to it) leſt he put forth his hand, and take of the tree of life, and eate thereof, and to live for euer. Go vp and prosper, for the Lord will deliter the citie into the hands of the King. The Prophet Iſaiāth is commannded to take vp a parable (or a taunting speech) as he word (significeth) against the King of Babel, and to say, How art thou fallen from heauen o Lucifer, son of the morning: And he derideth the brutishnes of Idolaters, who of the same wood whereof they make a fire to warme themselves, to bake their bread, and roſt their flesh: make a God to worship. And how doth the holy Ghost play upon the very places of idolatry, as namely upon mount Oliver, when he nicknameþ it (as I may say) calling it no more Mons misliche, the mount of Olives or of evillition, but (by an excellent Antonomasy) Mons malischith, the mount of corruption: And Bethel is no more called Beth-el, the house of God, but Beth-aevn, the house of iniquity.

Now if any modest mind shall (happily) take offence at some of his broad speeches, or shall thinke that they might haue bin better spared: I shall defre him to consider that it is not so easie a matter to finde modest words to exprefse immediatē thinges: as himselfe saith Chap. 34. §. 2. that he bath but laid forth the liues of Popish Prelates, as Suetonius is said to haue written the liues of the Emperours, Eadēm liberate qua ipsi vixerunt: and that there is no reason that some should commit their villany with impunity; and that no man may speake againſt it with modesty: or that writers should be counted baudy Balcs (that is, knaves) for publishing it, they honest men who practise it. As for those wit-sounded and letter-brichen students, I meane thoſe cloudy spirits that are ſo wedded to the Muses, that they become enemies to the Graces, and can reliſh no diſcourse except it be full fraught and farced with Ob. and Sol. Videut quod ſic: probatur quod non, &c. Let them (a Gods name) enjoy their Dunſes and Dordbels, their Baſies and Bam- bres,

# TO THE READER.

bres, their Royards and blind bayards (for they measure not by their owne meaureward (making their minds the meaure for all men) but give vs leane to vſe eyr liberty, and to imitate the practis of prudens Polylitians, who apply the medicine to the malady with particular respect of the patients temper, not giveng the ſame potion to a queſie and a ſteele ſtomach. For every plummis is not for every ſound, nor every line for every leuel. Al meats are not for every mans mouth; nor all liquors for every mans liking. The ignorant multitude and profound Clarkes are not to be perwaded with the ſame arguments. For popular perſuasion the learned priſe nos and deepe demonstration the ſimple pierce not. They must alſo remember what Saint Augustyne ſaith, Vile eſt plures libroſ à pluribus fir- De Trinit. tri, diuerso ſtylo, non diuerſa fide, etiam de quaꝝ alioſ ibidem, ut ad plurimoſ lib. 1. cap. 3. ipſa perueniat, ad alios ſic, ad alios autem ſic. That is, It is good that many bookeſ should be written by many men, & that of the ſame argument, in a different ſtyle, but not of a diſſerent faith: that ſo the ſame truth may be conveyed to many: to come after this manner, to come after that.

Touching the Translation, I have not much to ſay: for I do not professe my ſelf a Tranſlator, neither do I arrogate any extraordinary ſkill in the French tongue. I leave both to the ſkillfull Linguifts of our moderne languages, as ſtately Saulie, flouriſhing Florio, graue Grimeston, facile and painfull Holland, &c. Yet this I hope I may truly ſay, that I have exprefſed the meaning of my Author both truly and fully: and that I haue not lost either the ſlife or the grace of any conceit, where it was poſſible to be kept. Which I ſpeak not as doing upon mine own doings: for I am not ſo in love either with the work or work- manſhip, with the matter of the booke, or the manner of handling, nor the gay coate, that I haue put upon it, as Heliодorus was of his amorous diſcourse of Charicea (called the Ethiopian history) who choſe rather to leave his Bishoprick, then to cal in his book. I am rather of Marciulus Ficinus his mind, who having tranſlated Plato into Latin, came Nicop. Cal. lib. Eccl. hift. lib. 12. ca. 34. to his learned friend Musutius Candiot to know his opinion of it: where Candiot after he had perufed ſome few leaues, perceiuing that it would not ſatisfie the expeſtation of the learned, conſidering it was but ſlubbered over, and that it reſembled the originall (as Cicero the younger did his father) in nothing but in name: takes a ſponge, and haung dipping it in an ink-pot, blots ou the firſt page: then turning him to Ficinus, Thou ſeefſt (quoth he) how I haue corrected the firſt page: if thou wilt, I will correct the reſt in like foy. To whom Ficinus verily miſtily anſwered: No reaſon that Plato ſhould be disgraced through thy default: and ſo redid it again. (Who notwithstanding haung done the beſt he could, by his rusticall ſimplicitie reſembles the maieſty of Platō's ſtyle (if we may be deene Scaliger) no otherwife then as if an Owl ſhould repreſent an Eagle.) If therefore any candide Candiot (for I appealle onely to ſuch a haue ſkill in the French tongue) ſhall ſhow me that I haue done the like in tranſlating this Apologie; and that I haue not attained ſo the Venus of the French, ſte finenesse, ſimilitude, and ſcenariſſe of the phrase: I refufe not the ſponge: ſo that he will correct me, and not controul me. As for the reſt, I haue defre them to ſpare their conſeſſion till they haue learned their Littleton. But leſt any carping companion ſhould brag that he had found a hole in my coate, and that he could ſhew where I haue miſſed the cushion: I do here correct my ſelf and confeſſe a fault in the tranſlation, Chap. 15. §. 1. which as (in my neceſſary abſence) is paſſed the preſſe before I was aware: ſo if it come to a ſecond review, ſhall haue his due correction. As for other ſcapes (ſa- uing ſuch as haue ſcapeſ the Correctors care) I know none except ſome ſciolus ſhal judge it a fault to tranſlate a pain & a pot, at bed and board: a pot & a cuellier, at racke and manger: Entre Paris & Lyon, betwixt Yorke and London, Chien de S.Roch: To bies dog, &c. As though it were neuer lawfull to tranſlate ſexcenta, ſiue hundred: And albeit it be booleſſe to complain of ſhoſe infinite rubs that lay in my way, and ſtoke many difficultes

## THE EPISTLE

difficulties which encountered me in my course: yet he that shall duly consider the Authors intricate notions, his obscure allusions, his manifold (though not impertinent) excursions, his continual repetitions of the same phrase in divers sensis, (for Homers Troas am-  
 \*Epigram. I. t. uniusq[ue] noted by Martial, and Tullius esse videatur by Mountaigne, are not so fre-  
 quent as Stephens. As for the infinite parentheses, which were e-  
 nough to exercise the patience of a Saint: will no doubt (if he haue but a graine of candor)  
 as well with connivency passe over such faults as are trivial, as taxe those with some easie  
 censur which he shal find to be materiall. As for the rigide censor (who is crudel in  
 animaduertendo) I shall desire him but to make triall himselfe in translating of two or  
 three paragraphs, and then I doubt not, Quin fuerit studijs aequior ille meis. Touching  
 the phrase, I desire the leſſe fauour; for albeit I am not ignorant that tailors and writers  
 are now in like esteemme, that if they haue not new fashions, they are not fancied; and if the  
 style be not of the new stamp, the author is but a ſimple fellow, and may put up his pipeſ: yet I haue of purpose ſo tempered my ſtyle, as that it might content the iudicious: nothing  
 respecting the judgement or censure of our ſinical affeſtiers, who are ſo humorouſ: leaving  
 inkhorn phraſes and tapiterlike termes for the tauerne; and affected ſtraines of Oratory  
 for the ſlage: and avoiding especially the French fripperie, because I wold not haue it  
 ſeeme to be a tranſlation.

Now before I conclude, I am to aduertife thee (courteous Reader) that of two editions  
 of this Apologie, I haue here followed the later, (viz. that of Rigauds Anno 1592.) the rather because it was giuen to understand, that the Author himſelfe not long before  
 his death, did review the former edition of Marclcs, and left it corrected as hee then haſt  
 it. I haue alſo obſerved the ſeveral ſectionis in every Chapter as they are in that Edition, &  
 haue added the ſquares, for thy eaſe, and for more diſtinct refirence in the quotatioſ of pla-  
 ces, though notwithstanding through the Printers ouerſight hath not bin obſerved till the  
 12. Chapter. And where as thou maſt (haply) expec another booke to ſecond this, be-  
 cause the Author caſt it The firſt booke of the Apologie, (for as Demonax ſaith in  
 Lucian, εργάντας τοῦ πολεμοῦ) Thou art to know that as Francis de l' Isle intending to write  
 three books of the life of Charles Cardinall of Lorraine, and the houſe of Guille, con-  
 cluded all in one: ſo my author purpoſing to haue added a ſecond (and it may be a third) vnu-  
 to this firſt, by reaſon of his great employmēts and manifold diſtractions, hath ſhot up all  
 in one, making the Preface to the Reader ſerve not only as a ſpecimen but as a ſupplement  
 in ſtead thereof: as thou maſt better understand, if it pleafe thee to reade the Preface to  
 the ſecond part, §. 2. The materiall faults which corrupt the ſenſe, I haue corrected according  
 to the page and line, as thou maſt ſee in the end of the booke, where I ſhall desire thee  
 to begin to correct before thou begin to reade. In the Preface to the Reader pag. 12. lin. 13.  
 thou maſt (if thou pleafe) for The cudgell marres loue, The cudgel made loue, reade  
 The cudgell kile loue, The cudgell kindled loue. Other literall and leſſe faults, which  
 haue ſcaped either my pen in writing, or the Printer in correcting, I leave to thy iudic-  
 ious candor. And thus much (if it be not too much) ſhall ſuffice for the preſent; till this  
 world being ended, I bring thee further newes out of another world. London, Novemb. 6.  
 Anno 1607. This very day inſt one and forty yeares ſince the firſt Edition of this Apo-  
 logie: and the day after the gun-powder Treafon.

\*Epigram. I. t.  
 Epigrams lib. 2.  
 cap. 10.

ADVENTURE

## HENRIE STEPHEN TO THE READER.

**H**V CYDIDES in the Preface to his historie, hath an excellent ſaying worthy our ſerious conſideration, teaching vs to condemne that in our ſelues, which he condemnes in the auncient Cretians, for ſpeaking vainly of fundry accidents which fell ouer before their time, grounding their belief upon an uncertaine brute blazed abroad without taking further paines to ſearch thereto: which was the cauſe they ſo often entertained falſhood in stead of the truth. Which ſhould teach vs to bridle our leuitie, as often as we are drawne to credit any report, especially in matters of importance. But this euill hath made ſo deepe impreſſion in many mens mindes, that before it can be beaten out of them, I fear me, they muſt be cast in a new mould. Notwithſtanding, the reaſons herof are diſferent, for the cauſe of ſome mens ouer-great incredulitie, is weakneſſe, and want of iudgement, in that they are not able to diſcufe what they hear. The ouer-light belief of others proceſſeth from hence, in that they neglect, at leaſtwife do not ſeriously conſider what is ſaid, but relie more vpon the authority of the ſpeaker, then the truthe of that which is ſpoken, according to that of Euripides:

In rich mens mouthes ſhe ſentenceth the poore,

Soundeth alike (perhaps) but weigheth more.

Which common expeſience proves true in thoſe who are wont to ſay, I beleue it, for I heard it of ſuch a Gentleman, or ſuch a Lord, or (to exprefſe Euripides his owne terme) of ſuch a man of credite and account. Seeing then this ouer-great credulitie entertaineth all reports alike without iudgement or discretion, to exemplifie curiſ branch in particular, would be a thing not onely tedious, but even endleſſe, and ſuch as would neither be pleaſant nor profitable to the Reader. I will therefore content my ſelfe with the relation of one of them, which may ſerue as an introduction to the argument I haue here undertaken to intrieue of.

First therefore I will begin with the raiſhneſſe of certaine critickes in censuring the writings of auncient authors, which as it is now growne ſare greater then euer it was in former time, ſo the leuitie of others in beleueing their censures, was neuer ſo great. Indeed ſome of theſe ſelue-conceited censurers, who haue not lost all mo-  
 dieſtie, ſhoot their bolts in priuate only among their friends: others ſuffering them-  
 ſelues to be transported with presumption and valneglorie, not herewiſh content,  
 publish them in print, to the view of the world. Wherof we haue an example in an  
 Italian, whose iudgment (or censure) of certain Latin Poets, if it were true, he only  
 among all the ſtudents of Poets and Poetic for theſe diuers hundred yeares, was ſharp figheted and Eagle eyed, the reſt as blind as Moles & Beetles. And what (I be-  
 feech you) ſay theſe credulous men herupon? Such & ſuch a one (as I take it) is no  
 ſuch good Poet. And why Sir, I befeech you? Because (for ſooth) ſuch a learned and

famous writer saith so. In like manner, we haue heard of some within these few yeates, who haue held strange opinions of *Latin* authors: some giuing the preminence (for a pure and elegant stile) to three; others to one only. For some make a *triumvirate* of *Terence, Cicero* and *Cesar*. Others make *Cicero* the Prince or rather monarch and soueraigne Lord of all the Latinists. And then God knowes how finely they who alledge no other reason then the authoritie of such iolly judges come in with their *I believe*. In spite of all which, there was a bold Brittan who proscribed *Cicero* with all his eloquence to perpetuall banishment. Howbeit, he was straight recalled by another of greater account. See here (gentle Reader) how these learned *Latin* authors haue bene trounced by these dangerously conceited and proud presumptuous censurers. But what shall we say of *Grecce* Authors? Are they exempt from the sharpe censure of such critickes? No verily. For this worshipful writer of whom I haue spoken, spareth the *Grecce* writers no more then the *Latin*. And who knowes not, how that famous and thrise renowned *Aristotle*, with all his Philosophie, hath bene scourged by a pedant of *Parat*?

But to come somewhat nearer to *Herodotus* (the author of whom I am to speake) I will licet enter discourse as well of *Grecce* as of *Latin* Historiographers, seeing they are the men who are most read and perused by all sorts of censurers, by reason of their translations. What historian then is there extant at this day, on whom these hattic hot-soures spend not some by-words and taunting quips? As when they say, *Herodotus doth nothing but lie, Thucydides can pen an oration prettily wel, and that is all, Xenophon is not like himselfe in his history*. And some shew themselves yet more ridiculous in giuing peremptorie judgment of the style of the historian by the translation, as when they say, *Thucydides hath no such graue and exquisite stile as some affirme him to haue: for a man can see no such thing neither in the Latin, French, nor any other translation*. These men (me thinkes) speake to as great purpose, and with as good reason, as if a man should guesse at the beautie of one long before departed, by his skull taken out of the charnel-house: or as if one seeing a sickle man, reported to haue bene very faire and beautifull, of a vermillion hue, and ruddie as a rose (as we commonly speake when we would expresse a faire complexion) shoulde call the truth of that report into question, or shoulde affirme it to be as false as contradiction can make it, only vpon a silly supposall and mere imagination, that if there had bin any such thing, either the lineaments of his faire feature, or some rayes and reliques of that vermillion tincture would remaine to be scene. If any shall here ask me, why I make choise of this comparison, and deliver my notion rather in this then in any other allusion, I answere, because I find none so fit nor pertinent to my purpose: for I dare confidently affirme, that the greatest part of *Grecce* writers, who in their owne language are sound and succulent, and of such excellent forme and feature, colour and tincture, that the beames of their beauty do draw vs into an admiration of them, and are (as it were) an alledue to make vs in loue with them: look very sickly, as being much shrunk, and almost disfigured in *French, Italian, Spanish*, and other languages, by reason of the bad entertainment they haue found by the way. That is (to speake plainly without allegorizing) that the greatest part (especially of *Grecce* authors) who being read in their owne language by such as understand them, haue excellent good grace, and do not only please the eare, but even ravish the minde with delight, are so poorly and pitifully translated into *French, Spanish* and *Italian*, that a man shall finde great difference betwene the originall *Grecce* and their translations, as betwene a body in perfect health, and the same when after a long & lingring sicknes-

it is ready to giue vp the ghost. And from whence (I beseech you) cometh this, but onely from hence, that they which translated them into their mother tongue haue bene translators of translators, that is to say, haue translated them out of the *Latin* translation; and haing no knowledge in the *Grecce*, haue not onely retained the errors of these translations, but often mistaking euyn them also, haue fallen into sundry other more grosse and palpable. Wherof I haue giuen some few examples in my *Thucydides*, shewing how *Laurentius Valla* hath guesst, and (as it were) deuided at *Thucydides* his meaning: as also how the *French* translator *Claudius de Seyssel* bishop of *Marseile* hath guesst at *Valla's* translation. But as *Valla* did much mistake the meaning of *Thucydides*, so *Claudius de Seyssel* did guesst amisse at *Laurentius* his meaning. So that looke how much the number of those is greater, which haue bene wronged in this kind (which is more truly verified of *Thucydides* and *Herodotus* then of any other,) so much is *Plutarch* the more beholding to two learned translators, who to array him in *French*, haue onely changeth his garment and artire. Whereas these tinkery translators (of whom I haue spoken) change not onely the authors attire, but put him also into another fashion.

But to returne to those who judge not of authors by their translations, but by a certayne notion which they haue of their phrase and idiom. Verily such censurers are rather to be regarded, as not being so impudent as the former: nor yet like *Rabbi Beda*, who to the end he might auert king *Francis* the first from his most noble and princely resolution touching the establisshing of professors of the languages, alledged in the presence of the now deceased *M. Budé* against the *Grecce*, that it wasthe fountaine of all heresies, whereas he (on the contrary) encouraged the King by all possible meane, to go forward with that so worthy a worke. But after it was once knowne that *Beda* condemned a language whereof he scarce knew the first letter, he was condemned of all for a very bedlem. Those (I say) which rely vpon some smattering knowledge which they haue of the language, are not in the same degree of impudencie with the former; notwithstanding they shew that they haue eaten too much of the critick creame, when they censure a whole worke because they understand some part therof. But that we may the lesse wonder at this rashnesse, we must remember an excellent saying of the foresaid *Thucydides*, *There are none so bold, as these blind bysards*. The reason is plaine, because they cannot so wll forefee the difficulties which they are to encounter with, as those who haue waded through them. And verily this prouerbial sentence is verified at this day in all bold and rash adventurours, but especially in such as take vpon them to censure clastic authors, a thing as well dangerous as odious. How euer it be, certaine it is that they who for their sufficiencie might best play the *Aristarabi*, and thereby purchase to themselves immortall fame, do least of all others intermeddle therewith.

But to defend to particulars: if the common proverbe, *A fool's bolt is soone shot*, was ever verified in *Grecce* or *Latin* writer, it may be truly said of *Herodotus* aboue the rest: for he (poore author) is ever brought vpon the stage, nor onely by such as haue read him rather in a strange language then in his owne; but even by those who haue not read so much as one line or letter in him, but are altogether ignorant of the very inscription and title of his historie. How then (may some say) do they sentence and censure him? Verily by following the example of others, who (it may be) know nothing but by hearesay neither. But leauing such censorious Sirs, I come to those whio ground not their opinion vpon so landie a foundation,

dation, but seeme to be able to iustifie what they affirme. I demand then, what reaſon they haue to condeyne his histories as falſe and fabulous? Will they ſay, they know them better then the author himſelfe? They are not (I hope) ſo deuid of shame. Why then do they ſuſpect them? Because (for looth) they haue no ſhew nor reſemblance of truth. Conſider here (gentle Reader) how Logically they reaſon, when they inferre, that therefore they are not true, because they ſeeme to be falſe.

But this is not all I haue to ſay: for I further deny that to be true which they take as granted and already proued, viz. that theſe histories haue neither ſubſtance nor shadow of truth in them. Yet admit it were ſo: whereon (I beſeech you) do they ground their opinion? Verialy vpon theſe two reaſons. First, the exceeding great impiecie which is to be ſeene in ſome particulars deſcribed by *Herodotus*, and the extreme folly which bewrayeth it ſelue in otherfome ſeeme to them altogether incredible. Secondly conſidering that moſt of that which we reade in his history, hath no corespondence to the cuſtomes and faſhions of theſe times, they ſuſpoſe auncient ſtories to be as diſſonant from truth, as they are from that which they dayly heare and ſee. The former of which two reaſons, branching forth into two ſtemmes or heads, I haue encountered before: for doubtleſſe we ſhall find ſome as notorious falſe, as any mentioned in *Herodotus*, which we cannot but beleeue as hauing bene eye-witneſſes therof. The like I affirme of the ſottiſhnesſe of theſe times. For though it may ſeeme incredibile to ſome, yet I doubt not but if it be compared with the ſimplicite of our late forefathers, it will be found but as a mole-hill in comparison of a mountaine, or a dwarfe of a giant. I am not ignorant how the poore *Egyptians* in *Herodotus* are derided and laughted to ſcorne for their religion (if it may be ſo called) and derudeſely I confeſſe, as may appear by their exceeding trifling ceremonies. But if we come to the ſuperstitious Maſſe-priests, which haue bene within theſe threſcore yeares, and narrowly ſearch all their traſh and trinkets, we ſhall be (in a maner) enforced to confeſſe, that the *Egyptians* might (in comparacion) euen glorie and boaſt of their religion. I ſay in comparacion, as willing of two eui to point at the leſſe. Notwithſtanding leſt any man ſhould ſay that I ſpeak of the laſt years now, I will come to that which is plaine & maniſt to all that haue their eyes in their heads. O (will ſome ſay,) what great foolies were theſe *Egyptians* to worship bruite beaſts! I confeſſe they were great foolies indeed; yet ſo, as that they alſo confeſſe, that worſhippers of liueliſte creatures are greater foolies then thoſe that worſhip liuing creatures. Which being granted, the Maſſe-priests cake is all dough. For they worſhip both dead and liueliſte things. And of thoſe things which never had life or ſenſe, not only creatures of account, but euen vile and baſe things, as not onely ſiluer and gold, but wood and ſtone alſo. For if they did proſtrate themſelues onely before gold or ſiluer, their worſhip would be ſomewhat more honorable: (as the heathen when they would haue a god carieng ſome maieſtie with him, framed him of one of theſe two mettals.) And they might alledge that *Jupiter* tranſformed himſelfe into a ſhowre of gold. As alſo that in all ages (euen in thoſe countries where Images were not in vſe) couetous men haue worſhipped theſe mettals as their gods: which cannot be ſaid of wood and ſtone. Howbeit we haue a ſtory in this author, which ſhewes what diſgrace may befall the worſhippers of gold and ſiluer, as well as of wood and ſtone. For we reade how that *Amyris* of a golden bafon (wherein he was accustomed to waſh his feet) made a god. And why might he not as well make a bafon or chamber-pot of his god, as a god of his bafon? But I leaue it to the Readers conſideration, what a grieſe

grieſe and shame it ought to be to a man to ſee that, before which he hath proſtrated himſelfe, conuerced to ſo baſe and fordiſe vices as earenot once be named with modeſtie. And here doubtleſſe the *Egyptians* would alledge for themſelues, that their worſhip being directed to, and terminated in liuing creatures (though they haue pictures alſo and grauen images) was not liable to ſuch diſgrace and infamie. I omit ſuch reaſons as common leſſe leaſeth vs unto, to preſtre a liuing thing (whatſoever it be) before that which is voide of life, or which never had life, and come to the other point, viz. that as the *Egyptians* were not ſo loth in their worſhip, neither were they ſo loth in defending it. And therefore that which *Diodorus Siculus* reporteth of the *Alexandrians*, who would not pardon a *Roman* for killing one of their cats, is more excusable and tollerable then the dealings of our Maſſe-mongers (whereof we haue bene eye-witneſſes) when they cruelly maſſacred thoſe that maimed their Images. For a liuing creature maimed in ſome member, is hindered of the naſtal motion wherof that member is an iſtrument. But doth he (I beſeech you) that cutteth off the legges of an Image, deprive it of walke; or doth he that puts out the eyes of it (if I may ſo ſpeak) bereave it of fight? And yet the *Egyptians* neuer tooke ſuch cruell reuenge vpon any for killing their cats, as they haue done of late time in wrecking their malice vpon ſuch as maimed any of their marmouſets or puppets.

But ſiſh the comparison ſtandeth betweene theſe two follies, whether ſhould be the greater, and that all Maſſe-mongers do not worſhip Images, we will come to that which all the profeſſors of that religion generally worſhip, which is their great goddeſſe *Diana*, the pillar (as it were) of Popery, & the foundation of all their foolery, which they maintaine with fire and ſword; let vs therefore weigh without partialtie or paſſion, what we wold think or ſay if *Herodotus* or ſome other auncient historian ſhould tell vs, that men in certaine countries were *Theophagiſes* (that is, God-eatres) as they report of *Antrrophagiſes*, *Elephantophagiſes*, *Aridophagiſes*, *Pthirophagiſes*, and ſuch like; would we not ſtraiſt ſay, that this *Theophagie* were incredibile, and that theſe fablers deuided it of their fingers, and fathered it vpon them, though otherwife moſt barbarous? Notwithſtanding we dayly hearre certaine report of theſe *Theophagiſes*; nay (which is moſe) of *Theoebaces*. What ſay I, report? ſeeing we dwell in the ſame countries, townes, and houſes with them? Concerning other myſteries as wel *Morological* as *Hyperbadinomorological*, which accompanie this *Theophagie*, I leaue them to the diſcretion of the Reader, from whose eyes God of his goodness hath removed the veile of ſuperſtitio: not doubting but that when he hath well weighed them, he will confeſſe with me, that in comparacion of them, there is nothing baſe in the religion of the *Egyptians*, I meane in their ſuperstitious ceremonys, which they otherwise call Religion.

The ſecond thing that crackes the credite of *Herodotus*, is, in that we reade ſundry particullars in his historie, which ſute not with the faſhions of theſe times. For ſome there be (as hath bene ſaid) who never obſeruing the great alteration that is to be ſeene almoſt in all things ſince theſe daies, would haue the diſposition, cuſtomes and manners of our anceſtors ſo to ſute and iumpe with ours point-deuice, that nothing could pleafe them but what pleaſeth vs. And not loſely, but would find a corespondence betweene the ſtates of common wealths, kingdomes and gouernments of theſe times with theſe of ours. Nay, ſome in reading of auncient histories go yet a ſtep further, in measuring the climats of forreine and far remote regions by their owne, ſuch ſimplē ſoules they are. And for concluſion

they alledge divers reasons, for which sundry things related by *Herodotus* seeme improbable at the least. Well, be it so; yet what Logicke teacheth vs such a consequent: It is not probable, therefore it is false. If this were a good argument, nothing would seeme either strange or wonderfull. For what do we vse to wonder at, but at that which falleth out against our expectation or opinion? that is, at that which we find to be true, and yet seemeth to be false, because it is not vsual, or aboue our reach, or against reason? I meane our meniall discourses grounded vpon such or such reasons. In the meane time consider whether this be not to tyannize ouer historians, to subiect them (as it were) to this feruitude and slauery, that they report nothing but what we shall thinke probable, for feare of being accounted lying, fabulous, and dreaming fellowes.

But it will be more expedient (in my iudgement) to instance this by examples. *Herodotus* therefore reporteth very strange things I confess: and thoroouer affirme, that they are of two sorts. For in some of his histories we admire the works of nature: in other some we wonder at the actions of men; and not so onely, but hold them altogether incredible. First then we may not thinke any thing incredible in nature, if we consider the almighty power of the author and gouernour of nature. It were enough to make vs all at our wits end, if we should see the Sunne stay his course and stand stil in the firmament: and who would not say that it were cleane against the order of nature? Notwithstanding we haue such authenticall proofe therof, that we cannot once call it into question. True it is, nature now a daies produceth neither Giants nor Pigmes: doth it therefore follow, that it neuer brought forth such? Touching Giants, the Scripture giueth sufficient testimonies: and dead mens bones may well induce vs to beleue there haue bene such. And Pigmes (as authors haue described them) were not much differing from the dwarves and elbes we dayly see. Men at this day liue not ordinarily aboue 80, or 90. years: and yet we dare not denie but that some (not to speake of *Methusalem*) haue liued fixt or seuen ages longer. And besides those mentioned in the holy writ, we find that many (long since their time) haue liued so exceeding long (though not so long as those mentioned in Scripture) that there is no comparison betwene their yeares and ours. Women at this day go but nine moneths for the most part: and therefore *Herodotus* must be sent packing with his ten moneths. See how easie a matter it is for those who credit the common report (which hath often a blisster on her tongue) to condemn *Herodotus* as a fabulous fellow and lying Legendary. But let vs see how many authors they here encounter. For if *Herodotus* must not be heard with his ten moneths, neither must *Hippocrates*, *Galen*, *Plutarch*, *Plinie*, sundry lawyers, nor the greatest part of Poets, as *T heocritus*, *Plautus*, *Cecilius*, *Virgil* and *Pertiarius*, who affirme as much. But certaine it is, that they which condemne *Herodotus* in this particular, either haue not read him, or do not remember that they haue read as much in these writers; and being foestalled with this preiudicte opinion, that he maketh no conscience of a lie, they scorne any further information: to which if they would but lend a patient eare, they shoulde (without forraging so farre) find the like, nay some farre greater and more wonderfull things in the extraordinary workes of nature then any mentioned by him. For clearing of which point, I wil addē an obiection of another kind. That which he reporteth of the fertility of the territory of *Babylon*, that one graine yeeldeth for the most part two hundred and oftentimes three hundred, farre surpasseth the fruitfulness of our soyle, and therefore (say they) it is out of question he here lieth for the whetstone. But let these horned Logicians which frame such

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crooked arguments, answeer whether nature can bring foorth fruit any more of her selfe, then the knife can cut of it selfe? They will answeer (I am faire) that it can not. I demand then, what is that ouer-ruling hand which guideth and disperleth all these things? They dare not denie but that it is Omnipotency; which if they grant, why shoulde they think that to be impossible to him, which is here affirmed by *Herodotus*? If they shall further say, that he and other historians tell vs strange tales of the fertilitie of certaine countries, whose plente consisteth at this day only in scarcitie, want and penurie, and hereupon shall accuse him of forgery; let them beware lest they inuole the holy scriptures in the same accusation. For they make some places fertile, which are now in a maner barren: But if we consider the hand, which somtimes stretcheth forth it self, and sometimes drawes it selfe in again, which now sendeth forth a blessing, and now a curse vpon one and the same country. In briefe, if we call to mind the saying of *David*, Psal. 104, and refer the lesson of such alterations to that supreame and loueraigne cause, we shall find the true answer to such obiections. Moreouer, those who for the sonner reason will not beleue *Herodotus* his report of the fruitfulness of *Babylon*, Will neuer beleue that the citie *Babylon* was so great as he reporteth it to haue bene, viz. that those which dwelt in the suburbs were surprised and taken before they in the heart of the citie had knowledge thereof. For if we measure the largenesse of it by the greatnessse of our cities, it cannot chuse but seeme false and fabulos.

I proceed now to prosecute the second part, touching the actions of men. First then as *Herodotus* suspected of falsehood and forgery, for reporting that *Babylon* was so beautiful, great & rich, and situate in so fruitful a loile: so is he also for the large report which he maketh of the puissance of the *Perſian* Kings, Lords of that citie. For who can beleue that a King of *Perſia* euer led such an armie as drunke riuers drie? I meane such small riuers as he speaketh of. True it is (I confess) if the Reader shal consider the power of our moderne Kings, and thereby iudge of the puissance and power of the *Perſian* Monarchs, he cannot but hold *Herodotus* for the fondest fabler that euer witt. But to make this comparison, were to demand (as one did) whether the Sea were greater then the Lake of *New-castle*: and it were to speake with as good judgement as he that said (as it is reported) *Se le Rey de France se souffre bin governa, & souffe maistre d'heuille de nostre signes*. It were (I say) to measure the power of Princes with his meece-wand, who laid, *Mo, le pur mario s'ort, & les leys se suffr on San Marco. C'e perfo, che i signori ha deliberato di mettere in terra cinquacenti caudi souli*. For looke how much these fond fooles debaseled the King of *France* by such ignorant and dolish speeches: so much do they debase the King of *Perſia*, who compare him with our moderne Kings. But as he which asked whether the Sea were greater then the Lake of *New-castle*, would neuer haue demanded this question if he had seene *Danubius* or *Nilus*, but wold (at least shoulde) haue gathered, that if these riuers do incomparably exceed this Lake in bignesse, the Sea (into which all riuers do run) must needs be of a huge and spacious greatnesse: to he that hath but read wharforces *Tamberlaine* leuied of late yeare in comparison (being at the first but a Neatheard) will (no doubt) if he haue but a dramme of judgement thereby gather, that the power of the *Perſian* Kings did infinitely surpas the forces of our moderne Kings. For *Tamberlaine* had sixe hundred thousand footmen and foure hundred thousand horsemen: when he encountring *Baizac* the *Turkish* Emperour, and having discomfited two hundred thousand of his men, led him away prisoner in fetters of gold: Now then if *Tamberlaine* of a neatheard became so puissant a Prince, to what height (may we think) mounted

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mounted the Kings of *Persia*, considering that euen from their cradles they were men of matchlesse might, which at their dying day they left much more increased; For confirmation whereto, though many pregnant prooofs might be produced, yet I will content my selfe with such as historians do affoord, as namely how *Xerxes* (one of these Emperours) gaue to *Themistocles* fift great cities, the first for his pantry, the second for his cellar, the third for his kitchin, the fourth for his wardrobe, and the fift for his bed-chamber. And what great thing was this for the King of *Persia* to give? Verily no more then for a King at this day to give one or two small villages.

They further affirme, that it is not probable that euer any King should play such prankes as *Herodotus* reporteth, not onely not beffeming their places and pertions (being Princes) but <sup>and</sup> any simple swaines or corridors of the countrey. Whereto I answere, that if it were a new thing to see Kings commit factes vnbeffeming their places and persons, we might well suspect his report in this behalfe. But if it be common and ordinary in every childs mouth, why shoule we not beleue it? What (may some say) is it credible that a King shoule so farre forget himselfe, as to exposke his naked wife to the view of his servant, as *Herodotus* affirmeth of King *Candaules*? To which I answere, that if *Candaules* were the onely King that played so shamefull a part, we were in some sort to be pardoned, if we did not subscribe hereto (though other as vile parts and practises of theirs might induce vs to beleue it) but when we finde in other vndoubted histories that Kings haue done the like, why shoule not his testimonie goe for currant with vs? Nay, we reade of some who haue not onely committed the selfe same fact, but others also farre worse. Albeit my memory furnisheth me onely with two examples at this present. The first is of one who committed the very same: The second, of another who did wel worse. For the first, consider what *Suetonius* writeth in the life of *Caligula*, where he discourseth of that which this King (or Emperour as the Romanes speake) did to his wife *Cesonia*, *vt sapere clamyre, peltaq, & galed armamat, & iuxta adequatam, militibus splendavit, amicis vero etiam nudam*. Yea but *Caligula* was a man given ouer to all kind of villainie. And what then? as though *Candaules* was not as very a villaine as he? For the second, consider how a King (not registred among the rest as famous, or rather infamous for his villanies) hath committed a farre more shameful fact then the shewing of his naked wife. For *Baptista Fulgosius* reporteth how that *Henry* King of *Castile*, sonne to king *John*, being frigide and vnable to gett children, had one by the helpe of a goodly yong man of the countrey, one *Bedramus Cunia*. As who wil not credite my report, may reade in the third chapter of the ninth booke of the said *Fulgosius*. And it is further to be noted, that he did not this in heate of affection, in forme fadaine moode or passion, but after long and mature deliberation, hauing aduanced him from the bottome of basenesse to the height of honor, from the dunghill euen to a Dukedom, to the end he might at the last draw from *him* this seruice in recompence of so many benefites. And if I were disposed to speake of private men, I could alledge examples of sundry sages, possessed with this Kings humour, cosingermans to that wittall, who is so famous by these veres of *Iuuenal*,

*—dolus spectare lacunar,*  
*Dolus & ad calicem vigilans stertere nato.*

But among other stories impugned by many and reckoned in the number of ridiculous tales, that is not to be forgotten which is recorded in his first booke, of certaine that came to King *Cresus*, requesting him they mighe haue his sons company

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to assist them in taking a great wilde Boare which wasted the countrey. See (say they) a sinc table, and easie to be beleueed, that a Kings sonne shoule be intreated to performe such an exploit. Verily if this historie were to be examined by the custome at this day, I grant they had reason thus to except. For example, in the yeare 1548, when a cat of mount which came out of the forest of *Orleans* did infinitely endamage the country of *Berry* (as another beast had done elsewhere in the yeare 1546,) the inhabitants were faire from requesting the King of *France* his sonne (though he had bene of years) to helpe them. But if we consider (as we ought) that Kings in those dayes were exceeding jealous of their honour in performing brauer exploits in hunting (especially in striking fierce and furious beasts) then any of their subiects, we shall haue no cause to think this history strange. Now that they were indeede jealous hereof, in such sort as hath bene said, may appear by that which *Clesias*, *Xenophon*, and *Herodotus* also (as I remembre) report hereof, viz. how they put some of their huntmen to death for striking the beast they had in chace, and so depriving them of that honour which (as they thought) was due to none but to themselves. But leauing the further prosecuting of this point, we understand by this story what great desire they had to become famous and renowned for their proweisse and actuitie.

I haue likewise heard the story of the Magician who fained himselfe King of *Persia*, and for seuen moneths was reputed for no lesse, accounted fabulos. For is it likely (say they) that this counterfeit shoule not haue bene discouered in so long time? To which I answere, that we haue sundry examples of this kind of cosnage (as I haue shewed in my Latin Apologie) where I haue alledged two notable examples of the like imposture, viz. of such as haue enjoyed the name and roome of those whos they counterfeited, as though they had bene the parties themselues, which in in all realon ought not so easily to be credited: and yet are so authentically verified, that we cannot doubt thereof. One is of dame *Ioane* (the she Pope) who was held for Pope *John*, till that a butterfie came out of her belly. The other is of one *Arnold du Til*, who played the cunning counterfeit so well, that he was acknowledged and received as husband to the wife of one *Martin Guerre*, who was then absent, keeping her companie both at bed and boord as though he had bene her true husband, for the space of three years and more, during which tyme he had certaine children by her: neither she nor any of her kinred and friends euer dreaming that she had companied with any sauc her own husband. But in the end her true husband returning home (but not knowne) commenced suite in the court of Parliament at *Thoulouze* against this *Arnold*, who disturbed him so grieuously in his possession in the year 1559, as is to be seene in that strange manner of proceeding afterwards published in print.

Touching the different dispositions and behauaviours of men in sundry countries described by *Herodotus*, it is strange they shoule be found so strange as not to be beleueed, especially considering the difference and dissimilitude which is to be scene betwixne vs and our near neighbors, as also the continual strange alterations of customes and fashions in one & the same country. For as for the difference betwixne vs and our next neighbours, who sees not, how in their manner of life, attire, and ordinary affaires, they haue nothing common with vs? If we should see a man of worth in *France*, apparelled in greene, we would surely thinke he were somewhat fantastical: whereas in many places of *Germany* this attire is generally approued of as decent and seemly. Again, if we should see a woman in *France* weare a gowne of diuers colours with broade guards, we would thinke she meant

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to come vpon the stage, or that she did it for a wager: whereas in that country they hold this kind of attire very civil. Further, we in *France* (and others also in other countries) would have a hard conceit of a woman that should go vp and downe the streets with her breast laid open, shewing halfe her dugges: whereas in some places of *Italie* (especially at *Venice*) not so much as old filthy hanging dogs but are set out (as it were) to shew and sale. Moreover, in *France* and elsewhere women go to market to buy their prouision: whereas in *Italie* their husbands go themselves, keeping their wifes mewed vp as it were in a cage. Furthermore, killing in *France* betwene gentlemen and gentlewomen, &c. is permitted and held as honest, be they kinsmen or others: whereas such a kisse in *Italie* would not only be scandalous, but also dangerous. In recompence whereof, *Italian* damies make no conscience to paint themselves as *French* Ladies do, those at leastwise that are not *Italianized*. These few examples (which may suffice vs as a patrone of that which hereafter (God willing) shall be handled more at large) shall suffice for this present: and herewith I will conclude, that if in so neare neighbouring nations, and in the same age, the manners of men are so dissonant and disagreeing one from another, we may not imagine the difference betwene vs and those of whom *Herodotus* speaketh so incredible, they being so farre remote from vs, not only in distance of place, but also of time. But because the difference betwene our customes and those of our predecessors may easly be discerned, I spare examples.

Yet one thing further is to be noted, viz. that some which at the first blush may haply seeme foolish and ridiculous (and are therefore thought forged and fabulous) if they be thoroughly considered, will be found to be grounded vpon good reason. Among the rest, that of the *Babylonians* recorded in the first booke may well be numbered. In every market towne (faith he) once a yare they assemble all the mariageable maides, and leade them to a certaine place appointed for the purpose, where a multitude of men come flocking about them: and there they are sold by an officer to him that offereth most, the fairest of all being cried first, and she being sold at a high rate, the next to her in beautie, and so the rest in order; yet vpon condition that they marry them and take them for their wifes. Wherupon the richest *Babylonians* intending to marry, buy the fairest and most beautifull virgins in the company, one out-bidding another in the bargin. The country swaines contenting themselves though they haue not the fairest, take the wooden-fac'd wenches, and the ill-fauoured-foule-fusiliugs for a small summe. For when the officer hath sold all the handsofmeest, he comes to the foulest of them all (her especially that is lame, or hath but one eye, or some such deformitie) and crieth aloud, *Who will haue her for such a price?* In the end she is delivered to him that will be content to marry her for the smallest summe. The mony which is given for the mariage of the foulest, acrewing of the sale of the fairest. And thus the faire marry the foule, and such as haue any bodily blemish or imperfection. Neither is it lawfull for any to give his daughter to whom he thinkes good; nor for him which hath bought her, to carry her away before he hath given his word that he will marry her. This story at the first sight seemeth not only strange, but also ridiculous: howbeit if we consider the causes and inducements which moued the *Babylonians* to marry their daughters in this sort, we shall find that there is more reason and lesse sin in this custome, then in sundry lawes deuided by thole great Philosophers *Plato* and *Aristotle*.

Now as it cannot be denied but that there are in *Herodotus* sundry customes and fashions, both wilde and wicked, which for this cause carry small credite with them:

them: so must it needs be granted, that he recordeth many noble enterprises, famous acts and valiant exploits, undertaken, managed and achieuied with such courage, prouesse and valour, as may well deserve admiration. And that there is not thing in his history so abhorring from truth or so incredible, but may winne credence if we compare it with that which other historians haue written in like kinde. For they report farre stranger facts, I meane such as were couched with infinite greater prouesse and valour. And verily since the introduction of guns it was necessary men shoud (as it were) double and treble their valour, in exposing themselves against their merciless fury and rage. And we haue dayly eynouts and occurrences which do in a maner compel vs to beleue that to be true which before we held to be false. The fact of *Cæsar* alwayes thought to be strange and incredible, was confirmed Anno 1562, by a Scot, who being pursued by certaine Rexters (from whom he could not wind himselfe) leapt with his horse from the top of the mountaine *Cairn* (near to *Havre de Grace*, called *Hable*) into the Sea, and so escaped safe to land: which is a storie confirmed by innumerable testymonies.

I am further to aduertise thee (gentle Reader) that some stories recorded by *Herodotus*, which seeme very strange, and which a man would think were written for the whetstone, are confirmed not onely by the testimonies of approued late writers, but of our moderne historians, as I haue shewed in my Latine Apology. Of which number that of the women of *Thracia*, may wel be reckoned, who contended when their husband was dead (for one man had many wifes) which of them shoud die with him for companie. For each of them affirmed that they were best beloued: and thereupon great suete was made by their kinsfolkes and friends, that they might haue the honour to accompanie him at his death. For she that was thus graced, was accounted happy, the rest going away with shame enough all their liues after. Verily this history cannot be samped nor paralleled by any example of women in these countries: for even those kind hearts which loue their husbands best, would looke strangely upon him that shoud ask them whether they could not be contented to lay downe their liues for their husbands, as *Alcestis* did, (a fact grounded vpon better reaon then that of the *Thracians*.) And I persuade my selfe they would ask so many three dayes respite, and so many termes to answer in one after another, that there would be no end. But shall we therefore say it is a fiction? For my part, though there were none but onely *Herodotus* that affirmed it, I would not hold it incredible, considering what *Cæsar* and other auncient historians write of thole which suffered voluntary death with the Kings of *Aquitane*. For the King of that countrey (faith he) had six hundred men with him, whom he entertained in his Court, permitting them to haue a hand in managing the affaires of the State, vpon condition they shoud beare him companie at his death: which (without further intreatie) they were ready to perforne. This history (I say) maketh the other much more credible. But to omit this known example, we find this very thing which *Herodotus* reports of these *Thracians*, recorded by other historiographers, who (as we know) neuer tooke it out of him: and testified also by others who were eye-witnesses therof: albeit they report it of the *Indians* and not of the *Thracians*.

Further affirme that our moderne historians report some stranger things then any is to be found in *Herodotus*, which hath purchased him so ill a name; which notwithstanding go for currant from hand to hand, because the authors thereof are men of credit and account. Those especially which write of barbarous countrees,

tries tell vs certaine strange stories, farre surpassing any in *Herodotus*. I meane such strange wonders as are to be feene in the workes of nature, and the actions of mens liues, as well in their manners as dispositions. Whereof we haue examples in those who haue written of *Majcony* (in auncient time called *Scythia*) especially in *Sigismundus Liber*, who discouering of strange humours and dispositions, hath one thing amongst the rest which is more then incredible. And though all men shoulde subscribe vnto it, yet I see not how any woman could be brought to credit it: and yet he speakeith nothing but vpon good evideunce. It is of a woman borne in a countrey bordering vpon *Majcony*, who though her husband entertained her in the kindest melting manner that might be, yet perswaded her selfe he cared not for her. Whereupon he demauding on a time what reason she had to thinke so, she answereid, because he shewed not the true tokens of his loue. He then requesting her to expound her meaning: How (quoth she) can you say you loue me, sith since the time we came first together you did never beat me? He wondering at this so strange a humour and extraordinary desire, promised to giue her her belie full. Which when he had done, both parties tooke greater contentment then ever before: for she found her selfe well by being beaten, and he by beating of her. For where as it is said, that *she cudgell loues loue*, the cudgell *killed loue*. And thus he kindly entertained her for a long time. Howbeit in the end he entertained her so exceeding kindly with blowes, that he killed her with kindnesse, causing loue and life to give their last farewell.

There remaine yet other things to be spoken concerning *Herodotus*; but it shall suffice that they haue bin discusid in my *Latin Apologie*. And here I wil take my leaue of thee (gentle Reader) onely desiring thee to hold me excused if haply thou find any thing flubbered vp or postled ouer. For as touching my rude and vnpolished stile, and abuse of certayne termes, besides that the great varietie of matter might excuse me (the bare contiruyng whereof would haue required greater leisure) I hope my profession will pleade for me: for it distracted my mind, and constrained me to devide the same halfe houre to the studie of the *Grecce*, *Latine* and *French*. But I will confess mine ignorance, that I know not where a man may furnish himselfe with such a *French* phrase as may go for currant in all places, seeing the best *French* words are dayly rejected and cried downe by our new mint-masters, who though they think they vse a fine fied phrase, and speake in print after the Court fashion, yet speake harshly & barbarously in the iudgement of the sager and soberer sort who retaine the ancient phrase of speech. True it is (I confess) I haue here coined some new words, howbeit very sparingly, thereonely where the auncient failed, and such as any man may perceiue I haue forged of pleasure, that I might speake ridiculously of ridiculous things, which notwithstanding through the simplicite of some silly foules are accounted very serious. And albeit (gentle Reader) I am not ignorant that it will be thought that I am verie forgetfull and much wanting to my selfe, in that I make no other excuse nor Apologie touching this edition: yet I hope I shall not need to intreat further hereof by the grace of God, to the which I heartily commend thee.

## HENRIE

## HENRIE STEPHEN to his friend.



Hen I first took penfull in hand to draw the lineaments of this presents *Apologie*, wherin I haue shadowed a world of wonders, I perswaded my selfe that such as were acquainted with my daily employments (whereof the weale-publike, I meane such as loue and like good literature may reape lesse pleasure, but more profit, then by this discouerfe) would reckon this worke for none of the least wonders. And nothing doubting but that you (Sir) were one of that number, I was the more willing to easie you of that paine, (paine I say, seeing admiration is counted a passion by Philosophers) and to satisfie you touching the inducements which moued me to undertake this presents busynesse. Marke then in what tearme it stands. Hauing set forth *Herodotus* translated by Laurentius Valla, and corrected by my selfe, and prefixed an *Apologie* in behalfe of his historie, I had intelligence not long after of one who was minded to tranlate it into French: which I did the rather beleeme, and the more feare, for that I remembred a like pranke which had bene played me about eight yeares before. For I had no sooner published a little pamphlet, but it met with a tinkerly translator, who *Pigmallion*-like doted upon his owne doings, thinking he had put out the Popes eye, whereas to my thinking he rouded at randon, and errid the whole heauen, in such sort that I could neither conceiue what I had written, nor yet perceiue any footstepps of my wonted stile. So that I may well say with the Italian, that he performed not the office of a tradutore, but of a traditore, that is, that he played not the part of a translator, but of a traitor. Which notwithstanding I pardoned in that namelesse author, not doubting but that in doing amisse he did his best endeour. Fearing therefore lest the like inconuenience would befall this mine *Apologie*, I thoughts good to take order for it betime. And after a short summons of my thoughts, I soon perceiued that it was my onely course to prevent these turkisheys, by being mine owne interpreter, as knowing I could not only understand mine owne meaning better then another, but also take shal libertie to my selfe, which would neither be permitted them, nor yet be seeme them. Notwithstanding all fell out crofte and contrary to my expectation. For the translation which I had begun, disliked me so much, that I gave it ouer in the plaine field, and in stead thereof (for mine owne satisfaction) began to prosecute this present worke, or rather some shadow or semblance thereof. For certes it was not my purpose to lanch (o fare into the deepe, but going abowt to saile by the shore, I straignt found that I was floating in the maine. And then I remembred the *Grecce* prouerbe, that a man ought to be well aduisid before he take ship, but when he hath once hoised vp the sailes, it is too late to intreat the winds. Notwithstanding I am arrived (God be thanked) at the last, if not at the wylshed haven, yet where Iest content. But to leaue shal flourishes of Rhetoriske, and to speake plaine English, where as my purpose was not to exceede the particulars handled in the *Latin Apologie*, I fell by little and little into other discourses, the prosecuting whereof I found to be more tedious then I had thought, and such as you here fee. Howbeit I am in good hope that this worke (once come to perfection) will be both pleasant and profitable, so as the Render may not only reap benefit by every particular here recorded, but further learne to parallele auncient stories with moderne, by obseruing their conformitie

## THE AVTHOR

and *Analogie* (if this word sound not too harshly in English eares;) and consequently to speake with greater reverence and respect of auncient historians: as also to omit no remarkable thing (which may stand him in stead when occasion shall (rue) without due observation. I say, this worke once come to perfection, because this is but an *Introduction* or *Preparative treatise*, as the title purpareth: albeit a man may here take a taske of that which hath bene said, which is the cause why I call it A *preparative Treatise*, or The first booke of the *Apologie*. But you may here haply demand the reason that moued me first to pen the Latin *Apologie*, which was my first *Essay*? Verily (to deale plainly with you) the great pleasure which I tooke in reading the Greeke storie, made me not only to forget my paines in correcting infinite scapes in the Latin translation: but further so obligeid me vnto it by the great content it gave me, that I could do no lesse then pleade for it in these my *Apologistical discourses*, against the Philippicks and sharpe inuestigations of such severe and rigide censurers as cease not to accuse it of falsehood, forgerie and fabulositie: and that the great desire I had to testifie my good will and affection towards this author, shold banish all feare of mine owne insufficiencie to undertake the penning of such an *Apologie*, till some other, better able to furnish out this argument, should take it in hand. Moreover I confess (for I can conceale nothing from my friend) that one reasoun among th: est which moued me to effect this storie (being common to me with all French-men who are scene in the Greeke tongue) was not only the great affinitie the French habt with the Greeke above any other language (as I have shewed at large in a treatise which I published touching the conformitie of these two languages) but for that there is not a Greeke author extant at this day, nor any to be found in the best Libraries in France or Italie, which agreeit so well with the French phrase, and to the understanding whereof the knowledge of the French is so necessary and available as Herodotus is.

Now as I have taken upon me to be Herodotus his aduocate: so I am to intreat you to be mine, in pleading for me, against such superstitious censurers as not content to lish me for my faults (for I feare I haue ginen them iust cause in many places) shall straine themselves to go a note above Ela, and to correct Magnificat, in calumniating that which their consciences tell them cannot be bettered. And albeit it may be thought that I haue stretched euery storie upon the tainters, and made mountaines of mole-hills, in enlarging each other narration, thereby to winne the greater applause and admiration: yet you (who know me so well) can witness with me, that I make conscience of enhancing the meanest storie. And verily I was so farre from taking this libertie to my self, that where I found my authors (who are for the most part classique writers, or historians of note) arryng and at discord, I left all circumstances doubtfull and uncertaine, contenting my selfe with the substance of the storie fully resolved and agreed upon. You may also boldly speake it vpō my word, that if I haue brought in any like mummers in a mask, concealing their names, it was not because I was ignorant of them, but for that I knew it would be more odious to some, and leſſe profitable to others. How profitable? (may some say) Verily the examples in the first part of the *Apologie* serue in stead of crystals, wherin we may see the waiwardnesse and vntowardnesse, the peccushenesse and peruersenesse of our nature, how backward it is to any thing that is good, and how prone and propense to that which is enily, as also what we are of our selues when we are destitute of the feare of God, which is a bridle shold curbe and keep vs in, which point is handled more at large Chap. 11. sect. 4. Again, they serue in stead of aduertisements or warning-peeces, to admonish vs of sundrie subtill sleights and deceits, so common and rife in the world. Those in the second part shew howfarre one age exceeds another in clownisme and rusticitie: more especially they serue us in stead of so many mirours, wherein we may behold the natural blundenesse of the multitude in the maine matter concerning their salvation, and consequently

## TO HIS FRIEND.

srequently in what great need they stand of diuine illumination. True it is indeed, I haue there also blazoned the vertues of our good Catholickes of the Popish Clergie, who feede themselves sat by famishing of others, in debarring them of the food of their soules, and wickedly prophaning that which they bear the world in hand, and urge upon others as the onely true religion. Whose inditements I haue so holly pursued, and traured euerie point thereof, that (I feare me) I haue somewhat overshot my selfe in setting downe some of their sweete sayings and doings in the darke, not worthie to be heard but by their owne eares: which, I perswade my selfe, not you onely, but all that know me, will interpret no otherwise. Notwithstanding let me intreat you to do the part of a faithfull friend, in informing those with whom you shall conuerfe, of the sincerite of my meaning herein: lest haply they stretch my words beyond the leuell of my thoughts, or make some other constriction of my meaning then indeed was meant. And thus Sir, accordingly I recommend my suite unto you, and my selfe to your favour, desiring the Lord you may rest in him. From our He-  
licon the sixt of November.

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*A Preparative treatise in defence of Herodotus.*

Which may also be called, *The first booke of the Apology for Herodotus.*

*The Preface to the first Part.*

**S**thero are many who do highly esteem of Antiquitie, and haue it in great admiration; and are (if I may so speake) so zealouslie affected towards it, that the reuerence they bear it, is in the nearest degree to superstition: so there are others (on the contrary) who lay so faire from giving it that which of due belongs vnto it; that they do not onely disgrace it what they can, but also tread it vnderfoote. Now that these two opinions (be they fancies or humours) haue borne sway among the auncient, shall apperte hereafter by pregnante proothes. But for the better manifeation of the reasons whereon they ground their opinions, I thought it not impertinent to treate in generall of the vertues and vices of auncient times, searching out the first soure and spring thereof: so in the sequel of this discourse I may come to examine and trie the truth of the old proverbiall sentence, which saith by way of aquiuocatyon, *Le monde va touslois à l'empire, The world groves daily worse and worse.* And so descending (as it were) by steps and degoees, may note and obserue the examples of alterations which haue happened in this age or somewhat before, as an Introduction to the Preparatiue treatise of the *Apology for Herodotus.*

And first I will begin with the description of the first Age, nor as it is recorded in Canonical Scripture, which cannot lie; but in the Apocryphall writings of Poens, who cannot speake the truth, being as false, fond and fabulos, as it is true, certaine and vnfallible. And I beginne with Poens the rather, because most men haue euer bene addicte to the reading of Poenes, being therunto allured by their pleasant fictions, whiche infiluating themselues by little and little into their eares, haue in processe of time so settled in their minds, that they haue taken deepe rooting therin. Whereby we perceiue, how men in old time by entertaining of fables, and sufferinge them to lodge and haighbour in their minds, haue bene brought to beleue many fond fooleries, which haue bene conveyed from hand to hand, and deliuered by tradition from father to sonne. Whereas the Scripture hath bene locked vp (as it were) in an vknowne tongue, as well from thise great admirers and scorneres of antiquitie; as from thos of whom I am about to speake. Nay, many who haue had some smattering knowledge thairein, haue refected them

as more fabulos then mere deuised fables. For some poetical fictions taken originally from the sacred fountaine of Veritic (as a true storie may be disguisede funerall wates) seeme more probable in some mens corrupt iudgement then the truth it selfe, as shall be exemplified in the Chapter following.

## C H A P. I.

*A description of the first Age of the world, called by Poets Saturnes, and the golden Age: and how they have depraved it with their foolish fictions, as they haue done other histories in the Bible.*

**P**we will give any credite to *Grecce* and *Latin Poets*, we must confess that the first age (called by them the golden age) was as happy as a man could will. For the ground without tilling or manuring plentifully affoorded all commodities for the life of man; which were common to all, seeing no man knew what *mine* and *thine* meant: and consequently were not acquainted with hatred, enuie and stealth, much lesse with warre; and therefore needed not to beare armes against any, saue onely (as some are of opinion) against wilde beasts, which they were not greatly to feare neither, considering their walles were so high that they could not spring them, and so strong that they could not demolish them. I say as some are of opinion: for others make no exception at all, but affirme that wilde beasts were then more gentle and tractable then tame ones are at this day: and that those which are now poisonfull and venomous (as experience shewes) were then nothing dangerous. But to leave this dispute, and to prosecute my former description touching the particular, wherein all generally accord, we shall further beleue (I say) that as there were then no lawes, so neither was there need of any, seeing no man wished the hurt or hinderance of his neighbour, neither was sollicitid thereto by any meanes. Besides, they knew not what sicknesse meant: and as they were of a strong and sound constitution, so did they abound with all things necessary for the sustentation of mans life, albeit they knew not of what colour gold, siluer, copper, or other mettals were. For men were not then so curious to dig the earth to know what nature had hid in the bowels thereof. Besides, they minded not the sea, neither tooke they triall in what sort the windes did toss the waues: for every man abode at his owne houer, like the snaile in her shel, or the Monk in his cell, nothing curios nor carefull to know what his next neighbours did; no more then the old man in *Claudian*, who though he dwelt within a quarter of a mile of *Verona* (or thereabout) yet never went thither in all his life: nor then the *Venetian* gentleman, who being almost foure score and ten yeares old, never desired to go out of *Venice* vntill he was confined therinc in as a prison. This (to omit the honey and milken riuers with such like toyes) is the summe of that which Poets haue delivered touching the felicitie of that age, and of that plaine, honest, and vpright dealing which was then in vs, notwithstanding the great plentie and abundance of all things, contrary to the old *Grecce* prouerb, which hath bene found too true of other ages, *A good land, a bad people.*

Now that this Poetical description of the felicitie of the first age is true in generall (if we consider the state of man before the fall) we may not denie, except we

## C H A P T E R I .

we will call the Scripture into question: I say *in generall*, not infisiting vpon particulars, though Poets like wife-drawers, extend it further then they are warranted by holy writ, which shewes how that immediately after the fall of our first parents man did eat his bread: in the sweat of his brows, of which Poets also speake, though turkishe the storie, or (so speake those properly) turning it into a mere fable: affirming that the great God *upiter* created the world of a huge confused masse, which they call *Chaos* (wherin the elements were mingled pell-mell) and that *Prometheus* afterwards formed men of earth tempered with water, in the like-nesse and similitude of the Gods. They add moreouer, that he stole fire from heauen, and conueyed it downe to the earth, whereat the great God was so highly offended (in that men by this meane found out mechanicall arts and sciences) that for a punishment he sent them a yong damell named by all the Gods, (each of them haing bestowed somethynge vpon her, saue to perfet her in beautie, others to make her wanton, subtill, craftie, and full of alluring delights: *Vulcan* having formerly framed the body of clay, and after infused the soule into it) and directed her first to *Prometheus*, who being wary and wise, would not receeue her, mistrusting some treachery: but his wiflike brother *Epimetheus* willingly accepted of her, & gave her entertainment. Howbeit he fel into the snare of it shortly after, and not he onely, but all his posterite after him. For this Minion, forthwith opened a box, whereout issued all manner of euils, mischiesfes and miseries, which haue ever since harbourid in the world. Now vnder these fables and fictions lay the true story of the creation of our first parents, and of their apostacie (as it were) maskeid and disguised. For by the first man furnished by *Prometheus*, we are to understand *Adam*, and by the yong damell called *Pandora*, *Eve*, (who being bridgide to *Adam*, was the cause of his fall) and by the fire which was stolne from heauen (by meanes whereof men came to the knowledge of mechanicall arts) the forbidden fruite, whereby they had experimentall knowledge of good and euill.

True it is, all Poets stay not here, but (as it is the custome to amplifie and enlarge mens reports) adde that *Prometheus* fashioning the first man of earth, infused into him somewhat of the nature of every beast (for all of them were then created) as namely part of the Lions fury, which he instilled into his breast. Howbeit poore *Prometheus* could not escape their sharpe censures, for not haing duly considered of all things appertaining to the constitution of a humayne body: as for not making windowes in his breast, whereby we might see what was in his heart, seeing most mens hearts and tongues agree no better then harpe and harrow. Againe, whereas some say, that this *Pandora* was the first woman that was made: others affirme that *Prometheus* framed a certaine number of women, immediately after the creation of man, and they blame him more for this second worke then for the first: for he ought (say they) to haue considered sundry things in the framing of this sexe, which it seemeth he did not alledging this among the rest, that he gaue vnto them as large a tongue as vnto men; whereas if they had had but halfe a tongue, they would haue prattled more then enough. But if *Prometheus* would make me his Proctour to pleade his cause, me thinkes I should not be vnprouided of an awter: and though he give me not my fee, nor request me to speake in his behalfe, yet I will awter in a word, that he knew not that women would prattle more then men, neither could he imagine how their tongues could vnter one thing, and their hearts conceiue another. No marvel therefore if he did not preuent the inconueniences which he did not foresee.

## THE FIRST BOOKE.

But to retorne to the arguments which all Poets haue handled with one accord, borrowing them from the Scripture, they tell vs strange tales of god-gaſtering Giants, who heaped mightie mountauns one vpon another, which might ſerue them in ſtead of ladders to ſcale the heauens: whereas the Scripture ſpeakes onely of ſuch as would needs build a Tower whose toppe might reach to heauen: neither doth it call them Giants, though elsewhere it make mention of ſuch. The flood likewife was a common argument with Poets, who agree with the Scripture in the caufe wherfore it was ſent, viz. as a punishment for the ſinne of man.

Now in ſpeaking of the golden Age, I thought it not amifle to proceed a little further, to teate of theſe Poetical fictions, to the end I may ſhew (as occation ſhall ſerve) that if theſe narratiōes, being no better then wel qualifiéd fictions (for as they are termed fables, ſo are they acknowledged to be no other) haue notwithstanding ſome hidden truth in them, when they are diligently fought into, and founded to the bottome: we ought not lightly to condemne auient hiftories, thoſe especially whereunto auient writers haue ſubſcribed, as not hauing the leaſt ſhew or embleme of truthe. In the meane time I confeſſe, that as Poets haue diſguifed, yea falſified ſundry hiftories in the Scripture: ſo haue ſundry hiftoriographers likewife done, as namely *Iofephus*, and *Eusebius* in his Euangelical preparation. I remember alſo, that when I was in *Italie* I read in one of their Librarieſ a fragment of *Diodorus Sculūs*, where he ſpeakes of *Aoset*, turning him like *Proteus* into every forme and fashion. And what (I beseech you) haue ſome hiftorians written of the originall and religion of the Jewes? What haue they alſo ſpoken of our bleffed Sauieur? And though I ſhould grant all theſe to be fictions in hiftorians, yet they ſhall pardon me (if they pleafe) if I do not grant that a man tranſported with a prediuate opinion may condemne any hiftorie upon his meere (and it may be foolish) fancie. For as there is no reaon that the good ſhould ſuffer for the bad: ſo neither that true storied ſhould beare part of the punishment due to the falſe. Thus then I retorne to the golden Age.

## CHAP. II.

*Another description of the first Age of the world (called by Poets Saturnes, and the golden Age) as it is recorded in Scripture, after the fall of our firſt parents. And in what ſence thoſe two Epithets may be giuen to the Age wherein we live.*



Oeis (as I haue ſhewed a little before) confine not the felicitie of the firſt age of the world (described in the former Chapter) in ſo ſtraight and narrow bounds as the Scripture doth, but give it a ſaſt longer time and tearme of yeares. For the murder committed by *Cain*, is much more auient then that committed by *Romulus*, or any mentioned in prophanē ſtory. Notwithſtanding if we make the Scripture Judge and Vmpire of this controverſie (as Christians ought) we muſt needs confeſſe that ſimple and plaine dealing continued long after the fall of our firſt parents, in as great and ample meaſure, if not in greater then euer it diſtince; and that men were not ſo loofe and licentious, ſo woluiſh and maliciouſ in the golden Age, as in the ages following: in hamleſt innocence and ſimplicitie, reſemblin

## CHAPTER. III.

the rufſet-coates of the country, in compariſon of ſubtil citizens. So that the murther committed by *Cain*, may feeme as ſtrange (considering the time) as a murther committed at this day by a countrey Coridon, in compariſon of one committed by a citizen or Courtier. But howſouer the myſtery of that ſecret stand, certaine it is that ſuch diſolute demeancour and loofenceliſe of life, ſuch riot and excheſte, ſuch ſwearieng and swaggerieng, was neuer heard of in the prime and infancy of the world as afterward towards the middle Age, and as now in the decrepit Age thereof; in the decrepit Age (I ſay) if we may beleue our eyes, or iudge by the courſe and cariage of things, or credit ſuch as are better able to iudge of ſuch queſtions then our ſcules. Neuertheleſſe (ynder correction of better iudgement) I am of opinion that it fareth with the vniuerſe or great world, as with man the little world; in that *The older it waxeth, the more it doth*. For he that ſhall ſeriously conſider the guife of the world at this day, cannot but ſay that it doth extreameſly, and that it reſembles the age of our good grandfie, gray-bearded *Saturne*, whole old and auient name it may iuſtly challenge to it ſelfe: though on the other ſide, it may well be called the *golden Age*, in the ſence that *Ouid* applied it to his owne, when he ſaith,

*Aurea nunc verò ſunt ſecula: plurimus auro  
Venit bonus: auro conciliatur amor.*

That is,

*Golden is our lateſt worlds age moſt iuſtly reported:  
Gold alone our lone buyes: gold onely purchaſeth honor.*

## CHAP. III.

*How ſome haue aſcribed too muſh to Antiquitie, and others  
derogated too muſh from it.*

Et vs now conſider, whether by our former deſcription of the firſt Age, it may appeare wheronc theſe great admirers and contemners of antiquitie reſt and rely themfelues. And let vs in the firſt place examine the reaſons which they alledge for conſirmation of their opinions. Firſt then we are to obſerue, that the ouer-great reverenc which ſome haue borne to antiquitie, is ſufficiently reuifieid by certaine Latine phraſes, as when we ſay, *Nihil antiquius habui* (that is, word for word, *I ſteemed nothing more auient*) in ſtead of this, *There was nothing in the world ſo neare or deare unto me, or, I had greater care of it then of any thing in the world beſides*. And, *Nihil mihi est antiquius illare*, that is, *I account nothing more deare, I hold nothing more precious*. So *Plautus* when he would conimide a yong man to be well qualifiéd, ſaith he was indued *antiquior moribus*. Again, the Latines call that *prisaſides* which the French call *La bonne ſoy*, that is, plaine meaning, ſimple and honest dealing. And *Cicerio* ſeemes to call thoſe men *antiquos*, who vied old and auient ſimplicite, and were (as a man would ſay) plaine *Dīmſtable*. But the queſtion is, what ground they haue for their opinion, who by ſuch phraſes do ſo highly honour and magnifie antiquitie? To which I anſwer, that they, who call good manners *antiquos mores*, and plaine dealing *prisaſides*, allude (no doubt) to the golden Age, and the plaine ſimple dealing vied in thoſe daies, as we haue deſcribed it in the ſecond chapter. Wheras it is certaint that they which ſaid this phraſe,

*Nihil antiquius habui, I seemed nothing more auncient,* in stead of, *I had nothing in greater account, &c.* had an eye to a further matter. Some say they respected the honour which was giuen to aged perfons, which seems to be more probable in that the Grecke word *αρχαιος* is all one with the *Latin*, both for sound and signification: for it is applied to old men, whereas the *Latin* word *antiquum* is never used in that sense. Wherfore (vnder correction) I am of opinion that it is a phrase borrowed from the great account and estimation which was had of antique works in former time, especially of painters and caruers. For when they spake of a picture or auncient statue, they meant a rare and exquisite peece of worke, which was much set by, and of great price: which they understood not only of the pictures of *Apollon* and *Zeus*, or of the statues of *Scopas*, *Myron*, *Praxites*, and like cunning artians of those times (whose works were then in faire greater request then those of *Durer*, *Raphael*, and *Michael Angelo* are at this day) but of sundry other workmen of meaner note and later times. About which toyes some haue bene exceeding curios. For *Horace* reported that one *Damasippus* was so caried away with curiositie in this kind, that it bereft him of his wits. And I leauet it to thy consideration (gentle Reader) what the Poet (if he were now living) would say of these buyers, engrossers, and enhancers of *Antikes*, with whom the world is so pestered at this day, and at whole cost so many cheareces make such good cheare; who (poore soules) are so farre from discerning betweene *antique* and *moderne*, that they scarce understand the meaning of the word, (which, such as it is, was lately brought hither into *France* by some fiddling *Italian*) and this it is which makes them put their hand so often to their purses, and pay for the pins. And verily the *Sauoyard* did fearely and finely, who going about to catch a fottish Antiquary, foolishly fond of such toyes, after that the fantastick had courted him a long time, in the end for a goodly auncient monument shewed him his wife who was fourteene yeares of age. But to returne to the argument in hand. Many men in times past were strangely perplexed and befooled with this humorous and itching desire of antiquite in matters of Poems and Poetry: a fault complained of in the second booke of the Grecke *Epigrams*, but much more by *Horace*, when he saith,

*Si meliora dies, ut vina, Poemata reddit,  
Scire velim premium chartia quotus arroget annus.  
Scriptor ab hinc annos centum qui decedit, inter  
Persebos, veterisq[ue], referri debet, an inter  
Viles atque nouos?*

That is,

*If Poems wort, as wine receive their praise  
From longer dayes, faine would I know what yearre  
Our writings more indeare? if he that wrate  
About the date of hundred yeares agone,  
Be deemed one of writers ripe and sage,  
Or of the moderne age?*

He further alledged sundry other arguments to this purpose, *Lib. 2. Epist. 1.* Well, be it so (say some say) that this phrase, *Je n'ay rien en plus antique*, that is, *I seemed nothing more auncient*, had his original from the great opinion which was had of *antiques*, whether building or pictures; but why were they had in so great account? To which (omitting Poets) I answer, that for as much as they had such exquisite and perfect workmen in old time, it seemes they were of opinion, that the nearer their successors followed them, the more they retained of their perfection.

Another

Another argument of our auncestors faithfull and plaine dealing, in doing the workes they tooke in hand more substantially then workmen are wont to do at this day, may be taken from the old and ancient manner of building, which seems to be of iron or of Steele in respect of ours. I mean such buildings as were wrought with ciment. It will here (I know) be answered, that cyment is not now in use. And I answer againe, that the small care which men haue had to worke soundly and substantially, neuer refleeing how slight, and slender their buildings be, hath marred all. Howbeit if any man shall thinke this reason weake or insufficent, he may hold him to the former, which notwithstanding I durst not alledge of Poems, sith it holds not true in general, but onely in particular. For though it may be truly said, that *Homer* great fame made other auncient Grecke Poets generally better thought of, by reason that this opinion possessed most mens minds, that the nearer they were vnto him in time, the perferre they were in Rotury. Yet the same cannot be said of the *Latin* Poets. For it cannot be denied but that *Virgil* excelled all the *Epikes*: that *Tibullus* and *Ovid* wonne the garland from all the *Elegiacs*: that *Horace* was the chiefe of choise among the *Lyricks*. And (if I may be so bold as to interpose an example of the Poets of our time) it would it not be iniurious (row we) to our modern French Poets *de la pleiade*, if their ancestors should be preferred before them? Verily I am of opinion, that he that should prefer them before them, should do them as great wrong as they do sundry other Poets (their equals at least in time) in peaking before them, onely because their Muse is too maidenly, as being nothing so wanton and lasciuious as theirs, but resembling rather that of *Toaching du Belly*. But bethis spoken as it were vnder *Benedicite*, and by way of *(parenthesis)*, and let this be the conclusion, that the reason formerly alledged, why auncient workmanship was so highly esteemed, and in such request, is not generally true of Poems and Poetry: the reasons whereof I should here set downe, but that my occasions wil not permit me to trifle away the time with such toyes, I will therefore leauet it to those that haue more spare time and idle hours then my selfe.

Now as we begun to speake of the extollers of Antiquite by the *Latin* phrase, so will we begin with the contemners of it by the *Grecce*: for as there are certaine *Latine* phrases which giue testimony of the reverent opinion men were wont to haue of Antiquite; so are there *Grecce* words which shew the contempt and disgrace wherein it was. For the professors of the *Grecce* tongue cannot, at leastwise ought not to be ignorant, that by *ἀρχαιος* and *ἀρχαιον* (which in proper termes is as much as *old* and *auncient*) is meant a simple soule, or a pouice who is but newly crept (as it were) out of the thell. The reason of this their opinion is very apparent and plaine: for they called those *ἀρχαιοι* (that is *ancient*) which were very simple, fottish, grosse and blockish, as being persuadid that men in old time (especially in the golden Age) were but simple swaines in comparison of those that came after. Thus then we see how Antiquite hath bene admired by some, and contemned by others, for diuers reasons, as hereafter shall be declared more at large.

But here it shall not be amisse (for the winding vp of this Chapter) to examine a few ordinary French phrases appertaining to this argument. First then when we speake of *antique workes* (that is, of works made after the old fashion) we do it for the most part in scorne and contempt, contrary to the *Latin*, as if we should say *Fai lourdement*, rudely done; and (as our critall coiners of new French words speake at this day) *goffement*, grossly or absurdly; the common people at *Paris* say

*say greffoso modo.* Contrarily, we honor Antiquitie much in calling it *Le bon temps*, the good time. For when we say, those that were *du bon temps* saw not the vanities which we see; we mean the men of old time. The like honour we give to aged persons, when we call an old man *Bon homme*, and an old woman *Bonne femme*; for a man shall heare them now and then (when they are called *Bons hommes*, *bonnes femmes*) reply and say (alluding to this second acception of the word) that they go not yet with a stafe. I obseruen before, that that which the Latins call *Prisca fidès*, we French-men call *La bonne foy*. To which let me adde, that the Grecians signifie the same by *ιστός*, which properly signifies a man of good behaviour, and *επιχρήσιος*, that is, ancient. For by both these words they are wont to expresse and signifie a simple soule. And the Greeke word *ιστός*, agreeith very fitly with our French phrase, *Qui va à la bonne foy*, or *Qui va trop à la bonne foy*, that is, one that is plaine Dunstable, who hath neither wolt nor gard, but is as plaine as a pack-staffe, without fraud, couen or deceit. Whereof we haue examples in Coridons of the countrey, in whom we may see the simplicitie of ancient times in some fort shadowed out vnto vs. Albeit a man might find (if need were) know such swaines cuen in your chiefest cities. Witnesse the Embassadour sent to the Pope by a Germaine Prince, who taking his leaue of his Holinesse speaking vnto him in Latin, and saying, *Tell our beloved sonne, &c.* was in such a chafe, that he had almost gien him the lie, telling him that his Master was no Priests sonne, meaning that he was not a bastard. He likewise was plaine simplicitie, who being sent with a letter to the Queen of Navarre, and commannded to kisse it before he deliuere it. Because his Lord told him in words of doubtfull construction, Carry this letter to her Highnesse, and before you present her with it, \* *Baisiez-la*, (which may be vnderstood either of the Queen or of the letter.) He was no sooner come into the presence, but he went to the Queen and kissed her (not doubting but that he had courted it brauely) and hauing so done, deliuered her the letter without further complement. We say also *Aller à la bonne foy*, when a man speakes any thing in simplicitie, which would be harsh or hardly taken being spoken by another: as when a gentle *Gillian* told king *Francis* the first, that when she saw him in such a syte, she thought the faire one of the nine *lepreux* (that is, lepers) as they are visually painted, whereas she would haue said, One of the nine *Preux*, that is, *worthies*. To these I may adde the example of the silly *Sauvayard*, who taking the sentence of condemnation which passed vpon him (whereby he was adiudged to be hanged) verie vnkindly, said, *Hela mesme, je vo priou per la paraille, sade me platon copa la teste*, that is, O good sirs, I beseech you, if you will haue me requise it, let me be beheaded. For in saying, if you will haue me requise it, he meant simply. It were easie to alledge sundry other examples of like simplicitie. But we are to consider, that though a fool and a swaine be very neare of kin, cuen cosingermans at the least, yet we must distinguishe them, especially if we wil follow the Grecians, who call the one *εργαστης*, and the other *ιστός*. For though every fool be a simple soule, yet every simple fellow deserves not the name of a fool. For example, incivilite and rusticitie is not foolishnesse, except it be accompanied with lurdens-like louishnesse: although it come farre short of hers, who being chid by her mother because she did not thank her affianced louer when he dranke to her; she tellling her roundly of her fault, and saying, Canst thou not say the next time that he drinkest to thee, I pledge you, you great fool? Thinking surely she had learned her lesson better, forgot not the next time he dranke to her, to say, I pledge you, you great fool. He also meant not only simply, but plaid the foole in graine, who ate the Phisitians prechir,

(I meane the paper wherein it was written) because he had bidden him take it. And I doubt not but the Reader wil give me good leaue to enrole a certaine *Switez* in this register (for I hope I shall do his worship no wrong) who with great importunitie asked requital and satisfaccon for the French pockes which he had gotten in the Kings seruice. And if I durst be so bold as to speake of the Scots (who are all cousins to their King, as they say) I would here bring in a F. of this fraternitie, who hauing heard none in his awne gude countrey but gentlemen of the better sort speake French, wondred not a little to heare the poore people in *France* beg their almes in French, and little children speake it so readily. But left any man should lay that I spare mine owne countri-men, and spend my spirits vpon others, I wil here bring the silly *Limosin* upon the stage, who hauing scene a Spaniel gentle fold at *Lions* for fourte French crownes, higched him straight home againe, for certain great masties which he had left behind him, calling with himself what a dog of such a bignesse would afford, if such a little puppet were sold at so high a rate. But a man had need to put on his considering cap, if he would finde fit termes to expresse such fooleries. For we dayly heare of sundry accidents, which at the first a man wold think were *foolish*, whereas they are rather to be counted *foolish*, as being in a higher degree. For though every fool be a *fool*, yet every *fool* is not a *foole*: which I might exemplifie in the Bishop (who was not only a *fool* but alio a *foole*;) who after he had trounched his Chansons in a tedious and troublesome suife, and tossed them from poft to pillar, tooke order by his will that his tombe shoulde not lie along, but stand vpright in the Church, fearing lest after his death they shoulde pisse on his head in way of reuenge. As foolish was he, who put out the candle that the fleas might not see him, and so might not bite him. He likewise deserued this name (what country-man euer he was) who burning his shins before a great fire, had not the wit to go backe, but sent for masons to remoue the chimney. Who also hauing scene some spit vpon iron to trie whether it were hot, spit in his porrage to know whether they were hot or not. The same *fool* being hit on the back with a stome as he rode vpon his mule, blamned the poore beast for kicking of him. It were easie to alledge sundry like examples of such silly *fools* (they being mo then a good many, and in such plentie that they are not clauntie.) But these shall suffice to exemplifie the former distinction, which hath bene and ought to be made betweene a *fool* and a simple swaine: which I was enforced, to make easie paſſage for that which foloweth, the better to prosecute my intended discourse. Howbeit there are certaine particulars which will puzzle a man shrewdly to tell to which of these three heads (or common places) they ought to be referred, thoſe especially which seeme equally to participate of foolishnesse and simplicitie. (I alwayes take simplicitie in the fence that we ſe it when we ſay, *He meaneth ſimply*.) Wherefore leauing it to the Readers judgement, I will only adde this one thing, that it is held in *France* a greater indigneitie to be called *fool* then *foole*, notwithstanding my former diſcourse. The reaon is, because that when we call a man a *fool*, we do it for the moſt part in earnest: whereas when we call him *foole*, we do it ironically and in iſt, and therefore it is not taken in foill part.

And now that I am (peaking of the French phrase, let me adde one thing further, which I ſhall defire the Reader to conſider, viz. that (if my memory faile me not) we cannot call a man *foole* in French, but by the word *fol*, whereas we haue sundry synonimes for a *fool*. For *Nieu* (in old French *Nice*) that is a nouice, *Fat*, that is a *foole*; *Badau* (called in sundry places *Badlow*) a cockneigh; *Nigand*, a noddie; *Badin*, a boobie; and ſuch like, are all ſworne brethren (at leaſt coſin-

germans) to a *sot*. We also vse proper names in the same sence, as when we say *Cest vn Benet*, He is a simple cocklecomb (for in this phrase it is pronounced *Benet*, and not as it is commonly *Benoit*.) *Ioannes* is vsed somwhat otherwise; for when we say, *Cest vn Ioannes*, it is as much as if we should say, He is a *Pedant*, or a quaint *Quanquer* for Epistles. And when we say, *Vn bon Iamin* (the vulgar for faith *Genin*) we understand a *witold*, who takes it patiently when his wife makes him a horned beast. We further vse the word *Grue*, that is, *Crane*, to signifie a *sot*: for *Cest vn grue*, is as much as *Cest vn sor*, *Cest vn niau*; He is a simple fool, or a noddie. True it is, that a merci companion being sued for an action of trespass, and brought into the Court for calling one *Bel oiseau*, that is, *faire bird*, and then telling a tale of a *Crane*, was not so mad as to expound his meaning, but left it to the discretion of the Judges. For the plaintif accusing him for calling *Bel oiseau*, said that he had called him cuckold by craft, in calling him *gosling*. My Lords (quoth the defendant) I confess indeed I called him *Bel oiseau*, that is, *faire bird*, but I deny that I meant a *gosling*, neither is it probable I should so meane, seeing there are (as himselfe confesseth) many birds fairer then a *Gosling*, were it but a *Crane*. Whereupon the judges (hearing him fetch ouer his aduersary so finely, and nettle him worse then before, the simple noddie never perceiuing it) brake forth into such a fit of laughter, that they were glad to risc from the bench, not knowing whether of them had won the day. And thus much of a *sot*. If any shal here obiect, that we cal a man *foole* in French, and yet never vse the word, and therfore that *sot* hath his fellow, as wel as *sot* his synonyme; I answer that it followes not, for my meaning was not that it could not be exprest by a periphrasis or circulocution, but that it could not be expressed in one word, for I grant indeed, that whē we wold delay the harshnes of this phrase, *Il sient du fol*, He is but a foole, we say, *Il le cerneau en gaiard*, He is light headed, or, *Il a le cerneau en pen gaiard*, He is somewhat giddie headed: whereas others say, *Il n'a pas le cerneau en fair*, He is somewhat brainfick; or *Il n'a pas la teste bien faite*, He hath a crackt crannyor, or *a de la Lune*, He is lunatik; or, *Il a de l'heure meur*, he is humorous. The word *Innocent*, as when we say, *Cest vn poure innocent*, He is a poure innocent, importeth not so much: and *Transporté, incensé*, bestrayte of his wits, mad, and such like, simply more, as comming nearer to the signification of surry. Now the reason hereof, vyz. why we shoulde haue such varietie of words to expresse a *sot*, and but one (if we speake properly) to expesse a *foole*, I leaue to be discylfed by others, (except this perhaps be the reason, that there are mo los then fools:) & wil here addc one thing more touching thōse phrases of which we speake in the first place, vyz. that (if I haue rightly obserued) we vse the word *Autō*, that is *sheepe*, tropically, not so much to signifie a *sot*, as a simple soule, who suffers himselfe to be led by the nose, as we say. Which is common to vs with the Grecians, as with *Lucian* among the rest, saue that he vseth the word *drawing* & not *leading*. He hath also another proverbe to the same effect, the meaning wherof is, as if one shold say, *He follows him as a sheep doth a greene bough*: which may serue to confirme the vse of thi: metaphor in our tong. Howbeit we haue no need of *Lucians* authoritie in this case, seeing *Aeschylus* (one of the antientest Greek Poets) setteth it in the same sence.

But to omit the phrases formerly spoken of (which are so many pregnant proofs of the contempt of Antiquite) we will in the sequell of this discourse alledge oþers when we come to speake of those Poets who (contrary to the current and common received opinion) thought it a faire happier thing for them that they liued in their owne age, then if they had liued in any other. And verily my purpose was here to haue spoken of them at large, and to haue added them as a supplement

to this Chapter, but that I haue already passed my bounds. Howbeit I haue an excuse at hand, viz. that he which hath any dealing with fooles can neuer haue done.

*How and wherefore certaine Poets so earnestly desired  
the golden Age.*



Hen Poets (whose writings serue vs in stead of mirrours, wherein we may beheld mens turbulent passions) compared the fashions and customs of their owne age with those of the golden Age, they could not but wish that it had bin their hap they had bin borne and liued in those dayes. We haue an example hereof in *Tibullus*, who hauing recounted the happiness of those times (which, to omit other particulars, were not harred nor rent in sunder with warres and garboiles;) breakes out into this pathetical wish:

*Tunc mihi vita fore, vulgi nec triflia nossem  
Arma, nec audissem, corde micanter, subbam.*

That is,

*Liu'd I againe, I never more would ware  
No deadly armes, nor never more would heare  
The trumpets warlike sound.*

Neither are we to wonder at this his wish, seeing that *Hesiod* (who liued many hundred years before) sightheth and saith:

*Musæ, t' eum' æquorū iugis, nuptiorū puerorū  
N' d' p'ris, an' t' nupt' baro'is, à tu'is, yng'is.*

That is,

*Would I might live in this lead' Age no more,  
But or had since bene borne, or dide before.*

But he greatly deceived himselfe (good man) in thinking he should not haue bin so unfortunat if he had liued in the Age following, For this is no new saying, which is commonly spoken by way of equivocation, *Le monde va tousfours à l'empire*: The world growes dayly worse and worse: witness *Aratus* another Greeke Poet, who in the Poeme out of which *Saint Paul* tolke an hemefiction, hath these words:

*Our xelous rexibus ymbra ista non  
Xeroripus' uires, & xaroripis' regisq'.*

That is,

*Our golden Sires left us their last beguest,  
An age some deale impaired from the best:  
And you shall famen for your future heires,  
A worse then theirs.*

In imitation whereof *Horace* saith,

*Est' parentum peior aut' salut'  
Nos nequiores, mox daturos  
Progeniem vistiosorem.*

That is,

*Our parents age, worse then our ancestors,  
Hath borne us worse then they, and we shall breed  
A farre more vicious seed.*

But how cometh it to passe (may some say) that our parents should be more vicious then their fathers and grandfathers, and they likewise then their forefathers, and that we (in like sort) should exceed not only them, but all our ancestors, and our children vs? The reason hereof (me thinkes) is evident. For as he which is sole heire to many rich men, hauing besides the inheritance left him by his father, much more wealth accreying unto him otherwayes, must needs be richer then they whose heire he is: In like manner, it cannot be, but that they who are left heires *de Affe* of all their ancestors vices, and by their good husbandry impropre the old, and daily purchase new, shoud in the end be more vicious then they whose heires and successors they are. Seeing then it is plaine and apparent by vndoubted stories, that evn thole finnes among the rest, against which God hath thundred out such fearfull curses in his law, haue bene so rife in the world since the golden Age, and euer since running vpon the score; can we wonder to see them now innumerable? When I say from the first age, I speake according to the Scripture, which containeth mans happie estate in faire leffe compasse then prophane writers are wont to do, namely, during that short time that our first parents continued in the estate of Innocencie. And some among them confine it in faire shorter bounds and limits then others; as *Iunelal* by name, when he saith,

*Antiquum & vetus est alienum Posthumum lectum  
Concurre, atque sacri genium contempnere fulori.  
Omne aliud crimen max ferrea prostrat alios,  
Viderunt primos a gente secula machos.*

That is,

*Of ancient standing is that pleasing sinne,  
By wanton stealth of warming others bed:  
Each other crise the iron Age did gin,  
The siluer world it selfe some lechis bread.*

But who would euer beleue that Adultery shoud haue bene so common in the siluer Age, and other vices not onē knowne nor heard of till the iron Age? Verily though the Scripture were silent in this particular, and did not affirme the contrary in the story of *Cains* hurther, yet I see not how any man shoud give entertainment to this conceit. His meaning therfore (I take it) was to shew, that whoredom and adultery were the vices whereunto men in all Ages were most addicted. And how shold the heathen and prophane Pagans make conscience of such sins, when as Christians (euē those that are otherwise vnspotted of the world) account them but works of nature, and trickes of youth.

Howsoeuer the case stand, certaine it is, that the first Age was not wished for without cause. For whatsoeuer corruption was in those dayes, it was but small (in all probabilitie) in comparison of that of late times, which like bad weed hath euer growne with speede. True it is, that as we (considering the corruption of these times, and the wickednesse of mans nature) can hardly beleue it shoud be greater: so did our ancestors judge of the corruptions of their owne, *Iunelal* speaking of his own Age, saith that it did so degenerate, and was so debased from the purity of the golden Age, that it deserved no longer to be called by the name of any metal; thereby signifying that he shoud grace it much that shoud call it the iron Age, considering

considering it did so farre oustrip it in all exesse of riot. And *Ouid* speaking of the vnconfionable couetousesse of the men of his time, faith, he could not imagine how it shoud be greater. But if *Ouid* were deceaved, in thinking that the wickednesse of his time was then in the ruffe, much more was *Hesiod*, who liued so many Ages before. But sinne and impicitie did then so abound, and like a great deluge did so master the banks and ouerflow all, that he thought it a thousand times better to haue liued either before or after the first Age, perswading himselfe that it was so unlikely there shoud come a worse, that he thought it not possible that any shoud match it. And therefore as we may not thinke that the golden Age was without all corruption (albeit Poets extoll it to the skies, and sing forth a thousand praises in commendation thereof;) neither are we to doubt but that the Ages ensuing retained some seeds and sparkes (as it were) of the first, notwithstanding the clamorous complaints they make against it. For that which *Iunelal* faith in commendation of the golden Age, viz. that they accounted it a capitall crime if a young man (were he never so rich) had not risen from his seat, and done reverence to an old man, though never so poore, was practised long after by the *Lacedemonians*, who punished such an offence, either with death, or with some grievous punishment. And what great reverence the auncient *Romaines* bare to old age, we may reade in *Valerius Maximus*.

## C H A P. V.

*How that whatsoeuer Poets have written of the wickednesse of their times,  
might have bene affirmed of the Age last past.*



Leb fit be a vissuall thing with Poets, so to amplifie the matter they intreat of, as that they make mountaines of mole-hils, and therefore their testimony may well be suspected, notwithstanding I dare be bold to say, that they haue written nothing of the leudnesse of their times which can iustly be challenged; especially if we compare it with the practise at this day. And surely if Poets ought not to be suspected, much lesse Historiographers, who take not so great libertie to themselves, notwithstanding they make relation of such detestable factes as seeme past all beliefe: *Thucydides* by name, who discoursed at large of the plague which iwept away an infinite number of people at *Athens*; in whom we find the raging and furious lusts of some (miscreants rather then men) to haue bene such and so great, that they tooke occasion by that so terrible a scourge, to practise their villanies. If there be any that cannot subscribe to this his report, let him but inquire what was done in the yeare 1564, the plague being at *Lions* (a Christian citie, not heathenish as *Athens* was) especially by the souldiers of the citadell, and he will no doubt, not onely beleue them to be most true, but will further judge them excusable and tolerable in comparison. To be short, to what outrage (may we think) would not they let loose the reines of their head-strong affections, who made it an ordinary thing to desloure maidis, and to force matrons even then when they were infected, with the noysome and contagious disease of the plague and pestilence, and now ready to giue vp the ghost? What language is there vnder the cope of heaven (I except not the *Greeke* it selfe, the most flowing and copious of all that are or haue bene) that can affoord vs a word sufficiently emphatical to expresse so brutish, so desperate

desperate and furious a fact. Questionlesse if the *Turkes* had heard of such villanie they would haue abhorred it as hell it selfe: and not so onely, but would haue doubled and trebled the hatred they beare vs for our religion.

But it shall not be impertinent before we proceed to a further and more ample discourse of the guise and fashion of this Age, to enquire how euernly our ancestors (which liued some three or four score yeares ago) caried themselfes (where I confine this word *Age* within somewhat straighter bounds then others commonly do) considering the world waxeth daily worse and worse. To whom then may we haue recourfe to make inquiry hereof? Verily to the Preachers which liued in those dayes, and amongst others, for *France*, to Frier *Oliver Maillard*, and Frier *Michael Menot*: for *Italy*, to Frier *Michael Barelete* (*alias de Bareleta*) who though they haue infinitely corrupted Christian Religion with their doting dreames and foolish fancies, and with many wicked speeches, proceeding partly from blockish ignorance, partly from meeke malice; notwithstanding they quit themselfes like valiant champions, in encountering the vices which raigned in those times, as shall appere in the sequell of this discourse. I will then (as occasion shall be offered) begin each feuerall argument with *Oliver Maillard* (as being *Menots* auuncient) and after I will come to *Barelete*, one of another country. And first (because it suteth fo well with that which hath bene said) I will shew how all of them in generall, and euery of them in particular, find the wickednesse of their times so intollerable and superlative, that they judge it infinitely to surpass the leudenesse of all former Ages. Marke then the words of *Oliver Maillard*, fol. 96. col. 3. *Audeo tamen afferre quid multi sunt peccatores in quarto anno nunc, quam alias in septimo: & nunc in septimo, quam alias in etate perfecta.* And a little before, viz. fol. 81. col. 2. *Et quoniam nunquam fuerint maiores luxuria, iniustitia, & rapina, quam nunc: ideo ceteris.* Likewise fol. 217. *O Deus meus, credo quid ab incarnatione Domini nostri Iesu Christi, non regnauerunt tot luxuriosi in toto mundo, sicut nunc Parisienses.* *Menot* (who liued certaine yeares after) saith as much in these words: *Legatis historias, & non innuenies quid mundus fuerit ita depravatus, sicut nunc est.* To which (besides the former sentences already alledged out of *Maillard*, iumping with it in fense and meaning) hee hath one which futes it both in fense and words. In another place he twits his auditors not so much for their non-proficience in that they did not amend, as for their deficiency, in that they waxed daily worse and worse. Let vs now come to *Barelete*. *Nunquam* (saith he fol. 261. col. 1.) *mundus fuit tam malus ut nunc, neque tam separatus a Dei amore & proximi, ut nunc est.* Thus we see how all three (though living in feuerall countries) jumpe and accord in one, in taking vp the same Complaint against the wickednesse of their times, as faire surpassing all the outrages and enormities of former ages. Let vs in the next place consider how they upbraide Christians with the same vice, affirming that *Turkes* and other Infidels lead not so loose a life by many degrees. *Maillard* having reported how at *Tours* in the raigne of King *Lewis* the eight, the leues reproved Christians for saying that Christ died for them, and yet blasphemed and cursed him, hath these words: *Audeo dicere quod plures insolentia sunt in Ecclesia Christianorum quam Iudeorum.* And fol. 147. col. 2. he saith he had conuerced with *Moores*, and found them fare honester men then the Christians then living in *France*. Frier *Michael Menot* saith no lesse: *Sunt Iudei in Auinione, & sunt Pagani in patria sua: sed firmiter credo, quid seclusa lumine fidei perficiunt, moraliter & viuunt quam bodie plures Christiani, nec tantu miseriae sunt inter eos sicut inter nos.* *Nescio de quo vobis seruatis nomen Christianitatis, & fides Christi, quam receperitis in Baptismo.*

Let

Let vs now heare what *Barelete* telleth his *Italians*, fol. 24. col. 1. *Non est plus ubi beneficia tenere publice concubinas accipere sacramenta falsa, & omnia illicite perpetrare: A Saracenis, ab Azarenis, ab Arabis, ab Iudeis, & Mahometanis, & Barbaris, & Iudeis, ab infidelibus, & false Christiane hac accepisti.*

## CHAP. VI.

*How the former Age hath bene reproved by the aforesaid Preachers  
for all sorts of vices.*

 Et vs now consider how the aforesaid Preachers declaiming thus in general against the wickednesse of their times, do in particular also reprove and censure men for all sorts of vices. And that I may proceed in order, I will begin with that which (as *Iuuenal* would make vs beleue) is of all other vices the most ancient, and so much the more ancient, by how much the filier Age is more ancient then the iron Age. What is this vice, may some say: Surely whoredome, otherwise called carnalitie, sensuality or lechery. (For that which *Iuuenal* faith of adultery, ought rather to be vnderstood of simple fornication.) But for breuite sake I will alledge their owne words (where they reprove whoredome in generall, calling it *Luxuriam*); yet so, as I wil not make a medley or mixture of Church-mens lubricitie with lay-mens lechery, which method I wil also obserue in discouering of their other vertues, lest it should be said that I did confound the spiritualitie with the temporaliitie, or that I did *miserere sacra profanis, mixe sacred things with profane*, (as it is in the Latine proverbe.) I am therfore to intreat our holy mother the Church to haue patience a while, till I haue got our three good Latinists dispatch the temporaliitie: and then I will do her this honour, to place her apart by her selfe.

Let vs then heare *Oliver Maillard*, who (to omit other particulars concerning this sweete sinne) is much offended with gentle-women for making their husbands weare the hornes, fol. 81. col. 2. *Et vos dominicella qua habetis tunica aperta, numquid mariti vestri sunt cornu, & ducunt vos ad banquetum?* And thereupon saith, that the King of England consulting on a time with his Councel, whether he shoulde wage warre against the French or not, it was concluded he shoulde, because the English were appointed by God, to be as it were his scourge, wherewith he would punish the sinnes of the French. Whereupon he addeth, *E cum nunquam fuerint maiores luxuria, iniustitia, & rapina, quam nunc: ideo decretum fuit ut venirent.* We haue alreadie heard how he faith in his bruce Latine: O good God, I am fully perswaded that there was neuer such riot in the world since the incarnation of Christ, as there is now at Paris. Further, he complaineth (fol. 136. col. 4.) of the Parisians, which let their houses to panders, whores, and bawds. And that whereas good King *Lewis* caused a brothel-houle to be builte without the cite, there were then stewes in euery corner. And in the page following diracting his speech to Lawyers, *Ego non habeo nisi lingam: ego facio appellationem, nisi defosuris ribaldas & meretrices a locis secretis, habebitis lupanar feri in omnibus locis ciuitatis.* Likewise fol. 84. col. 4. where are the statutes of holy King *Lewis*? He commanadeth that stewes should be remoued farre from Colledges: but now the first place that schollers runne unto when they step out of a Colledge, is a bawdy houle. Againe, the aforesaid King *Lewis* would haue sweeped all whores cleane out of this Realme,

but that (to auoid a greater inconuenience) he was counselled to let them make their abode in the subuites, or in some remote place without the citie. And he sheweth elsewhere, that himselfe was iump of the saine opinion. So that he, who as a preacher of the word ought to haue reformed others, had need himselfe to be reformed, as hereafter shall be declared more at large. But to proceed on in my discouer, this iolly preacher complaineth, that bawdes made their bargaines with strumpets in the very Church, and therupon he calleth them sacrilegious persons. Moreover, he maruelleth (which is a ridiculous conceit, albeit he speake it in great simplicitie) that the Saints there interred did not rise againe and plucke out their eyes. Neither doth he speake those mothers that are bawds to their owne daughters: as fol. 24. *Suntue hic matres illa maquerelle filiarum suarum, que dederunt eas hominibus de curia, ad lucrandum matrimonium suum?* And fol. 33. col. 4. after he hath said, Where are you my masters, ye Iustices of Peace and Quorum? Why do you not punishe the whore-mongers, bawds, and ruffians of this citie? and shewed how they let such theuees as these goe Scot-free, whereas they seuerely punished common felons: he commeth to speake of bawdie bargaining, (a fact farre more detestable then the former) viz. how they made their daughters get their dowries with the sweat of their bodicis: & faciunt eis (faith he) *lucrari matrimonium suum ad panam & sudorem corporis sui.* And fol. 125. col. 2. Were it so hard a matter (think you) to finde some in this towne who in their yonger yeares were attant whores, and now being old crones are become common bawds? I charge you with it you Magistrates, for leauing such persons vnpunished. If a man steale but twelve pence, he shall leauie his ears on the pillorie, or otherwise be punished with the losse of limbe (for he faith, *est multatus in corpore;*) if the third time, he shall regaine the losse of his ears by stretching of his necke. Now tell me ye Iustices of Oyer & Terminer, whether it be worse to steale a hundred crownes, or to sell a maides virginitie?

But let vs heare what Menot saith (fol. 30. col. 3. of the second impression, which I follow) *Nunc etas inuenimus ita dedita est luxuria, quod non est nec pratu, nec vina, nec domus, que non sordibus corrum inficiatur.* Likewise fol. 148. col. 1. *Nunc aqua luxurie transit per monasteria, & habetis usque ad os, loquendo de ea.* And a little after: *In suburbis, & per totam villam non videtur alia mercatura, other ware.* In camere exercentur luxurie, in servis, inuenientibus, viduis, uxoratis, filiabus, ancillis, in tabernis, & consequenter in omni flatu. True it is indeed, he is somewhat troubled in assayling a question which he propoundeth in the behalfe of yong married men, who by reason of their affaires and busynesse abroad, are often enforced to go from home. Fol. 139. col. 4. *Cognoscitis quod non possumus, &c.* You know we cannot always haue our wifes tied at our girdles, nor carry them in our pockets: in the meane time our yong gallants cannot liue without borrowing of their neighbours. Let a man come into Tauerne, Innes, hot-houfes, and such like places, and he shall find wenches for the purpose, common as the high way, that will serue his turne for a small price. I demaund whether it be not lawfull for a man to vle them as his wife? Lo here a question which he propoundeth in the person of certaine good fellowes: whence we may gather, what small conscience they made of such things in those dayes. For whereas he shoulde have sharply censured the mouers of such questions, and haue cut them off in a word, he answereith as one who thought it a very serious matter, which required deepe and mature deliberation before he gaue his final resolution. Notwithstanding he shitteth his fingers very finely of all,

without

without dispataging his reputation. Moreover he crieth out (as well as Frier Mailard) against bawdie bargaining, wicked wenching, and villanous plotting vsed in Churches. Fol. 94. col. 1. *Sist quiesco sacre & tristare, mercatum de aliqua filia rapienda, qui also malo faciendo, oportet querere magnas Ecclesiis, &c.* And he sheweth elsewhere, how the Church was made the rende-vous for all their merry-mad-meetings. Yet one thing there is which maketh him shed teares, viz. that mothers sell their daughters to bawds. Fol. 97. col. 4. *Et quod plus est (quod & flens dico) numquid non sunt quae propria filias vendant lenonibus?*

Barelete likewise complaineth hereof: fol. 28. col. 1. *Non est amplius verecundia publicis tenere concubinas, nisi viri, & nivis patans cum maricis subiectis.* And in sundry other places he takes vp the same complaint, especially against whoredome committed by Nunnnes (whereof I find nothing in Maillard or Menot) as fol. 42. col. 1. *Ad moniales conuentuales, que habent filios spurios.*

But to proceed to other villanies, as incests, sodomies, and the like sins against nature: I do not remember that I haue read much of them in Menot, howbeit Maillard saith in general, fol. 278. col. 3. *Tace de adulterijs, stuprijs, & incestib; & peccatis contra naturam.* And fol. 300. col. 1. *Si credant fures, falsarij, fallaces, adulteri, & incestuji, &c.* And he inueigheth in particular against Sodomie, fol. 262. col. 2. Howbeit he speakeith not of it as of a thing whereof men made a trade and occupation, but only (hauing shewed what the Scripture faith of such villainie) addeth that many Christians are so blinded and besotted therewith, that they are not ashamed to defend it. But Barelete (hauing to deale with Italiens) crieth out often against it, as fol. 8. col. 2. *O quot sodomiae, o quot ribaldi!* And fol. 72. col. 1. he addeth another mischiefe which followeth in the necke of the former: *Hoc impedimentum impedit Diabolus linguan sodomitam, qui cum purpureo rem surpet agit.* *O nature destrutor.* Impeditur ille qui cum uxore non agit per rectam lineam. Impeditur qui cum bastijs rem surpet agit. *O bestia deterior.* Likewise fol. 24. col. 1. he ioymeth Sodomie with Cardinalitatis, vnder which word lyeth hid (no doubt) soime great mysterie: but I leauie it to some Delius or Oedipus: his words are these: *Quis est conductus ad inhone-  
states, & ad libidines, & cardinalitatem, & ad sodomitam?* Howsoever it be taken, certaine it is, his meaning was to expresse some great cardinall vertue by cardinalitatis, in placing it betwixt whoredome and sodomie.

Theis also are sharply censured by these three preachers, as also rapine and extorsion. Howbeit they insist longer (and not without cause) vpon such thefes as are not accounted thefis, but go lcoffret and vnpunished, then vpon others: and chiefly vpon viftry. First then Maillard hauing alledged this distinction out of *2 homines de Aquia* between thefis and rapine: that rapine is when he that is spoyleth of his goods doth not know it yet afterwards he sheweth another acceptation of the word, saying that rapine is committed openly, and theft (which he calleth fursum) secretly. He accounteth then that to be rapine or robbery, when a man hauing power and authoritie in his hands, doth deprive another (who is not able to withstand him) of his goods, as when a Prince or a gentleman taketh his labours or tenants goods by force and violence. Further he faith, that the maner of stealing vsed by fouldiers, is robbery. That is also called robbery (faith he) which ought rather to be called concusion, as when the master withholdeth his mans wages, the mistris her maids, &c. Of all which thefis he speaketh: one that wanted no sorte of examples. But let vs proceed to greater polling, stealth and rapine, and first that which is practised by vifters. Besides grosse and palpable viftry (faith he) there is cloaked viftry, wherof he brings these examples. This cloaked viftry is when one standing

standing in need of mony, commeth to a treasurer (to whom he is directed) to receiue a thousand crownes; the Treasurer telis him, he cannot haue it till after a fortnight, at which time he is to receiue a certaine summe of mony. The poore man answers, that he stands in great need of it, and cannot stey. Well then (saith the Treasurer) sith it must needs be so, you shall haue the one halfe of it in mony, and the other halfe in wares: and so deliuerest hym wares for two hundred crownes which are scarce worth an hundred. He further alledged this example. An vslurer lendeth a merchant-venturer an hundred pounds, vpon condition that if the merchandize prosper and come to good, besides the principall he shall giue him halfe of his gaines: if not, he shall restore the principall againe. Whereupon he addeth, *Et sic quotiens ponitur capitale in lucro, & lucrum sub dubio, ibi est usura palliata.* He further alledged another example which I here omit, and come to treasurers, at whom he gidereth in sundry places, as fol. 83. col. 4. As for you Clarkes of the Exchequer, and you Treasurers, do not Captaines giue you ten crownes to hasten their pay? This I tell you is vsury. You say, your office is little worth of it selfe, but that your valles, practise, and dealing is good. The duell take such dealing: *Ad omnes diabolos tales practica.* You pay moreouer your offices cost you much, and therfore you must helpe your selues one way or another, and fill your bagges againe. All this is not worth a blew button; nay all such dealing (I can tell you) is very dangerous. And ye gentle-women, do ye not weare rich furr and girdles of gold by this meane? You must either make restitution for this geare, or be damned to the duell, chuse you whether. Againe, fol. 87. col. 3. speaking of filthy lucre, This (saith he) concerneth receiuers and treasurers wiues, &c. For when a man is to receiue a lumine of mony, before he can get a farthing from them, he must present their wiues with some faire ring, girdle, or gowne. And fol. 83. col. 4. he twits Church-men for giuing their tythe corne vpon vsury: and he vpbraideth common bankers with their lending of ten crownes vpon a peece of land, that in the meane time they may haue the possession of it: and merchants also, who leding their merchandize in stead of mony, value them at twice so much as they be worth; which he formerly layd in the Treasurers dish, as we haue heard.

*Menot* in like sort crieth out as well against close and cloaked vsury (to vse his owne words) as open and manifest: when he saith, *Hodie sunt publica usura, non cooperativa vel palliata, sed omnino manifesta, ita ut videamur esse sine lege.* And in another place, Poore men are pill'd and polld with greater vsluries at this day then euer were practised by the Lombards or lewes, for which notwithstanding they were banished France. Fol. 100. col. 3. *Fuerunt altius Longobardi & Iudei expulsi à regno Francie, quid totam terram inficiebant usuras: sed nunc permittuntur crastores Diaboli usurari quam unquam fuerint Longobardi sine Iudei.* (Sutable whereunto we may obserue how *Maillard* saith, *Vos dicitis quid illi qui sement banquos ad usuram sunt de Lombardia.*) He addeth, *Et adhuc quod fortius & vehementius latus cor mecum sunt illi qui dicuntur sapientiores.* So that his opinion concerning vslurers is this, that if duels shoulde come downe from heaven by thousands vpon the earth, they would not so endanimage and spoile poore people as one great diuellish vslurer doth in one onely parify. Fol. 17. col. 3. *Credite mihi, si mille Diaboli defederent de cire in terram ad perpendiculum bona pauperum, non tot male facerent quanta vnuus grossus diabolus usurarius in una parochia.* Et tales sunt fugiti vscus Diaboli. Further, in discoursing and laying open their wickednesse to the world, fol. 196. col. 1. he saith, that if these wicked wretches chance to reade a prognostication which foretelleth a dearth of corne or wine, they buy vp all that comes to the market, or can

can be got for mony; and hauing hoorded it vp, will not part with it, no nor for the relife of the poore people, except they pay double the price. By which cruel and tyrannical dealing, they being so pinched with pouerty, euen yell for hunger, and die without mercie. And fol. 110. col. 4. These grosse diuellish vslurers haue so gnawed the poore people during the dearth, that they haue nothing left whereon to live, except they shoulde sacre themselves and sell their skinnes. Where note the phrase which he vseth, alluding to the place which he had before alledged, *Pelli mea confusus carnisibus adhuc os meum.* Thereby shewing that the poorer sort haue iust cause to take vp this complaint. Likewise fol. 8. col. 2. & 3. *O vos miseri vslurari, per vsluras destruimus pauperes, & possitis eos nudos in magna miseria: homines sine misericordia & ratione.* *Vos habetis hoc anno usuram exaridum, quod videtis hoc anno esse magnam indigentiam bladi;* ideo *vsluram pauperibus venditis in duplo plusquam emitis.* *Vestra horra plena sunt, & populus famae cruciat. And fol. 23. col. 3. Sic faciunt isti grossi vslurari, qui volum accepere pauperem, dando ei bladum, ut tandem possint habere suam hereditatem.* But he discourteth of this more largely elsewhere, shewing how in a cheape year they would say to the poore farmers that brought them their rent corne, Sell it, sell it, and keepe the mony to your selues, for we need it not yet: and so would watch these poore soules (as it were) by the way, and in the end would call for all the arrenges when it was deare; so that they being not able to pay their rent, were constrained to leave them their lands, and to giue them for full payment in stead of corne. For these gallants (as we may gather by the writings of this Preacher) put their confidence in that which many now a dayes rely vpon, viz. the founding of some Church, Chappell, or some religious house, or otherwise vpon the vertue of their almes, in being beneficiall to the Church at their death. Fol. 5. col. 1. *Vas surarum putatis endere, dices, Ego committam vsluras, sed hoc est cum intentione fundans unam capellam.* Barely likewise doth now and then lay load upon these vslurers, especially in the former particular mentioned by *Menot*, viz. that *Iewes* were banished out of *France* by reason of their vsluries: and yet more villainous vslurers were to be found among Christians then euer were among them. Men nowadayes (saith he) are nothing ashamed to put out their mony to vslury, no nor to haue dealing and traffick with the selues. Moreover he maketh a sermon of purpose, *De usuris & restituitione reuersione*, alledging sundry reasons why vslury should not be tolerated: where (to name other particullars) he cries out in this sort: O what a number are there, who in few yeres of very poore, are grown exceeding rich *per fas & nefas?* Such a poore man hath bought a cheefy which he never tasted of, another hath bought cloth, wherewith he was never clothed. O ye vslurers wiues, if your gownes were put in a presso, the bloud of the poore would drop from them. And fol. 196. col. 1. he telleth vs of certaine vslurers, who for ten measures which they lend, leafe sixteene on a greater number to be set downe in the bill. And herupon he sheweth what punishment was inflicted vpon an vslurer at *Creme*. In his tyme, who lending an bushel of corne, caused his sonne to be set downe in his book, vix. that the nostry was punished with the losse of his hand, and the vslurer with the losse of all his goods. And they could not chuse (I suppose) but be guen hoarse againe with exclaiming against the cheef and polling practices of our lawlesse Lawyers, as Proctors, Advobrates, Judges, and such like. Of *Aduocates*, *Maillard* saith, that they take a deince, and smyle, and he relateth a very pleasent story of a suite caused betweene two *Lawyers* in *Aria*, certain citie of *France*, in the reigne of king *Len* the twelfth. A rich husband man (saith he) intrusted one of these good fellowes to be of his cautiful, and to follow

a sute which he had in the court; which thing he vndertook. About 2. hours after came the aduerser partie (who was a very rich man) and intreated him in like manner to pleade his cause againt a certayne husbandman: which he also took in hand. The day being come wherein the cause should be heard, the husbandman came to put his Proctor in mind of his sute, who answered him, My friend when you came to me the other day, I gaue you no answer, because I was otherwise emploied: and now I give you to vnderstand that I cannot deale for you, hauing vndertaken your aduersaries cause notwithstanding I will direct you by my letter to an honest man. Wherupon he wrote to another Lawyer as followeth: Two fat capons are fallen into my hands, hausing chosen the fatter, I send you the other; I will plucke the one, plucke you the other. And *fol. 75. col. 1.* Ye Counsellers, do ye not alledge the lawes to ouerthrow right judgement? Do ye not corrupt and falsifie depositions as much as lieth in you? Do ye not frame appeales against God and your consciences to ouerthrow the aduerser part? Do ye not require the Judge to give sentence against equitie? Do ye not take money on both hands? And a little after: As for you Gentle-women (Counsellers wiues) do ye not weare girdles of gold and siluer, chaines and ribbands with beades of gold and of leat, which ye haue got by the cosining conueyance of these diuels your husbands? It had bene better for you to haue maried clowns. And *fol. 185. col. 3.* Ye wiues of such Counsellers, Attorneys, and Masters of requests, it were better for you to be hangmens wiues. Again, *fol. 42. col. 3.* O Domini de Parlamento qui datus sententiam per Antiphrasim, melius esst vos esse mortuos in uteris matrum vestiarum. And *fol. 59. col. 1.* he layeth open another notable preece of knavery. Ye Proctors (faith he) do ye not go to men in prisyon, and vse such or the like speecches: My friend you haue a house and two akers of vines; if you will giue them to such a ludge, you shall be set free. Menot likewise discouereth at large in sundry places of thefis committed by Proctors and Counsellers, those especially that sell to the rich the poore mans right; I meane, which draw from the poore what possibly they can, and in the meane time betray them to their aduersaries, which come off roundly in paying their fees, and fill their purfes better. When (faith he *fol. 95. col. 3.*) a caule hath hung in suspence four or five yeares, an Attorney wil come to a rich man (who hath a poore man in sute, and hath the better end of the stafe) and will say vnto him, Sir, you must agree with your aduerser, for in the end you will be cast. After that, he will say to the poore man, My friend, you ouerthrow your selfe, it is not for you to go to law with such a great man; it is your best course to agree with him, and giue him the land for a hundred crownes, otherwise he wil begger you, and stripp you of all. Wherupon he (poore soule) fearing the worst, is glad to giue the land for a hundred crownes, which is worth a thousand. And *fol. 204. col. 1.* heare what counsell an Attorney giues a silly fellow, O amice, oportes quid tu accordes cum isto, quia aliter nunquam habebis pacem: nam tu vides that he is not worth a groate, and that he hath a shrewd head, and is like to trouble thee much. *Dicam tibi tu non perdes solum, tu dicas, quod ipse debet sibi centum scutis, habebit decas, & eris contentus, si placet.* Tunc dices ille bonus homo. O quomodo possem facere istud? Ne scirem: quia ego perdam rem meam nimis miserabiliter: ego non possem facere. O (dicit ille) my friend, melius est quid tu hoc habebas quam tu perdas solum: quia dicitur communiter: When a man hath lost his cow, and can but recover her tail, it will serue to make a handle for a doore. Neither may we wonder at the matter, confidering the report which goes of the Court of Parliament which was in those daies. For he faith that the Parliament was wont to be the fairest flower in France;

but

but since that time it hath bene died in the blood of the poore, who run weeping and wailing after them. And lest any shold thinkne that I adde any one sillable of mine owne, there are his words; *fol. 104. col. 1.* Dicquid est pulchrior rosa qua sit in Francia quam Parlamentum: id est, quod habet videre & super Ecclesiam, & super brachium seculare. Sed ista rosa verba est in sanguinem: sic quid omnino sint ista sanguine pauperum clamantium & plorantium hodie post eos. *Non menor.* Afterwards he saith, A poore man may be in Parys ten yeares following his sute, and yet still hang in the briers, and get nothing but his labour for his paines: whereas they might haue dispatched him in a weeke. And a litle before he inuicteth against all Lawyers in general, for that they make a riumber of poore people to trot after their mules tales, not once vouchsafing them audience, though it concerne their vitterundoing: whereby it commeth to passe, that these silly foules dying in the meane while in following their suites, leaue their children beggers, and their daughters in stead of being well married are constrained to become Catholickes. Likewise *fol. 17. col. 2.* we see rich men who hauing spent sixe or seuen yeares in following their suites, and their goods also, yet could not wind themselues out of this endesse and inextricable labyrinth, but haue bene constrained in the end to go naked with a white flicke in their hand (for those are his words, *Et extinxerunt omnino nudii cum baculo albo in manu.*) Or haungi lost their caule, haue bene sentenced by the Court to pay the whole charges of the sute, and so in a manner forced to flee the countrey. And *fol. 90. col. 1.* Sic hodie vos Procuratores, Judices, & Advocati, facitis curvere pauperes cum processuas vestris post causas mularum vestiarum, manuteneatis eos in hu[m] diabolico processibus, ut semper possitis arripere pecunias, finger some money. And straight after, he mentioneth certaine suites that had hung full twentie or thirtie yeares; so that two or three wranglers hausing spent both their liues and liuings in following the law, and leauing their heites nothing wherewith to follow it any longer, haue hung them vp at a hooke or a nail. And *fol. 114. col. 4.* Domini de iustitia, qui tenetis homines at a bay, clamantes, Sunt tres mens[is], vel tres anni, quibus habetis sensacionis iam in capite vestro, quam potestis uno die ferre: sed semper ad augendum lucrum vestrum, facitis eos fissare post vos, ut incantatos forsilis, & curvare post causas mularum vestiarum, cum suis scacculis. Which agreeth well with that which Maillard casteth Judges and Attorneys in the teeth withall: who (notwithstanding all their wrangling, bawling, and outeries one against another in open Court) prolong a suite full fouryeares for one onely dinner. I returne to Menot, who vpbraideith Attorneys (*fol. 125. col. 1.*) for keeping children in suite against their mothers, being widowes: and who crieth out against pettifogging Proctors, for counfelling debtors to stand stoutly vpon the deniall of the debt, when the creditor hath neither writ nor wiensse. The same preacher (speaking of such as enrich themselues at the poore peoples cost) complaineth of Princes who ouercharge their subiects with taxes and subsidies, as *fol. 170. col. 1.* Quantum ad populum, miseria in qua est, salis est: Moritur fame, quod nunc patitur talitas, gabellias, rostiones, excoriationes, & nisi dimittat pellet non poterit amplius aliquid pati. Item *fol. 108. col. 1.* O optimus illud astenderent domini iustitiae, qui sauro Principum, vt eis obtemperant, obedium nefandis corum praeceptis, pauperem populum rodentes, excoriante papilos & vidas, nouas quotidie exactiones, fastigantes. Notwithstanding (faith he) Lawyers do more impouerish a poore man in a three-penie suite, then all tolles, impositions and customes, yea then all the soldiery that could come to his house in a yere. For these Lawyers (whom he calleth the Kings officers) appointed for protection of the poore people, are like the Cat whilch keepeth the

Mice from the cheeſe, who iſ ſhe once fall of eating her ſelue, will do more hurt at one hit, then a mouse can do at twentie. He alſo exclaims againſt Judges for tollerating wury and the ſtueweſ : and he vpbraideth certaine Lords of the Parliament, for making no conſcience to let their houſes to panders, whore mongers, and bawds. He recordeth alſo ſundry other knaueries committed by other offiſers; as namely, fol. 128. And direcſing his ſpeech generally againſt all ſuch as enriſh themſelues by unylawfull meaneſ, hee ſaith, Ye gentlemen and gentlewo-men, that haue all things according to your hearts deſire, and weare Scarlet gownes, I verily thiſke that if a man ſhould preſſe them hard, the bloud of the poore (wherin they haue bene died) would drop out of them. Which Hyperbo-lical and loftie kind of ſpeech, is almoſt word for word the fame with that of *Barelots* (whereof we haue already ſpoken) who forgoes not Lawyers (eſpecially At-torneys) no more then his fellowes; albei he ſpeake but little of them in compa-rifon. Fol. 109. col. 3. *O perſequatores viduarum, o lupi rapaces, o crudeles aduocati.* See what he alſo ſaith, fol. 162.

I proceſſe to other thefts and pilferings committed by other tradeſ-men, and men of other callings, and reproached by theſe preachers, eſpecially by *Maillard*, committed (I ſay) deceitfully either in falſe wares, or in falſe weightes and meaſures, or otherwise by cuuning conuayance. First then, fol. 40. col. 2. he ſaith, *Vos domini notarij, ſeculifine deceptions in literis? Vnde dicunt communiter in communi prouerbiis?* From three things good Lord deliuere vs, from a Notaries & cetera, from an Apothecaries *Qui pro quo*, and from an Italian ſigge: (where note by the way, that he keepeſt a foulde adu in lundry places with the Apothecaries *qui pro quo*). And fol. 27. col. 2. as also fol. 66. col. 3, he is offendeth with diuers of them for mingling ginger with cinnamon, to make ſpices, and with ſuch as lay bags and bundles of ginger, pepper, laffron, cinammon, &c. in a celler or vault vnder the earth to make them weigh the heauier. Moreouer, he inueyeth againſt Apothecaries for mingling oile with laffron, to giue it a fairer colour, and better weight. fol. 68. col. 3. Not forgetting merchants among the reſt, who powre water into their wools that they may weigh the heauier: nor Clothiers, who wet their clothes to make them ſtretch the better. He further reproacheth infinite deceits in ſundry other kinds, till he come even to Vintners, who ſophiſticate their wine in mingling water therewith: and to Butchers who blow vp their fleshe, and mingle ſwines greafe with other fuet. But he chafeth extremely againſt the huckſteſ, who buy with a great meaſure or weight, and ſell with a leſſe; and he is horne mad at thoſe which helpe the baſſallance with their finger, to make it fall. *Et quando pondus aliud* (ſaith he) *datuſ de digitu ſuper ſlateram, ut defendat.* He ſpeakes alſo againſt Merchants who forſwear themſelues, to the end they may ſell the dearer, *Aterces ſuſ plus per iurijs onerando quam pretijs:* and againſt such as cut the poore peoples throaſt with their Monopolies: where we are to take Monopolies (according to the proper ſignification of the word) for that which is viually praacticed by the engroſſers who get into their hands any commodity the countrey will affoord, and afterward ſell it at their owne price; which I do the rather infinitue, because the word *Monopoly* is commonly taken in another ſenſe. But to returne to the periuries of Merchants. He vpbraideth them (pag. 331. col. 2.) for that they make no bones to forſwear themſelues, and to damne their ſoules to the diuell for an halfe peny. *Eſi hic* (ſaith he) *qui pro uno alio eiſis contentis dñmari?* But *Menos* teſteth vs of certaine merchants who made no conſcience to forſwear themſelues for a farthing. And he further ſheweth, that their manner was (in thoſe dayes) to ouer-

ouerprise their wares, and to ſell that for a halſing, for which they were not alſhamed to aſken ten. He is alſo much offendeth with thoſe merchants, who not contented to know cunning knacks of knauerie, and to praactiſe them dayly for their owne aduantage, do alſo teach them their children, leare crept out of the cradle, fearing leſt they ſhould want wit to deuile them themſelues: and how they teach them the tricke of the baſſallance (*menſuram parui ponderis*) threatening them that their children thus taught and traide vp by them, ſhall one day ferue in ſtead of fagots and fire-brands in hell to burne them; as fol. 115. col. 3, and elſewhere, *Bartelote* is as buſie as his fellowes in blaſozing the knaueries committed by theſe co-ueitous cauitieſ in wares and merchandizeſ: where he bringeth in one of them alledging this prouerne, *I wil (as the Florentine faith) haue an iron arme, an Ams belly, a dog's ſoule:* that is, to the end that I may become rich, I will take as much paines as I am able to endure: I will ſhift with as little cost as poſſiblē I can: as for conſcience, I will reſpect it no more then a dog. The laſt of which, agreeþ well with this other prouerbial laying, *He that would quickly be rich, muſt turne his backe on God.* Both which are true and infallible teſtimoniſ of the profaneteneſſe & impietie which hath long ſince ſeized and taken poſſeſſion of moſt mens minds, though elſeſwhere applied to Merchants.

They cenurie blaſphemieſ as sharply as other vices (which come in here very fitly after periurie, whereunto many are egged on by coueteouſnes). First therfore to begin with *Maillard*, fol. 271. col. 1. O wicked wretches (ſaith he) which neuer ceaſe (weareing by Gods fleſh, by Gods bloud, by the body of God, by Gods head, by Gods wounds, by Gods death). He elſewhere mentioneth other blaſphemieſ, as *I wil haue it in despite of God: I renounce God, &c.* And gameſters (ſaith he) are wont to ſay, *In spite of God,* which he exprefſeth in theſe words, *In mala gratia ſit hoc facit: Je desauue Dieu,* Gallice, I care not a blew button for God. Moreouer, he twiſt women with theſe their modiſt ſpeeches and interpretations, *The diuell take me;* *I would I miſt be never come in heauen;* *I would I miſt be damned if ever I did or ſaid this or that.* And that when their husbands tooke them tardie, as in talking with their paramours, or any whom they ſuſpected, and had in iealousie (for which he giues them one or two Items) their manner was to ſay, *The diuell take me if ever he ſpeak to me of any ſuch thing.* And he crieth out againſt their helliſh blaſphemieſ, as fwelling againe not only with the venime and poiſon of impietie, but even of plaine Atheiſme, as when they ſay, *Let God keep his heauen to himſelfe, and let us a lone, and follow our plefures.* Fol. 135. col. 3. And coming afterward to ſpeak of blaſphemouſ oatheſ (much like the former) he ſaith, And you base Christians which ſware by Gods wounds, by the bodie of God, and Gods bloud, is not this the language of the infernall lake? And fol. 140. col. 1. he reporteth that it was enacted by holy King *Lewis*, that blaſphemers for the firſt offence ſhould endure a moneths imprifonment, and after to be ſet on the pillorie, (for he ſaith, *poneatur in pilario:* whereaſ *Menos* ſaith, *An earquan, or an collier:*) for the ſecond, that their tongues ſhould be pierced through with a hote iron: for the third, that their vnderlippe ſhould be boared thorough: for the fourth, that their tongues and lippe ſhould be cut off. And we may not forget the place formerly alledged, where he reporteth how certaine Jewes at *Tours* (in the raigne of King *Lewis* the eight) hearing Christians ſweariſg in moſt fearful maner, as if they meant to haue pulled Christ out of heauen, ſaid, they wonderd they would ſo outrage him, if they did beleue that he died for them. *Menos* alſo is hote againſt the blaſphemers of thoſe times, telling them that it is all one as if they ſhould spit in Gods face: alledging out

out of Saint Chrysostome, that Christians sinne as grievously which blasphem Christ now being in heauen, as the Iewes did who crucified him when he was vpon earth. He further alledgedeth sundry reasons why this sinne of all others is most to be detested, where he saith, *O miseri, nuncquam Diaboli nisi fuerant facere quod faciunt.* And sheweth what a shame it is, that blasphemies should be punished by Turkes and Saracens, and shoud remaine unpunished among Christians. And a little after, In times past (saith he) they were set in the stokes, or on the pillorie, or cast in prisone, or had some great fine set upon their heads: and in the raigne of holy King Lewis their tongues were pierced through according to the Law which he had made in that behalfe. But the contrary is practised at this day: for they that should punish blasphemers, are of all others the greatest blasphemers, glorying therin, and saying that it is not for a paissant to renounce God, *Quod non persinet ad rurales renunciare Deum. Et ego dico tibi quod ad te non persinet intrare Paradisum:* and I tell thee, thou shalt never come into heauen for this geare. In another place he maketh mention of a notorious swearer, whose tongue King Lewis caused to be cut out, *fol. 183, col. 1. Sic S. Ludovicus de uno blasphematore Parisius, qui fecit ei absindere linguam.* But Barelete is more hote and vchenement against his countreymen the Italiens, then they against their country men the French, when he saith *fol. 120, col. 2. O Italy infected with such a vice, O people polluted with such wickednesse: I feare me Gods vengeance will vterly ouerwhelme you in a moment.* Neither is he to leare how to apply King Lewis his decree against blasphemers, alledged by the two former preachers. He saith moreover, that the Saracens had a law, that whosoeuer blasphemed Christ or the blessed virgine (his mother) should be fashiomed to death betweene two boords. He telleteth vs also of another ancient law, which punished blasphemy and buggery with the same punishment. And is it not a lamentable thing (saith he) that Duke Galeate should hang a man onely for murmuring against him? and that the Duke of Mantua should put another to death for the like offence: and that blasphemers should go scotfree and vnpunished? He further sheweth that it is lesse excusable then any other vice, in that whereas men are drawne to commit sinne through delight and pleasure which they take therin, (as the whoremonger by the pleasure he taketh in whoredome and dalliance; the glutton by the delight he hath in his full furnishit table; in dainty morsels, and the laughter of his wine, &c.) the blasphemer can haue no delight in swearing at all: adding moreouer that it hath this proper and peculiar unto it, in that whereas all other sinnes cease after death, this onely continues. For proose whereof he alledged *Apoc. 16. And men blasphemed God which hath power over these plagues.* And a little after, *And blasphemed the God of heauen for their paines and for their sores.* And to the same effect also in the end of the Chapter. Lastly he laboureth with tooth and naile (at leastwise in shew) to withdraw them from this sinne, as by propounding sundry examples of Gods fearfull judgements which haue befallen swearers and blasphemers, as that when certaine gamesters at Mantua brake forth into blasphemy against our blessed Sauour, their eyes fell on the table. That at Rome a child (but five yeares old) blaspheming the name of God, was carried away by the diuell from betweene his parents armes. That a mariner at Ragow, most fearfully tearing and rending God asunder with his bloudie othes, fell into the sea, and was not leene till certaine dayes after that he was found on the shore, where his bodie was taken vp entire and whole, the tongue onely excepted. He further speakes of certaine oathes proper to Italiens, as when they call God traitor, and the vertige Marie whore, *fol. 118, col. 1. Clamant Deum trahitorem, virginem putanam.*

Which I remember onely for their sakes who haue not bene in Italy. For they haue continued there any time, and haue trauelled through the countrey (as my selfe haue done) may by these two remember others fare more horrible, except God haue bene more mercifull vnto them herein, then vnto me, in giuing them grace to forget them. And I perswade my selfe, that since Bareletes time blasphemies haue much more increased both in number and nature, I meane as well in quantite as qualite. For I remember that in the last yeare of my abode in Italy, I heard certaine oathes which I had not heard before, as at Bononia which I had not heard at Venice, Padua nor Vincentia; and at Florence, which I had not heard at Bononia nor at Luke: and so of other places, as at Rome, Naples, &c. But the most horrible terrible oath that euer I heard belched out in all my life, or euer heard of, was uttered by a Priest at Rome, who had bene angred by a courtizan, which I will conceale for this present, and retурne to Barelete, who mentioneth a merry oath which a good fellow (an Italian) was wont to vse, viz. *A bous on the ass that caried Christ to Ierusalem:* a merry one I say, if any oath may be called merrit. Howbeit it is rather to be termed a iest, then an oath. And yet if it be spoken with an intent to sweare, it is worke enough for Divines: as when Italiens say in their fusian fumes *Per la Potta de la virgin Maria,* or by way of exclamation, *Potta de la virgin Maria,* or leauing out Maria, as being easilly vnderstood; and when French-men say in heate and hast *vertubien:* as also when Germanies in their curses and imprecations corruptly pronounce the word *Gott,* for which we call them *dastipoteurs,* because we do not vnderstand them. But to clostevp this point, were it not for my former promise, I would here relate what I haue read in the *Sermons of Barelete,* of a Bishop, who had taken vp such a bad custome of swearing, that when Barelete came to admonish him thereof, saying, Reuerend father, I haue often heard that you cannot speake a word without an oath, or naming the Diuell: he ptefiently (to cleare himselfe of that imputation, and to shew that it was but a false slander and malicious defamacion) said, *And who reported that of me in the diuell name? By G. body it is false.* Then said he, Reuerend father, I take your selfe for witness, But if any desire to heare his pure Ciceronian Latin, thus it is word for word: *Exemplum Prelati, quem noui Ianue, quis loqui neficabat, nisi per corpus & nomen Diaboli. Quum nemo anderet morire, ego Gabriel officium suscepit, dicens, Pater reuerende, plures de vestris nobis dicunt, quid neficitis loqui sine iuramento, & nomine Diaboli. At Episcopum in impatentiam versus, ut, In nomine Diaboli, & quis de me ita dicit? Per corpus Christi non est veram. Cui respondei, Reuerende Domine, a vobis testimonium capio: sic cum rubore discessit.* Which hote bickering betweene Barelete and the Bishop I had no soonge related to a vertuous gentleman of good credite and account, but he paralleled it with another very like it, which he gaue me in exchange, albeit his was new, and mine somewhat stale. How that he haing told a gentleman (his very good friend) that the wound he had receiued, ought to be a warning vnto him to beware of swearing, (a sinne to which he was much addicted) he shold answer and say, *By G. body I will never sweare more.*

Moreover, they complaine much of murthers and man-slaughters. And their manner is in speaking of the sinnes of their time, to range whoredome, theft and murther in the first ranke; and they seeme to be grieued to the very soule that they are not punished. Menys saith, if a man go to the magistrate, and informe him of a murther committed the last night in such a place, he will not stire a foote, nor moue

moue a finger, except he first know the accuser, and who will discharge the Court by paying the fees: of which negleſt of iuſtice, he ſpeaketh in ſundry other places. Hec complainthallo that men are no more moued then flockes or ſtone walles, when they ſee a man of worth ſlaine in the open ſtreets. And *Bartoleſtāth, Occiditur homo, & adhuc maleſaltor ſtat in terminis patrie ſine paurore*, quia non eſt iuſtitia.

But there are other muurthers, for which they weep water and ſhot: as thoſe which women commit in cauſing an abortion: and (which is worse) for that Priests (as *Maillardſtāth*) perwade them that in ſo doing they commit no mortall ſinne. *Fol. 74. col. 2. Suntne ibi mulieres, & ſacerdotes qui dicunt quād mulieres comedentes venenum ad expellendum materialium de matrice ſuā, ne ſetus venias ad portam, antequam anima rationalis introducatur, non peccant mortaliter?* Where he alſo teleſt vs of children cauſt into riuers, and priuies. *Vſinam habemus aures apertas, & andiremua voces puerorum in latrini proieſtorum & in flaminibus.* Bartoleſtāth alſo crieth out againſt this ſinne, *fol. 262. col. 2. O quo luxurie, O quo Sodomia, O quo fornicationes, clamant latrina, latibula vbi ſunt pueri ſuffocati.* Pontanus alſo alledgeth an example of this curiſh crueltie, affirming it to be more viuall with Nuns then with others.

These I hope may ſuffice to ſhew the eſtate of the Age laſt paſt. For (if according to the old ſaying, *A word be enough to the wife*) by theſe the learned Reader may conceiue of the reſt. For albeit we haue ſpoken nothing of the gluttonie and drunkenneſſe of thoſe times, yet we may not thinke that whoredome was without our theſe two companions, elſpecially conſidering what the old proverbe ſaith, *Sine Cerere & Baccho friget Venus.* And the Greek verſe ſaith prouerbially, that when the belly is full, the mind is amonng the maides. Which agrees well with the French proverbe, *Apres la panſe, viens la danſe.* After banqueting followes chambering. Ouid alſo ſaith, *Non habet unde ſuum panparas pafcas amorem.* And we may affiuſe our f'les, that there was no manner of costly or ſumptuous attire, no fond, fantastical, gaudie, or garifiſh faſhion, which the wit of man or the wickedneſſe of the time could inuenit, but was then in vle. For *Oliver Maillard* is at hot as a toſt with Atturneys wiues, who (notwithſtanding their husbands poore eſtate, hauing not after they haue payd for their offiſces ſo much as twenty ſhillings a yere left them) are ſtately as Princesses. *Menot* alſo is round with them, telling them that there need no other flag to diſplay their folly, but their fans and verdingales: but elſpecially for that they did not hide that which moideſtie wold haue covered. *Fol. 61. col. 2. Voriſuene: mulieres que aperitis petitora veſtra ad offendendum mamillis.* Menot alſo taketh on like an oifer-wife, for that they wore their gownes ſo open before, that a man might haue almost ſeen their bellies. And he reproueth them sharply for ſundry like vnſeenly and vnciuill behauouris: elſpecially for this: If my iuſtris (ſaith he) be at Churche, and there come in ſome gentlemanlike man, to keepe the cuſtome of gentilitie, ſhe muſt riſe vp amongt them all, and giue him a licke on the lips, though it be in the Sermon or prayer time, when euerie man is deepe in his deuotion. The diuell (ſaith he) take ſuch faſhions. *Ad omnes diabolos talis modus faciendi.* But it is now high time we ſhould heare how theſe preachers ſay Churche-men their leſsons, or rather how they reproue them and giue them the gentle correction: if the reprooſe of the meane may take place with the mighty: and if their louid cries and ſhriue voices liſted vp like ſo many trumpets, may pierce the eares of theſe deafe adders, better ſtopped then euer were *Vlyſſes*, leaſt hee ſhould heare the melodious harmonic, or harmo-

nious melodie of the Syrens ſong, to vſe the phrase of our deſcanting and Pindarizing Poets.

*Of certaine vices reproued in our good Catholickes  
by the aforſaid Preachers.*



Hat I may perforne my late promife, I muſt beſtow this Chapter vpon my Maſters of the Popiſh Cleargie: beginning according to my former method, with their whoredome; yet not forgetting their ſecret thefes and cunning conueyance, whereby they were wont to maintaine themſelues in their diſolute demeanour and looſe life, as they do at this day. First then let vs heare *Oliver Maillard* (doing him this honour, as alwayes heretofore, to giue him firſt audience.) *Fol. 327. col. 1.* Haue you any of thoſe great men here, whose wiues make them weare homes? „ Yes, there is ſtore of ſuch: ſo that we may well ſay, the Cuckooes ſong is now come „ into the Popes Court. But before we come to Prelates, let vs heare how he layeth „ out the knavery of poore Priets and ſimple Sir Johns. They heare (ſaith he) wo- „ mens confeſſions, and knowing who they be that vſe the occupation, they ruane „ after them. Which puts me in mind of that which I haue read of certaine Priets who would gladly haue brought vp this cuſtome, that the poore penitents which came vnto them for abſolution, ſhould ſhew them thoſe parts of their bodies wherewith they had offended. I returne to *Maillard*, who hath haue theſe words viu- ally in his mouth: *Sacerdotes concubinarij, or fornicarij; as alſo, religioſi concubinarij.* He further ſpeakes againſt ſuch as keepe them in their chambers *a pain & a pot:* as \*At bed and fol. 61. col. 3. *Suntne hic ſacerdotes tenentes concubinari a pain & a pot.* In ſtead wherof board. *Menot* ſaith *a pot & a cueillier.* To returne to Prelates, againſt whom *Maillard* in- \*At rack and ucyeth, *fol. 22. col. 4.* O ye infamous damned fat gothelies, written in the duels mangier booke, theeuers, and Church-robbors, (as *Saint Bernard* ſaith) do ye thinke that „ your founders gaue you your liuings to do nothing but to hunt whores, and to „ ſhoote at hort buts! And *fol. 107. col. 1.* And ye my Maſters of the Clergie, that „ ſpend your benefiſes vpon horſes, hounds and whores. He addeth also *Hisſiones.* „ Likewiſe pag. 84. col. 2. Ask e. S. Stephen if he wente to heauen by leading ſuſh a life as you do, making great cheare, euer feaſting and barqueting, giuing the goods of the Churche and Crucifixe to harlots; keeping hounds and hawkes with the goods of the poore! It had bene better you had neuer bene borne, then that you ſhould leade this loſe, lazie, and licentious life. Where he likewiſe addeth *Hisſiones* after mereties. All men know the ſignification of this Latin word, but because both he and his fellowes deale with the Latin as they think good, uſing words artie-verſie and kim-kam, I doubt whether by *Hisſiones* he meant not *mariones*, which will appear to be more probable, if we conſider the praſe vſuall at this day. In another place he ſaith that Prelates haue no table but of obſcenitie and ribaldrie. And he is the man (if my memory faile me not) who ſaith, that whereas Prelates in times paſt gaue mony towards the mariage of yong maides (which were monilesſe and friendleſſe) they contrarily ſuffer them to play the ſtrumpets vnder their noſes, making them get their dowries by the ſweate of their bodiies. But let vs heare what goodman *Menot* ſaith (who currieth the cockſombs

of those gallants as well as the best of them.) *Fol. 144. col. 2.* I say the like de *an-*  
*cellis sacerdotum, quibus non licet dare hoc sacramentum Eucharistie; quod certe*  
*non sunt de grege Dei, sed Diaboli.* And *fol. 82. col. 3.* *Est filia seducta, que fuit per*  
*annum inclusa cum sacerdoti cum poto & cochleari, at bed and boord, hodie ve-*  
*nus, &c.* And in another place he saith, that when soildiers entred any towne,  
the first thing they sought for was the Curates (or Parsons) Lemman. And they  
waight haue done well (as faire as we may gather by his words) to haue giuen war-  
ning from one end of the towne to the other: *Looke to your plackard Madame (or*  
*Mistress) for scafe of these prelates.* For ouer and besides thole which they kept at  
home, they had customers in every corner of the towne. Albeit they tooke grea-  
test sport in making Counsellers ware the hornes. But here was the iest, that great  
rich men had euer one Prelate or other for their gossipis: the goodman taking him  
for his sons godfather, who (vnknowne to him) was his father. Where note how  
in his copper Latin he calleth the committing of whoredom with a Bishop, *facre*  
*placitum Domini Episcopi:* to do my Lord Bishop a pleasure: as *fol. 8. 0 Domina*  
*que facitis placitum Domini Episcopi.* And *fol. 110. col. 2.* If you shall aske how this  
child being but ten years old, got such a liuing: they will answere you straight, that  
his mother was very familiar with the Bishop, and for kind acquaintance *detinet* ci.  
He further mentioneth a cunning sleight practised by these Sir Johns, to haue their  
pleasure of thos with whom they were in loue, that their manner was (if no other  
occasion were offered) to invite them to a feast among other modest maids and  
matrons. Laft of all he sheweth that Prelates in his time had both maids and ma-  
trons, both wiues and widowes, at command. We haue already heard how *Mail-*  
*lard* (after Saint Bernard) calleth them theues, and Church-robbors. Let vs now  
heare what *Menos* faith of their thefts and simonies (though men now a dayes  
make but a iaste of such sinnes.) First then, *fol. 70. col. 1.* he saith, *O Domini Eccle-*  
*sastici, qui roditis ossa morsuorum, & bibitis sanguinem Crucifixi, audite.* And *fol. 5.*  
*col. 3.* *Non est cunda Pralatorum, qui hodie posse dicunt canes, & mangones induitos ad*  
*modum armigerorum, sicut Suyentes: qui nullo modo curant de grege sibi credito.* And  
straight after, *Quid dicitis, Domini Ecclesiastici & Prelati, qui comedunt bona vni-*  
*panperis qui pendit in cruce, dicendo usque in vanitates?* And *fol. 132. col. 1. 0 si non vi-*  
*derentur magni luxus, great brauery, simonie, magna vsura patentes, notoria luxuria,*  
*que sunt in Ecclesia, populus non effet scandalizatus, nec vos imitaretur? O qualis rymor!*  
*dico secundum parum veritatem: O what a notorious shame it is! I say the plaine*  
*truth of it: Mille Prelati sunt cauila quod pauper & simplex populus peccat, & quarri in-*  
*fernun: that the poore people sinne, and are damned ad omnes diabulos.* And *fol.*  
*118. col. 1.* he sends the dealing of all those Prelates packing to the diuel, in the sence  
that men wout to praise them for good husbandry. *Nunc* (faith he) *si aliquem*  
*corum vis landare, hoc modo laudes, Est bonus pater-familie,* he is a good husband:  
*bene alter facit quam suus predecessor.* *Ad omnes Diabulos tale menagium. Menagium*  
*pro animabus est magis necessarium, & principale.* And speaking of their election,  
*fol. 93. col. 1.* *Videntur quod hodie intrant Ecclesiam ut boves stabulum, cornibus clausi-*  
*ta: ut multi qui intrant non per Spiritum sanctum, sed vi armorum, & strepitu armige-*  
*rum & militum: by force of arms and dint of syword.* Likewise *fol. 110. col. 1.* *Sed*  
*unde prouenit hoc: quia certe Spiritus sanctus est hodie expulsus de concilio, synagoga,*  
*& capitulis Episcoporum, & electionibus Prelatorum. Quia, ut videtur, hodie puer de-*  
*cem annorum datur parochia in qua sunt quingentis ignes: & pro custodia a signatur*  
*quandoque a Courtier, unus nobilis curia, qui post Deum nil odi nisi Ecclesiam. Heu,*  
*Deus scit quomodo hodie dantur beneficia Ecclesiastica. Si queritis quomodo puer iste*  
*habuit*

*habuit beneficium: sciunt responsum, Mater sua erat familiaris cum Episcopo, hismo-*  
*ther was very familiar with the Bishop, and for acquaintance sake dedid ei.* *Nam*  
*hodie verificatur & complestur Propheta Esay 3. Populum meum exatores sui spolia-*  
*uerunt, & mulieres dominat sunt corum. Videntur hodie super mulier, habentes duas*  
*Abbatias, duos Episcopatus (Anglic two crofts, two myters) & adiuc non sunt con-*  
*tentis.* As also in another place, And you gentlewomen (faith he) that do my Lord  
Bishop the pleasure you wot of, and then you say, Oh, oh, he will do my sonne a  
good turne, he shall be the better provided for by some benefice or Ecclesiastical  
dignitie. Also *fol. 111. col. 2.* *Quod hodie non dantur beneficia, non, non, sed vendan-*  
*tur. Non est meum dare vobis. Antiquitatis dicebantur Prabendo, à Prabro, prabes: sed*  
*hodie dicit debent Emdenda, ab Emo, emis, quod non est meum dare vobis.* Which con-  
ceited allusion puts me in mind of that which he hath, *fol. 100. col. 4.* *Secundus erit*  
*Prior, Abbas, Comendatarius, & potius comedatarius qui omnia comedit.* Moreover, he  
ofte reproches and censures them for sunfony (to which we may referre certain par-  
ticulars spoken of before) as *fol. 94. col. 1.* *Nonne reputatis simoniam quando pro Epis-  
copatu valente novem milia, facilius fasciculum plurium beneficiorum ascenderunt*  
*visque ad summam novem milium, & datis horum pro recompensa?* *Ad omnes diabulos tales*  
*recompensa.* Likewise *fol. 8. col. 3.* *Sic isti Protomatij qui habent illas dispensar ad fratre;*  
*intra quindecim beneficia, & iuns simoniaci & sacrilegi: & non cessans arripere bene-*  
*ficia, incompatibilicidem est eis. Si vates Episcopatus, pro eo habendo dabitur uniuersitas*  
*fasciculorum aliorum beneficiorum.* *Primo accumulabuntur archidiacionatus, abbatie, duo*  
*priorat, quatuor aut quinque prabendo, & dabuntur hac omnia pro recompensatione.* And *fol. 100. col. 2.* *Dic de abutibus qui sunt quando isti qui habent beneficia, dant illa*  
*fratri uxoris, ut illa portionem hereditatum fratris habeat.* I may not here forget  
what he saith (*fol. 124. col. 3.*) concerning Monkes, viz. how they are euer follow-  
ing one suite or other in the pallace at Paris: so that of soure you meet with, it is a  
wonder if one be not a Monk. And if you ask them, what busines they haue  
there: One Clericus will answere, Our Chapter is in suite with the Deane, the Bi-  
shop, &c. and I dance attendance vpon the Counsellers for this end. And thou  
master Monk, what doest thou here? I pleade for an Abbey of eight hundred  
pound rent for my Lord Abbot. And thou white Monk? I pleade for a small  
Priory for my selfe. And you beggerly Monkes, that haue neither land nor living,  
what do you sneaking here? The King hath granted vs salt, wood, and the like, but  
his officers denie to giue them: or such a coveteous or envious Curate denie vs  
buriall, and will not suffer vs to performe the will of one lately deceased: so that  
we are inforced to repaire to the Court to seekell, & redresse.

*Barelete* indeed doth not so often inurgle against these two vices of Clergymen, as his fellowes. But elsewhere he telleth vs a very merry tale of a *Venitiano* doctor,  
who being taken with a filthy drab at vnawares in the very fact, and that by  
her mistris, and *Barelete* (then preacher in *Venitiano*) whom she had sent for to see  
this sport, and being admisyoned of this lo hainous and scandalous fin, made no  
other answer, but that he was so deepe in loue with this diurtie drôle, that he knew  
not what to thinke or say of himselfe, whether he were a man or a beast. He further  
cries out against Nunnes for pestering the world with a broode of bastarde bras,  
whereof his fellowes speake nothing to my remembrance. Holoboscus *Pontanus* tells  
vs in plaine termes of certayne Monasteries of Nunnes at *Valencia in Spaine*, which  
differ nothing from stews. And least any shoulde suspecte of falsification or for-  
gery, I will alledge his owne words, as they are to be found in his treatise *De Im-*  
*manitate, cap. 17. Valencia in Hispania citioriote, ades quadam facta, Vestigium Ma-*  
*nasteria,*

*nasteria, ita quidem patens amatoribus, ut instar lupanariorum sint.* Moreover, dis- coursing in general of Nunneres, he saith, that they either kill their children in the wombe by certaine potions, or else strangle them as soone as they are borne, and after cast them into priuies.

## CHAP. VIII.

*How the foresaid Preachers have discouered certaine abuses in Popish doctrine; and of the couetousnesse of the Popish Cleargie.*

**B**ut (to omit the loose lies of our good Catholickes) the foresaid Preachers discouer certaine erros in doctrine (though themselves were greatly overseen in sundry things, so that we may well judge of them according to the proverbe, He that hath but one eye is king among the blind;) where note, that they are such erros & abuses, as helpe to keepe their kitchins hot. First then *Maillard* is full of inuectives against peddlers of reliques, as fol. 25. col. 3. *Eftis hic Domini bullatores & portatores reliquiarum?* And fol. 25. col. 3. *Dixi hodie mane de lingua fraudulatoria, & credo quod iugling Gipfies Anglice, portatores reliquiarum, caphardi, & mensuratores ullum imaginam sive comedant de slo psaltillo.* Also fol. 33. col. 3. *Eftis hic portatores bullarum? numquid limitis auditores vestros ad capienda bursas eorum?* Likewise fol. 45. col. 1. *Et vos portatores reliquiarum & indulgentiarum, numquid iactatis vos de malis qua facitis in villagis?* But before I proceed to a further point, I will giue a short exposition of this word *psaltillo*, that is, *psalte*, and that out of the author himselfe. We are therefore to know, that it hath relation to a tale that he told fol. 24. col. 4. It is reported (saith he) that the diuell being very sick vpon a time, his Phisitians asked him to what his stomack would best serue him, to fresh water fish, or to sea-fish? He answered to neither. Whereupon they asked him if he had a mind to porke, biefe, or veale? He answered, No. Well then (said the Phisitians) haue you a stomacke to chickens, partridges, or venison? He answered, that his stomacke could not away with them no more then with the rest; but that he would gladly eate of that meate which women eate of when they lie in childbed, to wit, of a pastie of tonges. Wherupon they asked him with what sauce he wold eate it. I leave the deduction and application hereof to those that haue the book, seeing I haue quoted the place where it is to be found. But those that haue heard the chat & prating of these gossiping houswiues when they sit by a warme fire, may easily guesse how their tonges wag when they are bathing themselves in a warme bath of a woman in childbed: which is a circumstance worthy the noting. For verily it is not probable, that their tonges should then be frozen, at leastwise I dare giue my word for the good wiuess of *Paris*, who call their seates *cacquoires*, that is, *tatling benches*, where sitting together after they haue finely fetcht over their husbands, brethren, sisters, kinfrien and friends (yea and their louers also who are now called *servants*) at last fall foule among themselves, giuing each other such priuie nips and croffe blowes ouer the thombes, that their husbands are hornified thereby. But now to the matter againe (lest it be said that women make me forget my selfe) yet so as I will not giue them a final farewell: for the fact whereof I am about to speake (reproduyed by *Maillard*) concernes them very nearely, viz. that notwithstanding the glosse affirme, that if a

## CHAPTER. VIII.

priest be found kissing a woman, we must suppose he did it to print a blessing vpon her lips: yet we may in charitic judge that it is a preparatiue to initiate them in some other mystery, especially if they be alone, and in a suspected place. He speaketh also very boldly (for those times) against Indulgences and pardons: yet so as a man may well perceue he speakest not all he thinketh. In the meane time he flatly condemneth these peddlers of pardons (whom he calleth in another place *bullatores*) for saying, that if they were perswaded that their ancestors had not bought Popes pardons (meaning such pedlary ware as they had in their packes) they would never pray for them. Among other things he saith, *An creditis quod unus magnus virarius, plenus virtute, qui habebis mille millia peccata, dando sex albos trunco, habeat remissionem omnium peccatorum furorum? Certe durum est mihi credere, & durius predicare.* He further reprocheth such as preached only for gaine. Are you here my maisters (saith he) you Lent preachers, who preach only in hope of gaine, and when you haue gotten a round lumme, say on Easter day, that you haue had a good Lent? Where he compares them to adulterers for this reasoun: *Adulteri enim de malo concubitu recipient prolem; ita & vos pecuniam.* And Fol. 33. col. 1. *Videat magistris venerandi, habuisse bonum quadragesimale, lucrati gliss centum frances, congregatus multum; vos redditis computum.* He complaineth also that the Church-men sell the diuell and all, in refusing to bury one in the Church vnder a shane. I retorne to *Menot*, who calleth those peddlers of reliques *portatores rogationum*, whom *Maillard* calleth *portatores reliquiarum, & indulgentiarum, & bullatores*. It is (saith *Menot* fol. 33.1.) the practise of these peddlers to make poore widowes beleue, that they and their family ought rather to starue for hunger, then to want their pardons. In like manner Fol. 174. col. 3. Shall I speake a word for all? Diuines neuer medled with these pardons, or very little. And presently after, None preach them but these false Friers, who adde infinite thereto, to deciu the people: and being in tauernes, keep a reuell rout, as though they were yong duels, talking of nothing but of dallyng and whoredome. Further, the said preacher (fol. 12. col. 4.) makes mention of certaine cheaters, who hauing pawned their reliks in a tauerne, shewed the people a brand, and made them worship it, as being one of those wherewith Saint Laurence was broyled. But of this more hereafter. *Barelete* also (as I remember) reprocheth certaine abuses, though very briefly, rather pointing at them, then dwelling long vpon any point. Neither are we to wonder that he and his fellowes should let so many abuses go scotfree, untouched, and vncensured. It is a wonder rather they could discouer any, considering the course they tooke. Howbeit we are to obserue this one thing, that whatsoeuer the ignorance of former times hath bene, the doctrine, which tended directly to keepe the kitching hot, hath euer bene suspected. Whence it is that some (even of our good Catholickes) could neuer be brought to put any confidence in such pardons: for that they considered (albeit they shoulde haue ascended higher, and fought peremptory proofes) that if they tooke place, men shoulde buy ~~out~~ the pardon of their sinnes at too easie a rate. Thus we see what the doctrine is, which tends directly to keepe their kitchins hot. And in very truth there is no one conclusion in the Romish religion which pointeth not this way, though some more directly, others more obscurely. How euer it be, our old proverbes do sufficiently blazon the couetousnesse of our good Catholickes. But this ensuing best of all:

*Trois choses sont tous d'un accord,  
L'Eglise, la Cour, & la mort.  
L'Eglise prend du vif, la mort:*

## THE FIRST BOOKE.

La Cour prend le droit & le tort:  
La mort prend le faible & le fort.

That is,

There be things three do well agree,  
T he Church, the Court, and destinie.  
For none will ought to other leue:  
The Church from linc and dead doth reue:  
The Court takes both the right and wrong:  
And death takes both the weake and strong.

There is also another proverbe which faith, that three things are unsatiable, Priests, Monks, and the sea: whereof Barelete puts me in mind when he saith, Presbiteri, & fratres, & mare nunquam satiantur. Howbeit I haue heard old folkes name these three, Priests, women, and the sea. And verily Monkes may well be comprised vnder Priests.

## C H A P. IX.

Wherein is declared, that by how much the wickednesse of the last Age doth exceed the former, by so much ours doth surpass the last notwithstanding that vices are better detected, more sharply censured, and senerely punished then ever they were.



E may perceiue by the complaints taken vp by the forelaid Preachers, that they saw the world in the wane, waxing dayly worse and worse. For it is not to be thought but that they omitted sundry grosse and hainous sinnes which raigned in those dayes, either because they knew them not, or remembred them not. For we may well thinke, that men in thole dayes were not only good guardians in keeping the vices whereof their ancestors left them inheritors, but improuers also in increasing their stocke by adding of new. And verily I must confess that I haue not reaped so great a haruest, nor gathered so plentifull a vantage out of their workes and writings, but that many gleanings and after-gatherings remaine behind for such as haue moc idle hours then my selfe. For who so shall diligently peruse the Sermons of these three Doctors, shall find that I haue omitted a number of notorious and prodigious facts, which haue bene discouered in part by ancient Poets. For proose hereof, consider what Menot saith: The sonne would plucke out his fathers eyes to enjoy his goods. And I perswade my selfe that the booke in which children studie least, and which grieveth them most, is the life of their fathers (where he alludes to a booke called *Vita Patrum*, written of certaine Ancients who were thought to haue led a strict and holy life.) And a little before, Alas, how is it possible to find friendship among enemies, when loue is not to be found among kinismen? no not betweene parents and children, brethren and sisters? Now that this sinne is of great standing, may appeare by *Hesiod*, whom Ouid hath thus exprefled:

*Vixit ex rapto, non hospes ab hospite tunc,  
Non socius à genero, fratum quoque gratiarara est.  
Imminet excito vir coniugis, illa mariti.  
Lurida terribiles miscent aonda nouera.*

Which

## CHAPTER IX.

Which *Murro* hath thus turned:

*On vis desja de ce qu'on emble & esce.  
Chez l'hosteller n'est point assuré le hoste:  
Ne le beaupeure avecques le sen gendre.  
Petite amour entre freres s'engendre.  
Le mari s'offre à la mort de sa femme,  
Femme au mariage semblable defaute.  
Per mal-salens les maraistres torrides  
Mejlen souuent venins froids & horribles.*

That is,

*Alline on spoile, one where the marie guest  
Suspects his falser host. Elsewhere the sonne  
His second father feares. Nor can one breit,  
One wombe, shield brothers from dissencion.  
The faultheſſe wife confires her huſbands bane,  
And he in fell revenge feekes hers againe.*

*T he cruell step-dame deadly poſon brues, &c.*

He afterwards speakes of chidren, who abhorre to studie or reade in the booke called *Vita Patrum*.

*Filius ante diem patrios inquirit in annos.*

That is,

*T he sonne for raiſing of his owne eſtate,  
Wisheth his father dead ere naſtres date.*

True it is indecede, theſe words *For raiſing of his owne eſtate*, are not in the *Latins*: howbeit they are added very fitly to make vp the ſenſe; as any man may peraduie and they accord with that of *Aenot*, that chidren would plucke out their fathers eyes to enioy their goods. And as they complained in old time of other vices, ſo of the neglect and want of iuſtice. For this is an ancient proverbe (if we regard the ſenſe rather then the words) *Greater sheeneſſe hang the leſſe*: agreeable to that of *Iuuenal*:

*Dat veniam Corvis, vexat censura columbas.*

That is,

*Poore Dous are payd, whilſt Rauenſ ſcopen free.*

And it ſuteth well with the ſaying of that famous Law-giuere *Zaleucus*, that lawes are like to cobwebs: for as ſmall flies are caught in them, when as the greater breake through them: ſo poore people, or ſuch as canoſt pratiſe apace, are inſnared in them; wheras the rich, or ſuch as haue glib tongues, breake through them by force: not vnlike to that in *Terence*:

*— qui a non rete Accipitri tenditur neque Miluto,*

*Qui male faciunt nobis, illis qui nihil faciunt, tendiuntur;*

*Qui enim illis fructus est, in illis opera luditur.*

Which is spoken by a. imell-feast (or good trencher-man) called by this Poet a Parasite, who hauing boasted that he did ſtrike and beat whom he listed, and plaid the pike in a pond, and that none durst once quinch or ſpeak a word againſt him, being demanded the reaſon of this ſo great boldneſſe, anſwered, because the net is not ſpread for the \* Sacre or Kite which annoy vs, but for thoſe harnedſſe, \* Alſake birds that do not hurt vs: for there is ſome profit in theſe, asfor the reſt it is but labour loſt. The Poet indeed (which I ſpeak only by the way) ſeeketh *Accipiter*, which (as ſome are of opinion) ſignifieth all kind of haukes, whether ſparrow-haukes,

haukes, faulkons, or others. But I rather vse the word *sacre*, considering the common phrase in every mans mouth vied in way of a prouerbe, *Cest vn sacre*, as if a man shoud say, he is a spendthrift, or a devouuring gulfe. It is also taken for a glutton, or a wine bibber. And good father *Menot* fol. 13. col. 1. forgers not thole that exclaime against the poore, & haue nothing to say against the rich. For examining the history of the woman who was taken in adultery, and brought before our Sauour Christ, he demandeth the reasoun why she brought not the adulterer also? To which he prefently answreth, It may be (faith he) he was a rich man. This is the common practise at this day: they accuse poore men, but haue not a word to say against a gros goddon. Which word I ~~haue~~ had purpose, as being an excellent good French word (though now almost worne out of vs) vied alle by *Oliver Maillard* his ancient: fol. 22. col. 4. *O gros goddons, damnati, infames, & scripti in libro Diaboli,* fures & sacrilegi. But to returne to our former argument touching great and small flies. Some there be who make the Philosopher *Anacharsis* author of this comparison, affirming that his meaning was, thereby to let *Solon* (a law-giuere as well as *Zaleucus*) understand, that the paines he tooke in making lawes, was but in vain. Now whereas they who father it vpon *Zaleucus*, report he shold say, that as the Bee and the gnat falling into a cobweb are there intangled, whereas the Bee and the waspe breake through and flee away: so the poore, &c. They who father it vpon the Philosopher *Anacharsis*, in stead of great and small flies (signifying the poore and the rich) vse a comparison betweene light and weightie bodies, which hath not so good a grace. But the Flie is vied fitly in another comparison, which will not be amisse here to relate. It is that by which *Metadromus* coundelld those that would liue in any state or common wealth, or vnder any government, that they shoulde carefull to auoid two extremes, viz. the bottome of basenesse and the hight of honour: that they be neither like gnats nor Lions; seeing gnats are quashed at the very first, and men euer watch to take the Lion at aduantage.

Further, we heare how these Preachers exclaime against the pompe and brawuery of women; and how *Maillard* for his part calleth them *femmes à la grand'gorre*, and *femmes gorrières*, that is, women gorgeously appairelled, finicall and fine as sippence: and how he findeth fault with their long traunes, their furrers of sable, their gold wherewith they allto bespangle their heads, and which they weare about their necks, and on their girdles: and how *Menot* saith, The poor staurc for cold in the streete, whilst thou stately Ladie, and thou delicate Dame hast feuen or eight gownes in thy trunke, which thou wearest not thrise in a yere: and doest thou not think thou shalt be called to account for this vaine superfluitie before Gods iudgement seate? I know not what excuse a Ladie can make, who seeing a poore man naked and crying for cold, trayleth two or three elbes of velvet after her. But how women in all ages haue desired to excell in brawuery, (I shold say in pompe and pride) Poets do sufficiently declare, who like heralds haue proclaimed the folly of their sumptuous superfluities in this kind, whose testimonies (if haply they shal not satisfie any) they may haue recourse to sundry others, recorded by historians, as namely by *Linius*, who reports that certaine *Romaine* Ladies and Gentlewomen (nobly dechched, and otherwaise accounted graue and chaste matronis) did murmur and mutine against such as would not suffer them to returne to their braueries againe, and that in such turbulent and furious manner, as though they had bin besides themselves. And wherfore (I beseech you) were laws enacted of old, to cut off the excesse and riot of women, but because there was need of

such bridles to restraine them, and curbes to keepe them in? *Menot* also vseth a word, which puts me in mind of a place in *Terence*, where he shewes what paines women tooke in tricking and truming of them selues. For whereas he saith hyperbolically, that a man might sooner make a stable cleane where forte horses had stood, then a woman will haue pinned all her pins, and fetted her attire. *Terence* said long ago, *Dum communis annus est*. The same Preacher doth often fume and fret against those huswifes who attire them selues so modefly, that a man might see euē to their nacels. His words are these, fol. 35. col. 1. *Habebit magnas muncas, caput dissolutum, & petus discoptorum que ad ventrem, cum pectorali albo, per quod quis clare poterit videre*. Which put me in mind of which that *Horace* saith:

*Altera vil obstat Coi tibi: pene videre est*

*Vt nudam.*

But some may haply say, As for this light, loofe, and lasciuious kind of apparel, I hold it to be a wicked thing indeed: but why shoulde braueru and sumptuous attire vndergo so sharpe a censure? To which I answer, that in some persons it cannot be reproued: notwithstanding such costly array hath euer bene condemned, because that for one that maintaines it at her owne cost, there are an hundred which maintain it at their cost that cannot do without (as *Barelete* and *Menot* testifie) though the mony come out of their husbands purfes, or accrew to them by cutting alunder the true louses knot. For proose whereof, consider the place formerly quoted out of *Barelete*, O ye such and such mens wifes, I tell you, if your garments were put in a presse, the bloud of the poore would drop from them. And *Menot* also, who iumpeth with him, not onely in iudgement, but almost in words: Ye my Lords & Ladies, who are so addiccted to your pleasures, and weare scarlet gownes, I verily think that if they were wel pressed, a man might see the bloud of the poore (wherein they were died) runne out of them. Which prouerbial phrases, though they may not be taken strictly according to the letter, but hyperbolically, the better to set out such impiecie (as it were) in orient colours: yet *Barelete* not content to houer thus in generalities, bringeth for instance that which beffel an visurer, no lesse strange then the former: for he saith that bloud came out of the bread which he ate. As for those huswifes that maintain their pompe and state by false play at the tables, in bearing a man too many, contrary to duty and promise, *Maillard* and *Menot* say them their lessons. But I will content my selfe with the testimonie of *Maillard*, who haung said, Tell me whether it be a goodly sight to see an Attorneys wife, who hath not twentie shillings a yere left him after he hathe payed for his office, to go like a Princeesse? to haue her head bespangled with gold, a gold chaine about her necke, and a golden girdle? You say your places wil maintaine it. *The diuell take your places and you also* addeth afterward. It may be you will say, Our husbands give vs no such gownes, but we get them with the paine of our bodies. All the diuels in hell go with such paines. For these are his words: *Dicitur fortis, Marius nofer non dat nobis tales vestes, sed nos lucrari ad panam nostris corporis. Ad triginta mille Diabolos talis pana.* Now it is easie to vnderstand without further explication what this paine is: neuerthelesse if it seeme so obscure to any, that it need a gloffe, a man may fetch it out of *Maillard*, where he exclaimeth against such as are their daughters bawds, and who make them get their dowrie with the paine and sweat of their bodies. *Faciunt ex lucrari matronum suum ad panam & sudorem sui corporis*, fol. 35. col. 4.

But to apply these testimonies to the particulars which I haue here vndertaken to intreate of. If in *Hesiods* time there was small fidelite to be found among men,

no not among brethren, nor yet in children towards their parents : doublefesse there was leffe in *Ouidis* time, and much leffe in the ages following; and least of all in this wherein we live. And if charitic did waxe cold in former times, it is now altogether frozen : if iufice did then halfe of one foote, she now halteith down-right of both. If she had then but one eye, she is now blanke blind. If she was deafe but of one eare, she is now as deafe as a doore naille (I speake according to the old proverbe, *There is none so deafe as he that wil not hear:* to which we may adde this, *There is none so blind as he that wil not see.*) And whereas she then tooke only with her hands, she now taketh both with hands and feete: and whereas brauery and effeminatefesse in attire, lafciuousfesse in speech and behauour, and all such vices as are fore-runners of greater mischieves, went but on foote and slowly, now they go on horsebacke and in poft. All which notorious and grossie finnes we may assure our felues are now in the ruffe, and (as it were) in the Aprill of their age, (whereas the former were but in their winter:) hauing so much more vigour and strength now then they had in former time, as trees and plants haue in the spring time, then in the winter season. The truth of all which shall be demonstrated hereafter in particular.

Now we haue fo little cause to complaine of the want of Christian reproothes, instructions, reprehencions and admonitions, or to iudge it to be the reaon of the loosefesse and leudnesse of our times, that if we consider the great mercies and fauour of God towards vs in this behalfe, we cannot but wonder how the impietie of men at this day shoulde any way come neare that of our auncestors. For where is the preacher now to be found (though many do nothing but flatter and bolster men vp in their finnes) who if he shoulde lay in open pulpit with *Oliver Maillard* (fol.323.col.2.) that whores ought to be tolerated, would not be afraid least little children would spit in his face? Or where is the man to be found, that dare main-taine that damnable paradoxe, which Priests (as he saith) defended in his time, That a woman killing the child in her wombe, did not commit a mortall sinne? And albeit it hath euer bene an odious, and so consequently a dangerous thing, to reprove sinne (as we may see in *Menot*, who complaineth that Preachers in his time were threatened with a red hat, and that they shoulde be made Cardinals without going to *Rome*, for preaching the truth, like *John Baptist*, who for bringing the truth to *Heresys Court*, left his head behind him) yet it was never halfe so dangerous as at this day. And though flatterers, who are naturally caried with a hel-lerish hatred againft such as reprove and censure sinne, warme in greater multitudes then euer they did; and though the number of such as dare not speake the truth (for feare of hard meaure, losse of goods, or future hopes) be as great as euer it was: notwithstanding vices are better detected and more sharply censured by preaching and writing, then they were in the dayes of our forefathers; which as it serues to aggrauate our finnes the more, so it will make vs culpable of greater damnation when we shall give vp our account at the generall audite.

Touching the last point which I propounded to intreat of in this Chapter (to wit, that God puniſheth ſin more feuerely at this day then he did in former time) becauſe it deſerves a larger diſcouerſe, I will here onely adde this one thing, that he which hath no ſenſe nor feeling thereof, is neither *French-man, Italian, Spaniard, nor Germanne*, but in the ſhape of a man, a very beaſt.

*How that the fo-reſaid Preachers haue left ſundry vices untouched and uncenſured.*



Efore I make a comparatiue estimate of the leudnesse of former times with the loofenesse of our owne, it will not be amife to conſider whether the fo-reſaid Preachers (whole testimonies I haue alledged) haue omitted any particular, through obliuion, or otherwife. First then albeit *Oliver Maillard* and *Menot* (his punay) lay little or nothing of incests, fodomies, and other prodigious vices, as murthering of father and mother, of wiues murthering their husbands, and husbands their wiues, parents their children, one brother another, and one kinſman another; we may not therefore think but that thoſe times were ſtained with theſe finnes: or (to ſpeak more properly) that ſuch infection which had continued feltering fo long, did then eaſe. I ſay *which had continued fo long*, conſidering what we reade, not only in prophane Antiquitie, but especially in the Sacred hiftory, of theſe and the like vices. For it fareth not with God as it did with the law-giuere *Solon*, who being told that he had not preſcribed what punishment ſhould be inflicted vpon paricides (there being thar a malefactor taken who had murthered his father,) anſwered, he could not enaſt a law for the punishment of ſuch a fact, as he could not imagine any man wold fo much forget himſelf as once to comit. The caſe I ſay is farre otherwife with this great law-giuere, who ſeeth the moſt ſecret and hidden thoughts of mens hearts, and the motions of their minds more clearly then we ſee the feature of their faces. Neither may we thiſke that any age hath bene free from ſuch prodigious vices, but that they were euer extraordinary in reſpect of other finnes, as also more rare in ſome countries and ages then in others. And I here profeſt, it much miſlikeſt me to enter diſcouerſe of ſuch an argument. But as he who undertakes to extoll the proweſle of *Achilles* aboue that of *Hector* or *Ajax*, is not to omitany of their heroicall exploits if he would haue *Achilles* more renowned and extolled to the ſkies: ſo conſidering the end of this diſcouerſe is to ſhow that the Viciousnesſe of our time is a perfect patteſne thereof, being compared with that of the age laſt paſt (which notwithstanding ſurpaſſeth I ſuſpoſe all former generations) I ſhould not escape the ſharpe cenſure of iuft repreheſion, if I ſhould diſcharge one of theſe ages of ſome vices, the more to loade the other: or if I ſhould go about to keep the credite of the one entire and inviolable, by cracking the credite of the other. For as for the reſt, I grant that though it was the will of God ſuch prodigious finnes ſhould be recorded in holy Scripture: yet it is fo much the better, by how much we ſpeak or thiſke the leſſe thereof. And as for Sodomitie, I am eaſily drawne to beleue, that the former Preachers were very ſparinge in ſpeaking thereof, leſt they ſhould open a gap to mens curioſitie which is naturally exorbitant in this kind. The more knaues are the Prietels, who in their auricular confeſſion (as they call it) ſtir the minds and awake the ſpirits of their confeſſionis by theiſ interrogaſories, occaſioning them to muſe vpon ſuch matters, and to feed their fancys with ſuch facts, as otherwife they would neuer haue dreamed of. For mine owne part I confeſſe, that for this very reaon I haue had much ado to perfwade my ſelfe, that ſwinneſh Sodomites and beaſtly buggerers ſhould be executed publicky. True it is, ſundry weightie reaons may be alledged on both ſides; but I hold me to that which I ſee practiſed in well ordered ciues. Furthermore

more, the reason which moues me to thinke that sodomie was not then (in all probabilitie) so common as at this day, is, for that there was not such resorte into thole countreys where it is made a trade and occupation as at this present. For proose hereof if we consider who those French-men be that giue themselves to such horrible and hellish sinnes, we shall find that most of them haue bene in Italie or Turkie, or (not to go out of France to fecke them) haue frequented their compaines; at leastwise haue familiarly conuersed with their schollars. For albeit Atheneus tell vs in his thirteenth booke (which I remember I haue read elsewhere vnder the name of *Hermippus*) that the *Celtes* in his time, notwithstanding they had fairer women then other Barbarians, were addicted to this sinne: yet (God be thanked) before we could speake so good *Italian* in *France*, there was (almost) no speech of this villanie, as I haue heard of diuers old folkes. And verily it is more pardonable in *Italians* then in *French-men* (if pardonable in any,) seeing that they (who for the most part call it but *peccatillo*) are nearer their sanctities who do not onely giue a licence for it by way of permission, but a presidient also by way of example, as hereafter shall be shewed. Notwithstanding the words wherewith we exprefse such diuellish and damnable dealing, being borrowed from the *Italian* tongue, are a pregnant prooefe that *France* learned all the villanie it hath of them, though it were hard to say from what particular place. For this is a common song in *Italie*, currant in euery mans mouth:

*Siena si vanta di quattro cose,  
Di torri, & di campane,  
Di burdasse, & di pusiane.*

Or thus,

*Siena di quattro cose e piena,  
Di torri, &c.*

That is,  
*For thos four things Siena lookes so hie,  
For towers, for bels, for whores, for buggerie.*

But Maister *Pajquin* sheweth plainly in sundry of his Satyres, that notwithstanding that prouerbe, *Rome* in regard of the third particular ought to go before *Siena*, as where he saith,

*Sed Rome puer non licet esse mihi.*

And were it but onely for the reason I haue now alledged, he cannot endure (and surely not without cause) that *Rome* should be depriued of this honour.

Touching incests, *Italie* (no doubt) will affoord vs better store of examples then any other countrey; whether we speake of this age, or of that of the former preachers: which we shall the better perceiue, if we shall consider the diuellish prouerbe which is there so common of fathers who haue mariageable daughters. But if I haue well obserued, there are more incests committed by Lords or men of note, then by meaner persons: which puts me in mind of that which is recorded by *Pontanus*, how that *Sigismondo Malatesta* Lord of *Romagnola*, had a child by his own daughter. True it is that other prodigious villanies committed by the same man (if he may be called a man) and registred by the foresaid author, will make vs lesse to wonder hereat. For he reporteth how that he would haue abused his owne son *Robert*, and that he had made a buggering boy of him, if he had not drawne his dagger at him, and so escaped. As also how that being desirous to haue his pleasure of a vertuous *Germaine* Ladie that trauelled through his countrey to *Rome*, and perciuing that he could not worke her to his will, he cut her throat, and afterward satisfied

satisfied his lust. What can a man now find in *Herodotus*, I say not incredible, but hard to be beleueed? But it shall not be amisse to paule here a little, and to listen to that which *Pontanus* addeth after the narration of the incest committed by this wicked wretch. For he alledged two examples well worthy the noting, of a certaine natural honestie which is to be found eu'en among beasts, which condemmeth such prodigious practises among men. The first is of a little bitch he had, which would never suffer her whelp to line her. *Nunquam* (saith he) *pappa est mater à filio suo iniri, & quamvis meus à pueris comprehensa teneretur, nihilominus ea mortuus pueros à se reicit, & in filium illata, illum dentibus male habuit*. The second is more strange; of a Mare that would not suffer her colt to couer her; but having bene at the last couered by him (being disguised with a skinne of another colour, & by other deuise,) after she once perceiued it, forsook her meat for very griefe, and died shortly after: which (as he saith) was told him by one *John Vingtmeille* an *Italian* Marquesse, whose the Mare and colt were. These be the two examples alledged by *Pontanus*, a man of so great credite<sup>would be</sup>, that I did not sticke to relate them vpon his word, albeit I am not ignorant they should be accounted of many, but fond and fabulos: which (it seemeth) himselfe foresaw, and therfore wert this prefacie in the narration of the first example, *Referam que ego ipse ex aduerso & rudi, & rufi, & perficie etiam iuro*: and for the second, he alledged his author of whom he heard it. But seeing that incests are extraordinary sinnes, why should we not think that God would oppose the extraordinary honesty which is to be found in certaine brute beasts, to such villanie practised by men, to condemne the reasonable creatures by the vreasonable? Neuerthelesse I report my selfe to the thing as it is, especially confidering the *French* prouerbe doth not account him a good dog that keepeth his kind. There is yet another kind of incest, according to those who haue bene of opinion, and are even at this day, that Nunneries are holier then other women: and verily it may seeme, that sith they keepe the same place the *Vestal* virgins did in old time (in the iudgment of such as call them by no other name in Latin but *Vestales*) we shoulde call the whoredome committed with them, *incest*; and that he which defloureth them after they haue once vowed virginite to God (or to such or such a Saint) were a sacrilegious person; I grant the one, but not the other. I grant (I lay) that forasmuch as this doughtie devotione is borrowed from the heathen, the word *incest*, whereby they were wont to expresse such a slippery tricke committed with a holy Nunne, may be kept, and that (to speake as heathen do) it may be called *incest*: but I denie that he that defloureth a Nunne is a sacrilegious person, to speake as Christians do. For heruppon it wold follow, that such virginite should be a holy consecrated thing; and to the end it might be holy and consecrate, necessary it is, that either God or the Sainte to whom it was vowed, consecrated or dedicated, shoulde declare by solemne cōuerlant and stipulation that he did accept thereof. But how can they accept of that at the hands of a Nunne, which she cannot giue? Of what reaon is there then shoulde offer that, to which she hath no right? And if conscience be a speckle of God, how can any votary vow perpetuall virginite either to God or the Saints, without a warrant from him so to do? To conclude then, certaine it is that he that knoweth such a vow of virginite and singe life to be but an abuse, and consequently that a Nun is no more holy then another woman: if he defloure her, he committeth neither sacrilegio nor incest: whereas being otherwise perwaded he committeth both, in regard of conscience. And therefore the tyrant *Dioscurus* was a sacrilegious person for robbing and spoiling of his Idols, which he was bound (according to his con-

gion) to haue holden for gods; whereas one of another religion holding them to be Idols, should haue bene but a simple thiefe. And doubtlesse the folly which is committed with a Nunne, after she hath once lost her virginitie, because that of holy (according to her religion) she is made profane, is neither incest nor sacrilege in regard of either partie. Another difficultie remaines to be discusted, viz. whether a holy Monke hauing deflowered a holy Nunne, ought to be accused therof or not? But leaving the deciding of this question to the next Counsell, I will onely adde this one thing, that our kind Catholickes are not (it seemes) of this opinion, considering what finall conscience they make hereof. The like I may say of thofe who were wont to lode Nuns neare vnto Monkes, that (as good fellows speake) the barne might be neare the thrashers. How euer it be, it appearre plainly by that which hath bene alledged out of *Pontianus*, that Nunneries were little better then stewes in the time of the former Preachers.

Touching the sinne against nature (of which I speake remembryng my former protestation) we haue examples euen of those times. For the forefaid *Pontanus* wrichte of a *Brittan* whod had the companike of an *Aſſe*, whilst the French King *Charles the eight* held *Naples*.

It were also easie to alledge moderne examples of wiues murthering their husbands, and husbands ther wiues: as also of brethren and nearest kinsmen embrawing their hands in one anothers bloud: and of children murthering their parents, and parents their children, though this be more rare then the former. When husbands murther their wiues, or wiues their husbands, they do it (for the most part) of spite or rather rage and madnesse caused by breach of wedlocke. For as histories make mention of diuers men who at the very instant, and in *suo facto* (as we say) have taken reuenge of their wiues who had played false with them: So they make report of women, who for the same reaon haue wreaked their malice vpon their husbands, some by poison, others by other meane; as we reade in *Baptista Fulgafus*, of a woman neare to *Agricola* who in the night cut off her husbands priuities because he had defiled the mariage bed. Notwithstanding the occasion of some murthers proceedes from both parties, desiring to enioy their vnlawfull lusts with greater libertie. The cause of fraticide, or murthers committed by one brother vpon another, arise for the most part from hence, in that they can not agree whether of them shal remaine absolute Lord, and so are enforced to decide their right by dolt of sword, whereof we haue very auncient examples in the two *Thaban* brethren, *Eteocles* and *Polynices*, in *Rhemus* and *Romulus*, in *Arsaces* and *Cyrus*: and in the age last past (wherewith I compare the present) there was such hot bickering at *Tunis* in *Africa* betwene two brethren for the crowne, that they did not only kill one another in the quarrel, but also massacred their children and offspring as *Pontanus* testifieth. But histories afford us moe examples of such as haue murthered their brethren vpon light occasions, by treason or otherwise, when once they had them on the hip, especially of *Italiens*, as *Vulterian* reporteth of *Antoine Gassan*, who slue *Festhaben* his brother, to the end he might enjoy the Dukedom of *Verona*, which was deuided betwene them by their fathers will. In like manner how one *Finus Ordelaphe* vpon the like occasion slue his brother *Francis*, and banished his children. As also how *Francis* and *Lewis* sonnes of *Guido Gonzaga* Duke of *Mantua*, slue his brother *Ugo* (pretending to make good cheare at a supper, to which they had invited him) because their father had left him sole heire of the Dukedom. Moreouer we reade of one *Perthus*, Duke of *Genoa*, who due his brother *Nicholas*, having him in Jealousie

that he aspired to the Dukedom. In like sort *Lam's Marie* put *Galeace* his brothers sonne to death, to the end he might the more quietly enjoy the Dukedom of *Millaine*.

Touching murthering of parents (properly called *parricide*, though the signification of the word be somewhat more large) we find in auncient histories that it was more ordinary with Kings, Princes, and great Lords, then with meaner men: and so it continues even to this day. For the Emperour *Frederike* the third was slaine by his owne sonne *Manfred* (his bafe sonne as some affirme) at leastwise he was the plotter and procurer of his death. And one *Frisque* murthered his father the duke of *Ferrara*, to the end he might come to the Dukedom, as indeed he did, though he enjoyed it not long; for his subiects shortly after, executing Gods iust judgement vpon him, cut his throat. And doubtlesly the age last past can never walke in handes of this wickednesse, albeit I producē no examples for confirmation hereof, haftening to end such discourses as should not onely be offensive to Christian eares, but also make their very haires stand vpright on their heads. What say I Christians? Nay the very heathen also; yea the most barbarous and sauge among them.

*T*t hat the notorious and incredible leudnesse of these times doth infifie that which hath bene spoken of the wickednesse and impiette of the Age last past.



**A**lbeit there go strange reports of the hainous and horrible sinnes which raignid in the former Age, yet if we shall but a little consider the course of the world, and listen to the common complaints, we shall find (would to God it were not so) fa foulter facts, which will not onely induce vs to subscribe to the truth of that report, but further to confess that the sinnes of tholte times were but sugar (as it is in the French prouerbe) in comparison of the villanies of these wherein we live. I haue heretofore giuen a reason why sinne like a riuer, the further it goes, the greater it growes, and still increaseth till it come to be a great sea. But we may giue one more speciall touching these times. For besides that we haue trod in the steps of our ancestors, and followed their examples, as well in the carefull keeping of the vices wherof they left vs their heires and successors, as in improoving the old and purchasing of the new by our traffike and commerce with other countries, a thing more common at this day then euer it was in former times; to whom an hundred miles seemed longer then five hundred to vs: and for one that was curios to know the fashions of forreine countries, there are now a dayes ten, whom this gadding humour of rowing and ranging abroad, and coasting countries, carrieth away, causing them to give a farewell to their friends, and to forsake their dearest countrey, kind men and acquaintance. But what fruite reape they by such trauell? at leaftwise what do the most reape? It was *Horace* his old song,

*Cælum non animatum mutant, qui trans mare currunt.*

That is -

*They change the aire that feas do passe,  
But mind remaines the same that was.*

## THE FIRST BOOKE.

But if in crossing the sea they haply change thair mind, it is but as the weather-cocke doth with the wind; for they are so farte from being bettered by their trauell, that they are made much worse, mending their manners no otherwise then fower Ale doth in sommer. The reasoun whereof is mans inbred corruption, which hath an attraytive facultie to draw vice vnto it, as Amber doth a straw, or the load-stone iron. Whence it is, that as ill weed (according to the old proverbe) growes with speed: so vice hath his continual (though insensible) growth in vs, and not vertue. Which the auncient Poet *Hesiod* seemeth to infinuate, when he saith, that Dame Wickednesse is easie to be found as dwelling neare vnto vs; whereas Dame Virtue is inaccessible, and not to be spoken with, without great labour and paine, in that the way vnto her house and honour is not onely long and tedious, but also steepe and cragged. And haue we not dayly experiance hereof in the most of our great trauellers? What shall we say of our *Rome*-rouers among the rest? Verily the old prouerbe hath long since concluded them in *Bocardo*:

*Iamais ni cheual, ni homme  
N'amenda d'aller à Romme.*

That is,

*Nor horfe, nor man ere turned home,  
Ought better by the sight of Rome.*

Which though it be spoken of *Rome* in particular, yet it may well be vnderstood of other countries also, seeing there is not one traueller among twentie (especially of the yonger sort) who returneth home againe, no not from his Holiness or the holy land, but seemes to haue frequented the duels rather then the diuinite schools. And as *Italie* is the onely country in the world, so *Rome* is the onely citie wherein an *Abel* may learne to becom a *Cain*, where a lambe may be transformed into a Lion, and a man into a monster. And yet notwithstanding it is accounted a greater grace to a man to haue bene student in such a schoole, then it was in times past to haue bene trained vp in *Athenes*, stored with so many learned Philosophers. Nay, the more a French-man is Romanized or Italianized, the sooner he shall be promoted by great Lords, as hauing bestowed his time well, and as being a man fit for employmant by meanes of the temper and mixture of two severall dispositions. As though a Frenchman taken in his pure naturals were not bad enough to be employed in their sweete dealings, except he haue learned the tricke of the *Italian* trade.

Now that men in these dayes must needs exceed their auncestors in wickednesse, may hence appearre, in that they are bound prentis to the trade, and practise it soone. And whence comes this, but partly from hence, in that youth is set at libertie, and haue the reine laid in their neckes to runne at randon at their pleasure, before they come to be of age; and partly for that *Iuueniis* rule was never worse kept:

*Maxima debetur pueru reverentia, si quid,  
Turpe par as.*

And it is the common complaint of old men almost in all places, that yong chilidren who cannot speake ready, can sweare roundly, and rap out oathes thick and threefold, in such sort, that men of yeares in time past were not able to vew with them. And therefore we are not so much to wonder to heare some of all sorts, as tailers and tinkers, carters and coblers, and the rest of the rascallite, sweare, blasphemie, and renounce God (according to the French prouerbe, *Asperient il à un vilain de renier Dieu!*) as some of allages, as well yong as old. And yet it makes

old folkes wonder, and that not a little, to see yong children, who are feare crept out of their cradles, to bo sent to schoole, and to haue some snacke of learning: whereupon they judge vs more fortunate, then their selues, in that scholers at this day leaue the schoole almost at the same age that they were wroght to be sent thither in time past. Whence they are induced to beleue, that children are far more ripe and pregiane now then they were in their yonger yeates. But, all things duly considered, it will appeare that that whiche shoulde be a helpe and sustenance to the greatest part of youthe, is a let and hindrance vnto them. I grant indeed that children at this day can doe vceive more at six or seveth years of age (as experiance shewes) then they could in old time at nine or ten, which is not to be ascribed to the quicknesse of their wit in understanding, but to the more easie and facile method of teaching, whence it is, that they profit more in one year, then our auncestors did in two. But pitie it is to see many, who hauing discontinued but three or four dayes from schoole, haue need to returne to their horne-booke againe: so that as they are more happie and fortunate then their auncestors in learning quickly, so are they more vnlucke in forgetting it as fast. The reason wherof is, for that they glue ouer the schoole before they come to strength of memory, capacite and judgement.

But this is farre worse (for it redounds to the great contempt and derision of learning) in that many send not their chilidren to schoole to learne, but onely to sharpen their wits and to quicken their spirits, by meanes of continuall companie (youths being as it were a wheatsone to sharpen one another:) and in a word, to let them like vntamed colts, haue a little more scope and liberete to runne at large, and to give them the first fledgheing in wickednesse, which some call liuelynesse, others finenesse and featesse, or gallantriesse, or pleasantnesse, or sharpnesse of wit, or ciuitie, &c. For many now a dayes send their chilidren to schoole only till such time as they be fit to be made pages, where they are sure to lose that little learning they had formerly gotten, if haply they had any beaten into their heads: being (in the meane time) so farre from loosing their first seasoning, that they adde thereto a second and a third. Some send their chilidren to schoole to learne thrice or fourte words of *Latin*, till they be of yeates to traueil into *Itali*, where like restie colts they may be broken, and like haggard hawkes learned to the lure, and absolutely accomplished in courtlike complements. Howbeit some gentlemen send not their sons into *Itali* to learne fashions and gallant behaviour onely, proper to the countrey, but in hope that when they are weary with visiting curtaians, they will find some spare time to visite *Barbol*. And I perswade my selfe that he who writing to his sonne at *Padua*, supercribed his letter (for feare he should belie him) *student Patauij, aut studendi causa missa*, mistrusted some such dealing, though it grieved him (poore man) not a little. Howbeit it were a wonder if one almost among twentie returning home from traueil, shoulde remembere any other lawes then such as begin with *La signora Lucretia, La signora Angela, La signora Camilla*, or the like. Though I am not ignorant that in old time also (as *Menos* witnesseth) our yong gallants left *Barbol* bawling in his chaire, and went to the dancing schoole, and to court Ladies. But not to speake how those which trauell into *Itali* are in danger to be infected with faire worse vices (as dayly experiance shewes) this mischefe also followes in the neckes of it, that they are not onely restrained by the feare of God, but also by the feare of man, as being in forreigne and faire remote countreyes out of their sight who might controle them. For I remember that whilst *Ors de Selve* was Embassadour for the French King at *Venice* (about thirteene yeares ago) there

there was a yong gentleman: some fourteene or fifteen yeares of age, sent into Italy by his father (then Counsellor of the hight Court of Parliament at Paris) vnder the tuition of his old Tutor: who at his departure from his fathers houle, was of as mecke, gentle and tractable a disposition as could be wylled: but after he had continued certaine dayes at Yenice, and some few at Padua, he grew so stubburne and stout, that whereas his Tutor was wont to hold a high hand ouer him, and to keepe him thort, he was then glad not only to let looſe the reines to his head-strong affections, but ouer to lay the bridle in his necke, and ſuffer him to runne at large, and become a Tutor to himſelfe. To wind vp all in a word, certaine it is, that whether it be for the reaſons formerly alledged, or for ſome other, the impietie of theſe time fare ſurpaſſeth all former ages: being growne to that height within theſe ſue and twentie yeares, that men make no bones to commit that, which they would then haue loathed once to haue ſpoken, or entertained in their ſecretest thoughts. As for the vices wherewith our ancestors were infected, there is as great diſference betwixt their diſſolutenesſe and ours, as betwixt thoſe who are diſpleased with themſelues for their ſlips and ſinnes of infirmitie, and ſuches glorie in their wickednesſe. For what ſhould we ſay of this age, when yong Princes and noble mens ſonnes haue tutors and inſtructors for blaþphemies and worse matters, which for shame I cannot name? But this ſhall ſuffiſce to haue ſpoken in general: I will now deſcend vnto particulars.

And here ſome may haply demand, what benefitte a man may reape by ſuch a diſcourse? To which I anſwer, that the benefit is greater then we may perchance imagine, if we conſider that God layes a more heauie hand vpon vs now, then he did in former timē (as ſhall be declared hereafter in a feweſſ Chapter) that we reſid in boundlesſe mercie in the midſt of his iuft judgements, might the more be moued to repenteance. For here we ſhall perceiue (if we will not ſooth and flatter our ſelues) that for one plague and punishment inflicted vpon vs, we defereue an hundred: and that whereas he correþeth vs with rods of men, he might ſhuer vs in peeces with his rod of iron. Besides, we are to hold this as a moſt vndoubted truthe, that it is not without cauſe that ſo many fearfull examples and prodigious ſins euen of the ſaints are registred in holy Scripture. For whence do we learene the frowardnesſe and corruption of our nature, or the sleights of Sa-tan, and his implacable haterad againſt mankind, or how he lies in ambuſt for vs at every corner, and watcheth vs at every turne, but by ſuch accidents as haue beſalfne them who without all hope of recouery haue intangled themſelues in his ſnares? And whence can we better know in what need we ſtand of Gods helping hand, then by the dayly dangers wherewith we are beſet on every ſide, being to many warning peeces to admoniſh vs to ſtand vpon our guard? And ſeeing we cannot be ignorant, that all our helpe commeth onely from aboue, and that there is none ſafely guarded but he that is guarded by the heuenly guard of Gods holy Angels, every rumour and report of ſuch hainous and horible crimes, ſhould be ſo many alarms (as it were) to rouſe vs from our ſecuritie, and to ſtirre vs vp to re-commende our ſelues more earnestly into his hands, and to plie him more effectually by humble and heartie prayer, that he would not leaue vs to our ſelues, nor let looſe the reines to our vnruly and diſordred affections, but bridle and keep them in compaſſe, and cuſtakē vs into his holy protection: like little children, who the more they are afraide, the more carefully they hide themſelues, and the further they creep into their mothers lap. For if ſeeing a man that hath any bodily blemiſh or imperfection, we haue iuft cauſe offered vs to lift vp our hearts by thankfulneſſe

fulneſſe vnto God for prefering vs from the like; and to acknowledge withall that we are liable to as great, if not greater dangers. How much more when we ſee any that hath foully forgoen himſelfe, and fallen into any fearfull ſinne; to give him thanks for keeping vs from falling into the like: and withall to acknowledge that we are made of the ſame mould, and that we haue no patent to be exempted from ſuch dangers, but ſo long as it ſhall pleafe him to affiſt vs by his grace, and keepe vs in his holy feare, restraining the rage of the diuell our deadly enemie, that though he affaile vs, yet he may not preuale againſt vs. Now then if this preſent diſcourse ſhew euidently that this deadly enemy of mankind hath doubled his forces in theſe latter dayes, ought it not ſtirre vs vp to greater vigilancie and watchfulneſſe ouer our hearts and liues, to ſtand vpon our guard, and to arme our ſelues at all points with the complete armour of the Spirit? Vice (we know) was euert pu-niſhed in all ages and religions. But where the heathen reſpected onely exemplary punishment, in doing open execution vpon malefactors, that others might hear and feare, and deale no more presumptionably: Christians haue gone a ſtep farther, and haue had a deeper iugift thereto, viz. that thoſe that would not be kept in compaſſe by the feare of God, ſhould be kept in order and awe by the feare of man, I meane by feare of punishment which the law hath appointed to be inflicted vpon them according to the nature and qualite of their offence. For the heathen Poet ſaid long ago,

*O derunt peccare boni virtutis amore,  
O derunt peccare mali formidine pena.*

That is,

*The good for vertues loue from ill refraine,  
The ill refraine from ill for feare of paine.*

Whereunto Christians also accord, ſaue that they deliuer it in other termes, when they ſay, that the reaſon why the godly do not powre themſelues forth into pleaſure, and let looſe the reines to their luſts, is becauſe they haue the feare of God continually before their eyes. Feare (I ſay) proceeding from a loue truly filial, and no way ſeruile; as the good child feareth to offend his father for the loue he beareth him. Moreover, this benefitte we may reape by this diſcourse, that it will ſerue vs in ſtead of a monitor, to giue vs warning of thoſe many ſleights and deceits ſo common and rife in the world.

*Wherein is declared by how much Whoredome is greater, and more notorious as this day then ever it was.*

O begin then where formerly I began (yet not tying my ſelue preſcifely to the ſame method) we haue how mightily Alexius exalte-meth againſt whoredome committed in his time. But if he were now liuing, neither his exclamation, nor the out-cries of his fel-lowes (though made with open mouth) would be ſufficient. For ſince it was notoriousli knowne, that the place where the Pope Holinelle makes his abode, is the chiefe harbour and hospital for whores (I ſhould ſaide Curtizans) of all countries; he that kepe whores before (with ſome peneſie of conſci-ence, thought he ſhould then ſurely do a memorious awoke, like a tatteredone,

and that if he kept many, he should performe works of supererogation: so that many began to keepe whole droues of whores, as of horses. In a word, the new and strange punishments inflicted vpon men for such filthiness, may sufficiently shew how that since that time, the most haue even plungethemselves upon head and ears into this pit of whoredome. For as Philistians vs new and desperate remedies, for desperate and incurable diseases: so God hath sent them displeasing daimes, the French-pox and the Knaue-bald disease, and all their traine, as a just punishment vpon the Age wilfully giuen ouer to all wantonnesse and vilenesse, without hope of recoverie, to execute his iust judgments. The which doth better discouer the surpassing wickednesse of these times: for as wicked children are hardened by the rod; so men are now so hardened against these diseases, which not long since were held so prodigious, that a man would haue thought even wild and savage beasts would haue bene tamed therby; that in stead of standing in feare of them, they even seek them out, and dare them in their dens. Albeit we daily see the most frolick youthes and brauest gallants foonest rot away by poecg, meales, and many a Captaine who hath bene another *Roland* in sundry battells, at length to gaine vp his last breath in their pawes, haing long encountered them with many potions: and yet for all this in diuers companies, he is accounted but a clastard, a milk-sop, and a white liuerd souldier that hath not travelled fve or sixe times into Sweatland, till he haue bene in danger to leaue his skin behind him: To conclude, men are now so hardened with stripes, and do so eagerly pursue their pleasures in a brutish kind of sensualitie, that they are nothing afraid of the French poxe which hath bene in former times, but onely of the quintessence of the pockes, which is said to haue begun within these few yeares. Indeed, I will remember, I was once at Padua at Michael Faloppio's lecture, where he promised to shew his schollars the next day, how they might haue their bellies full of whoredome, and lecherie, without any feare of Magiamo the French pockes, or any of her traine.

2 But if we compare this age with the age last past, we shall (no doubt) find that in those times, onely simple fornication and adultery were knowne and talked of; such (I meane) as were not incestuous: and that men made as great conscience to defloure a *Nun*, as the heathen did to defloure a *veſtall virgin*, putting as great difference betwene the defiling of *veſtals* and other virgins, as betwene simple theft and sacrilege: whereas now euen thoſe who account of *Nunneries* as the heathen did of their *veſtals*, and think it incest to defloure them, cease not to make common ſtewes of Nunneries. Touching the ſecond kind of incest which Popish ſuperiſtion ſuffered not to be accounted *inceſt* (albeit Gods word hath condemned it) who feeth not how common it is growne? Is there not an *Italian* prouerbe which maketh but a ielt at the incest of the ſather with his affianced daughter? Whereof I will giue example when I come to ſpeak of Cleargie-men: and will here only add one thing, how that ſome in these daies have committed ſtrange incests, and almoſt incrediblē. We ſeade in the Queene of *Italy* many nations of one who lyng with his mother (thinking he had alreaye viſited gentlewoman) had a child by her, which was his ſister and daughter, and alreaye had his wife, and ſo from one ſimple incest fell into two other, though as ignorant thereof as he was of the former, whiſch happened byough his mother's deceipt, deflouring too much of her conſtancie, for ſhe not credyng her gentlewoman's report, that her ſonne did intice and ſolicite her to ſolly, at the end of the night know the truth, went at the time appointed in her roome, where in ſtead of ſeuentyng a leſſe cul, by this meanes, ſhe kept her roome ſo well (not making her ſelfe knowne) that ſhe caused

caused her sonne to fall into that so horrible and detestable a sinnes; who afterwards (not knowing nor once suspecting any such thing) married her whom he had begotten in such incest. But to omit incests committed of ignorance, we dayly heare of others no less abominable, committed of set purpose, and that not by Clergy-men onely (as shall be shewed hereafter) but by Lay men also. Nay, great mens houes (though otherwise honorable) are generally stained with incestuous mariages. Further, what shall we say to those of our time, who to go beyond their predecessors in all villainie, are come to this passe, to keepe schooles of whoredome, and by lasciuious pictures (printed euen at *Rome*) to reade men a lecture, teaching them (as it were) by ocular demonstration? If the very heathen did detest and abhorre that villainie *Elephantis* for such pictures, what shall we say of our age, wherein men professing themselves Christians, haue taken pleasure in such abominationes?

3 As for such as sold their daughters in former time, what strange thing did they in comparison of those who at this day sell not only their daughters, but themselves also? And what shall we say of those wittals, who lend, or pawn, or sell their wives for ready money? Verily such women are greatly to be pitied: but some of them (I warrant you) know well enough how to crie quittance with their husbands; as she did who was lent to a yong Cardinall at the Councell of *Trent*. For though at the first she was as nice as a Nunnens hen, and needed great intreatie to pleasure this yong Prelate, saying, it went against her conscience to impart that unto him, which of right was due to none but to her husband; yet her kind heart being perswaded, at the last she gave her consent, and found such comfort in this Prelates first visitation, that the next morning she brought her husband the money which was promised him, saying, Here is the mony which was promised you for the lone of me, but assure your selfe it is a plaine and simple sale, therefore you may do well to provide your selfe of another wife; for whereas you would but lend me, I had rather be sold outright, that I may not change so often: and so it was concluded. Now as there are some women, whose case is to be pitied: so on the other side it is great pitie to see some wittals ware horns to their great griefe, and yet dare not for their easies complaine to those that might redresse it. For what haue the most of them gone, who haue so long sued to be diuorced from their adulterous wifes, but to be flouted, laughed to scorne, and pointed at euen by little children, who could say that such & such caused theselues to be canonized for cuckolds. Indeed I remeber that a man of worth, after a tedious & impertunate suit, was diuorced fro his light hufwife: but by this means she had that which she desired, for sh was put into a monasterry, where in stead of punishment, she had oportunitie to follow her occupation with greater libertie. I haue also heard of one, who complaining of the wrong which his wife offered him, recited this answer: Why sir, would you be more priuiledged then such a great Lord, a man of such valour, who knowes full well that his wife makes him cuckold, as well when he is in the Court present with her, as when he is in the country absent from her; and yet dare not speake a word for feare of cracking his credit? Thus we see how long custome in sin hath so beforet many at this day of all fense of iustiul honestie, that they make but a least at that, which their ancestors counted the greatest croise and corrassie in the world: I say their auncelfors, including the heathen as well as Christians: For the *Grecians* and *Romans* (we know) punished adultery most severely, following the law of God therein. But not to seeke faire back nor fare off for examples, we may judge by that which befell the high Stuards wife of *Normandie* (in the raigne of king *Louis*

(the eleventh) whether at that time they made but a iace of adultery, as they do at this day. For he having taken his Ladie vpon the sodaine playing the whore with his steward, firste the adulterer before her face, and after put her to the sword his steward, (notwithstanding their children which she held in her armes;) and yet likewise (notwithstanding their children which she held in her armes;) and yet was never troubled by the King, nor called *coram* for the matter, albeit she was descended of a noble house, and of the blood roiall, as some affirm. Would not such a fact seeme strange at this day? No doubt it would, considering that the world is cleane changed from that it was in former time, and (as it were) turned vp side downe. For they are newe growne to this height of impudencie, to make wanton songs of purpose to embolden and flesh *Venus* white liuerd souldiers, to violate their faith plighted to their husbands; one of which beginneth thus:

*Ne void on pas les hommes  
Faire vertu d'aimer?  
Et sottes que nous sommes,  
Nous le voulons blasmer.  
Ce que leur est louable,  
Nous tourne à deshonmeur,  
Et faute inexcusable.  
O dure loy d'honneur.  
Pourquoy nature sage, &c.  
That is,  
See we not men so honour wanton loue  
With vertues stale, which we sond foole reprove?  
That which in them deserues so faire a name,  
To vs why should it turne to mickle blame?  
Hard law of honour, why did nature sage? &c.*

This song likewise (which was common in every mans mouth at the Court) was made vpon a *Vaudoule*, beginning thus:

*Ne void on pas les hommes se iouer ça & là?  
Et sottes que nous sommes, n'osons faire cela.  
That is,  
How do our gallants swagger so and stro?  
But fooles that we are, we dare not do so.*

And there was another in as greaterequest: the argument whereof was the licentious libertie and impunitie of adulterie, a sinne so rife at this day: one straine of the song is this:

*Ami cocu, veux-tu que je te die,  
Si tu m'en crois, ne di ta maladie.  
Car si ta femme un coup est decouverte,  
Elle voudra le faire à porte ouverte.  
Estre cocu n'est pas mauuaise chose,  
Si autre mal on luy pre suppose.  
That is,  
Cuckold my friend, if thou wilt me belieue,  
Never exprefse the thing that ears thee grieve.  
For if thy wife be knowne once for a whore,  
She then will iade thee at thine open doore.  
It matters not so much to weare an horrie,  
And if it might be free from others scorne.*

The

The conclusion of the song is this:

*On si tu crois cocu estre une tache,  
Garde ton bien au moins qu'on ne le pâche.  
Le remede est à qui les cornes porte,  
De les planter ailleurs de mesme force.  
That is,  
If hornes thou deemest vyle miserie to thy bane,  
See well that neither man thy sorrow knowe.  
Hornes haue no cure, but when thy selfe art dead,  
To plant thy hornes upon anothers head.*

I am not ignorant that this sweet song was made in imitation of *Ovid*, but the question is, whether he being a prophane Pagan, be a sufficient warrant for Christians to oppose such notorious vyle villanies to Gods holy commandements. And which is yet more, he was then accounted no body that could not sing this song; whereas if a man had sung the ten commandements, or one of *Davids Psalms*, they would haue sung him a song of frying a fagot, and committed him to the Lords of the burning chamber. My selfe being in the Court, had mine ears often beaten with a like song coming out of some such shop, in which mention is made of a certaine Ladie, who perceiving her selfe to wrinkle and waxe old, greatly lamented her former course of life, viz. that she had bene honest, and kept touch with her husband: the song beginneth thus:

*Je plain le temps de mon florissant aage, &c.*

That is,

*I wail the time of my once flouring age, &c.*

Thus thou feest (gentle Reader) how they incite women to wantonnesse and dalliance, as if they were flacke and backward of themselves, when they are intreated to play such pageants: those I meane especially who are brought vp in all idlenesse, delicacie and wantonnesse, for whose good, these songs (containing such godly instructions) were purposefully made. I omit other trifuall songs, many prouerbes, as also sundry wanton and effeminate speeches and gestures, which aime at nothing else but the corrupting of maids and matrons. For (to wind vp all in a word) there is no devise so diuelish or damnable, but hath bene found out in these daies, to make vices vertues: which I understand especially of whoredome. And to the end they might throughly corrupt vs, they haue erected *Priapus* his images againe with all their traine, in their pleasant gardens; witness that of Saint Germain des Prez at Paris, so finely trimmed by an Italian who was owner therof, and who kept a brothell house in it for all commers. What remaines there then to make the vices of this Age so superlatiue, ~~but~~ that it may out-strip and go beyond not only the age last past, but all others since the world began? Verify nothing but the modest pictures of *Phelanis* and *Elephantis*. But hath not Italy (I speake it with gicke) furnished vs with as bad, or rather worse then they? Yea, and with some such as were not heard of before: wherein that I slilye presented to the eye, which whoe fencer hath but a sprake of the feare of God in his heart, cannot so much as name without horror. So that we may wel say, *Venimus ad summum*: and yet all too little to set forth the exceeding great wickednes, & supersuperlatiue knavery of these times in this particular. For who of all the heathen are more lasciuious, more loosly licentious and dissolute in speech, or (in a word) more deadly enemies to chaytify, then the Poets, especially the Latin *Elegiacks*? And yet *Propertius* a caprath among them complaines of the like wickednes (though not altogether so notorious) whiche he saith:

G 3

Quæ

*Qua manus obsecras depinxit prima tabellas,  
Et posuit easla turpia visa domo,  
Illa puerularum ingenuos corruptis ocellos,  
Nequissimis sue nolatis effe rudes.  
Ab gemat in terris ista qui procul arte,  
Turpia sub sacra condita latitia.  
Non sibi olim variabant tellus figuris,  
Quem paries nullo criminis pictus erat.*

And as concerning the last distich, with what else I beleefee you are walles painted at this day(being always in the view of children, and thole of the yonger sort, who are yet vnder the rod) fave with such pictures? Or with what pictures are halles and chambers garnished? And with these? I had thought I had bin at an end, but I perceiue I am yet to begin, in that sundry other offer themselues to my pen, which haue bene deuided (at leastwise practised) by Christians ~~at~~ these dayes. Notwithstanding I will content my selfe with one other, in comparison whereof these statues of *Priapus* creelten in gardens and others, resembling those of *Philanus* and *Elephantis*, may seeme to be but toyes, not to be spoken of. It is a fine peageant which was playd at *Blois*, when King *Henrie* the second made his entrance into that citie, in which they caused a company of whores (those especially whom the *Italians* call *Sfaciate*) to be stript naked, and to ride vpon oxen in this modest manner; making this goodly shew wherefoever these gallants which followed them (performing the office of *pique-beufs*) thought good. Moreouer, we heare how *Aenor* (poore soule) exclaimeth against certaine for making their baudie bargaines in Churches. But what would he say to those that commit whoredome in Chappells, taking all their Saints of both sexes there present for witnessesse? Which wanton and wicked dealing, the Lord (no doubt) suffereth in judgement, to the end that those places which haue bene so long time spirituall brothel houses, for men to commit spirituall fornication in, should be also reall brothell houses, even stewes and sties of sinne, where they might defile themselves by bodily pollution. And what would he say (trow we) of another profane practise, yet more strange, viz. of such as apply the holy Scripture, and sentences of the auncient Doctors to their baudy and beastly songes? as we see in these verles:

*Saint Augustin instruisant vne Dame,  
Dit que l'amour est l'ame de nosre ame:  
Et que la soy, tant soit constante & forte,  
Sans ferme amour est inutile & morte.  
Saint Bernard fait vne longue homelie,  
Où il benit sous leseours qu'amour lie.  
Et saint Ambroise en fait vne autre expresse,  
Où il maudit ceux qui sont sans maistresse.  
Et de Lyra là dessus neuar conte  
Que qui plus aime, & plus haus un ciel monte.  
Celui qui sceus les secrēts de son maistre,  
Dit que l'aimant damné ne sauroit effre.  
Et dit bien plus le Docteur Scraphique,  
Que qui point n'aime, est pire qu'heretique.  
Pour ce qu'amour est feu pur & celeste,  
Qui ne craint point qu'autre feu le moleste.*

*Et c'est pourquo (comme dit saint Gregoire)  
Un aimant fait ici son Purgatoire.*

That is,

*Austine instructing a deuenter Dame,  
Says, Love the soule is of our living soule,  
And faileth how euer firme and resolute,  
Without loue, all bootes feare and dead.  
And Bernard writes a longe homely,  
Blesing all hearts bound with chaines of loue.  
And Ambrose writes another not unlike,  
Confirming all that do a mistris want,  
Whereon Lyranus in his learned glasse,  
Says, more we loue, the neuer we spire.  
To heauenis height. And he that in his kaew  
His mistris secret shewes, could boldy say,  
The man that loues, can neuer damnable.  
And that Seraphique Doctor well defines  
Who loues not's worse than an hereticke.  
And for loue is a pure calefiall fire,  
That cannot be by other fires annoyed:  
Wistly concludeth hence Saint Gregorie,  
That louers here do frise in Purgatorie.*

The conclusion is this:

*Quelle danous ne soit donques si due;  
Qu'elle resiste à la sainte Escriptures  
Puis qu'en la vold de ce propos remplies  
Que pour aimer, la Loi est accomplie.*

That is,

*Let non so hardie be to dare oppose  
The sacred writ, whose every page auowes  
The law by loue fulfilled.*

See here the brazen faced impudencie of these miserable miscreants, thus shamefully prophaning the holy Scripture, in making it serue them as their bawd. A far fouler fact then that whereof *Aenor* complaineth, when he exclaimeth against certaine lechers for making their baudie bargaines in Churches. It is true indeed (may some say) but it haply neuer came to their eares, that had either wit in their heads to perceive the impietie that lay masked vnder this wizard, or authoritie in their hands to punish those that fung it. To which I answere, that there was never song in such request, or which better pleased, especially those kind of men. Others there are who haue vied sentences of Scripture, as namely certaine verles taken out of the Psalmes, in their wanton ballads and lasciuious songs. For it is not of late time (as we know) that they tooke this libertie to make themselues merry, by vsing the Scripture phrase to grace a conceit or a iest. But we shall haue fitter occasion to speake hereof in the Chapter of blasphemies. Let this now suffice for *Aenor*'s complaint.

4. Moreouer, these Preachers crié out with might and maine against the bawds of their tyme: and *Aenor* hath a bout with the Lords of the Parliament for letting them their houses, being horne mad with them for giuing their helping hand, or shewing any countenance to such wicked wretches. But what would he say (may

we thinke) of those, who for their good and faithfull seruice in making baudy bargaines, haue bene in such fauour with Princes, that they haue not stukke to bestow castles, benefices, offices, and great dignities vpon them. Witnesse a Bishop, who bragged in his hearing, that whereas men in times past came to great preffert by their learning, and by being good Latinists, he for his part vnderstood not a word of Latine, but onely *passelatine*, by meanes whereof he was advanced to that dignitie. This his *passelatine* was (as mōst woulde confess, if I shoulde name him) the office of a bawd, although he made no brags thereof.

## CHAP. XIII.

*Of Sodome, and the sinne against nature, committed at this day.*

**N**oreuer, if there were nothing else but such swinish Sodome as is committed at this day, might we not iustly terme this age the paragon of abominable wickednesse! The heathen (I confesse) were much addicted to this vice: but can it be shewed that it was euer accounted among Christians as a vertue? Yet some in these daies haue not only accounted it a vertue, but also written in commendation of it, and published their writings in print, to the view of the world. For we may not forget how that *John de la Caze* a *Florentine* and *Archibishop of Benciven* wrot a booke in Italian rime, wherein he sings forth a thousand praises in commendation of this sinne; which good Christians cannot so much as think of without horrour: calling it (among other epithets which he giueth it) *a heavenly worke*. This booke was printed at *Venice* by one *Troiahan Nanus*, as they who copied it out do testifie. The author of which worthy work, was the man to whom I dedicated certaine of my Latin verses, whilst I was at *Venice*. But I protest, I committed that fault before I knew him to be such a monster. And when I was aduertised therof, it was past recall and recouery. But to retorne to this so foule and infamous a sinne: Is it not great pittie that gentlemen, who before they trauelled into *Italy* abhorred the very naming of it, should after they haue continued there a time, delight themselues not only in talking and discoursing, but in practising and profelling it, as a thing which they haue learned in a happy time? As for those who through bad custome haue onely kept the Italian phrase there commonly spoken (though borrowed from such wicked villany) they haue (I grant) some colourable excuse. But what can the rest alledge for themselues? Yet I dare not affirme that all who are tainted with this sin, learned it in *Italy* or *Turkie*: for our *M. Maillard* was neuer there, and yet he made profession of it. So that he, who like a great Sorbonical doctor caused so many silly foutes to fric a fagot against all right and reason, equitie and conscience, was the man whom the Judges might iustly haue burned, not as a *Lutheran* (as they then called them) or an obstinate Gospeller, but as a Sodomiticall buggerer.

<sup>heat</sup> 2 But I were much to blame if I should forget *Peter Lewis* (or rather *Aloysius*), for he was called in Italian *Pietro Aloisio* sonne to Pope *Paule* the third. This Prince of *Sodome*, Duke of *Parma* and *Placentia*, that he might not degenerate from the Popish progeny (whence he was descended) was so addicted to this horrible and hellish sinne, and so caried away with the burning thereof, that he did not onely forget the iudgements of God, and the provident care he should haue had

## CHAPTER. XIV.

had of his good name (at least with such as make no conscience to giue themselves to such villanie). Nay (which is more) he did not only forget that he was a man, but euen the dayly danger of death it selfe, whereof bruite beasts do stand in feare. For not content to latiate his lawlesse lust with innumerable perfons of all sorts, sexes and degrees, he went a wooing at the last to a yong man, called *Cosmus Cherus* then Bishop of *Fano*: and perciuing that he could not otherwile haue his pleasure of him, and worke him to his will, he caused his men to hold him. Shortly after which fact, he received the reward due to such moniters: and as he had led a wicked and shamefull life, so they made for him so infamous and villainous an Epitaph, that the Reader had need of a pomander in his pocket, or some preservative, least his stomacke should rise at the reading therof.

3 Concerning *bestialite*, or the sinne against nature (which was ever more common among shepheards then others) who so list to make enquirie into the examples of later times, shall find as great store of them as of the rest. But if any desire examples of fresh: r memory, let him go to the Italian souldiers of the camp that would haue beleaguered *Lyons*, during the ciuill warres, and ask them what they did with their goates. Notwithstanding an accident happened in our time farre more strange then any that can be alledged in this kind, of a woman burned at *Toulouse* (about feuen and twenty years ago) for prostituting her selfe to a dog; which was also burned with her for company: which I account a most strange fact, considering her sexe. Now this sinne I call *the sinne against nature*, hauing respect rather to the common vse and phrasē of speech, then to the proper signification of the word, according to which, Sodome is as well a sinne against nature as bestialite. But not to enter into a warfare of words, let this suffice, that bruite beasts do condemne vs herein.

4 Now albeit the former example be very strange<sup>3</sup>, yet we haue here another farre more strange (though not altogether so wicked) committed about thirtie yeares ago by a maide borne at *Fountaines* (betweene *Blois* and *Römeran*) who hauing disguised her selfe like a man, serued as an hostler at an Inne in the suburbs of *Foy* for the space of scuen yeares, and afterworts maried a maide of the towne, with whom she accompanied for the space of two years or thereabout, attempting much, but effecting nothing: after whichtyme her cosinge and knavery in counterfeiting the office of a husband being discovered, she was apprehended, and hauing confessed the fact, was burned. By which examples we see that our Age may well boast, that (notwithstanding the vices of former times) it hath some proper and peculiar to it selfe. For this fact of hers, hath nothing common with that which was practised by those famous stumplers, who in old time were called *Tribades*.

## CHAP. XIV.

*Of blasphemies and execrations used at this day.*



Come now to intreate of blasphemies; in handling wherof, I wil obserue no other method then that which offereth it selfe to my memory, as it shall furnish me with examples. First then, what would the iolly Preachers, *Oliver Maillard*, *Menot* and *Bardete* say (may we thinke) if they shoulde retурne backe into their countries againe,

again, to see the diuelish demeanour of these wicked wretches, & to heare them blasphem, renounce, and reneigue God in such fearfull manner? Or what would holy King *Lewis* say, if he were now living? Where might he finde tormentors know to pierce and cut ou blasphemous tonges, except blasphemers should butcher one another? And what would they say (trow we) if they should heare this proverbe, or prouerbial comparison from the mouth of euery paissant, *He sweareth like a gentleman?* (futable to that we mentioned before, *It is not for a vilaine to renounce God*): or if they shoulde heare the common sort say, *He swearth like an Abbes; or He swearth like a carter;* would they not wonder to heare so many of these likis? I make no question but they wold. Yet I perswade my selfe they wold wonder much more, if they should see how gentlemen and noblemen (be it spoken without disparagement to true gentry and nobilitie, which makes ciuilite and pietie the two moulds wherein they frame their actions) rather teach their children to say, *I renounce God, then I believe in God.* Doubtless if good King *Lewis* had heard such blasphemies, he would haue thought himselfe among the infernall fiends in the very bottome of hell. And he would (no doubt) much more haue abhorred it, if he shoulde haue seene yong Princes haue tutors for blasphemies (as for some good and commendable science) to teach them to vary, change, and diversifie them every way, to pronounce them with their right accents, and to animate them with like audacie, without either hick or hem.

2. I might here shew how we oustrip and go beyond our auncestors, as well in this as in other vices: I meane not only in blaspheming, but in the forme and manner of blasphemie, or rather formes and manners, they being almost infinite. But it shall suffice to giue a tafte hereof in a word or two, and to shew how besides old and new blasphemies, bred and borne (as I may say) in our native foile, they haue made a hotchpotch of them with those of forreine countries: as though they alone were not sufficient to incense the maiestie of God, and to pull vpon vs his fearfull judgements. But to insit vpon these, there are some blasphemies in the *Italian* tongue so fearfull, horrible and hidious, that they may seeme to proceed rather from diuels then from men. Of which number, that is one which I heard out of a Priests mouth at *Rome*, which shall not be forgotten in his proper place. And it may wel go hand in hand with this which was vitered by an *Italian* at *Venice* (no Priest, but a secular man) as he was playing at cards in the French Ambassadours house, *Vençal cancaro al lupo;* what hurt in this may some say. Verily his notable villanie herein appears, in that he spake it (as appeared afterward) by a figure called *Aposopis, or Reticentia*, in stead of *Vençal cancaro al lupo, che non mangia Christo quando era agnello:* calling Christ *Agnello*, by allusion to that of *S. John,* *Ecce Agnus Dei qui tollit peccata mundi: Behold the Lambe of God which taketh away the sinnes of the world.* Likewise the blasphemie of the *Italian* who was wont to say, *A bont on the Ass that carried Christ to Jerusalem,* was very wild, but not so wicked. I omit *Purana di Christo*, and sundry others of the like straine: for though they be very horrible, yet they are very frequent and vsual.

3. But for as much as the greatest blasphemies are commonly belched out at cards and dice, I wil here alledge a late strange example of a good fellow, who to recompe his losse with cutting and swearing (as the manner is) play such a tricke, as the like (I perswade my selfe) hath not bene heard of. For being weary with cursing, renouncing, and reneiguing of God, and swearing by all the othes he could deuise, he commanded his man to helpe him, and to hold on this gracious talke, till he had better lucke. This one example (if there were no other) were sufficient

to condemne our Age of greater outrage then all the former. Howbeit they are so plentie, that they are nothing daurier, as for longe deuided this new knacke of knavery, so others invented others, as hereafter shall be shewed.

4. First then, whereas our Auncestors did onely impart the honour of God to their men and women Saines (as they terme them,) such hath bene the audacious impiete of the Gnahtoniall baratieres of this Age, that they haue made no conscience to stile Princes with the titles of Gods divine Attributes, as namely with that of *Most sacred Majestie.* And as the heathen styled their Emperor *Dibus Cesar:* so haue they styled Emperours and Kings in these dayes. Nay somme are come to this passe, to call a mortall man not onely *our holy Father*, but *our God on earth.* And (as one vice draweth on another) they haue further applied sundry things spoken of the eternall God in holy writ, to mortall men, and haue honored them with like titles: wherof I could alledge manifold examples, if my occasions would permit: but I will content my selfe for the present, with these two, *Sab umbra latrum tuarum protege nos, or serabo.* And *Xen et abbreviata maria Domini;* which I remember I haue often heard thus applied. The last time I heard them, was from a Lawyers mouth, pleading at the barre.

5. Yet they rest not here: for they are come now at the last to apply sundry texts of Scripture to the praisis of *Lockt* and *Gill*, men and women of all sorts and conditions, rag and rag. And as they haue applied some Scriptures in commendation of those whom they honored, so haue they applied others to the disgrace and defamation of those whome they maligned: whereupon *Agnes* had a notable faulcetic. And verily it is not vnlike, but that this intencion came first from him: and that those who in the faulcke of King *Francis* the first, girded at the Lards and Ladieis of the Court, with quips and taunts borrowed from Scripture, were trained vp in his schools.

6. But the wickednesse of the damned crue bath bene farre greater: of which sort, this Age hath had and hath many even at this day. For, not so much as poe-companions, but can apply the Scripture to their drunkefessye, and berlich them out of their filthy mouthes. It is soon well knowne how they wold wote to say, for eny glasse of wine they sipped off, *Carminandum est in Deum, & firmamentum in terra in seculorum meorum.* And when they wold (asigne) in their drunke guibbridge, that some wine was better then other, or none, (and that it was the right; they wold say, *Vicet, secundum eum.*) And when there is no more liquor in the pot, your meat-mouthed Monkes vse this Allegorical specheas mede in their fellowes, *De genitale, & also uirginitate lampada non habet lucem noster.* And down that ass speaking of Monkes, the Abbot of *Iosaphat* by *Charres* comes to my mind, who was one of the greatest upholders of god *Asches.* This Prelie being asked on a time how he could drinke so much, and in what shewe he had learned that libellant science: so shewe he had had, read aablewise he had heard some shewing of the Scripture, alledged those which out of old Testament, *Parva uox domini non uocat uirum.* But what speake I of fudunders? Men so much as poeke whiche hit wold (as they wrose) sweating out the pocket) apply the Scripture to their drunke, to saying, *Quod uero dico, inueni amorem affectionis, ut hinc non possit apud priuatum fiduciam fieri nisi in amorem.* In chescenber also, when one *John* *Staple* (whom his mother was dead, and hit had gonee all her goodes into his hands,) *Quasi natus pluviae in tempore fuscitatis:* which he learned (I take it) of some of his druggins, as honest men as himselfe. And do no good follows you & about, make them selues sport with these words of *S. Paul,* *Si quis sapientiam desiderat, bonum opus desiderat, in*

## THE FIRST BOOKE.

in saying, *Si quis Episcopatum desiderat bonum, opus desiderat?* To be short, they thinke that a easst is not worth a rush, except it be sealeon with the salt of the sanctuary : as the Abbor who speaking of the drie summer, when the grapes were dried vp, and (as it were) rostid with the heate of the Sunne, laid, *Spiritus vitaerat in rotu.* Nay, these wicked blasphemers, and prophane abusers of Scripture, haue not spared their owne Masse. For when one is hanged, they say, *Sursum corda* when a man taketh the cup to drinke, *Quia pium est.*

7 Hitherto I haue said nothing of thos varlets who so notoriously abuse this Scripture, *Calum calis Domino, terram autem dedit filii hominum. Tis the heauens of heauens are the Lords, but the earth hath be given to the children of mens alledging it to infringe Gods prouidence, whereby he ruleth all things according to his good pleasure: which I omitted not through forgetfulnes, but for that the abuse and profanation thereof, is more auncient then this Age; yet questionlesse the contemners of God, blasphemers of his Sonne, villanizers of his Saints, scorners of his seruice, who do now (as it were) shidle and shroud themselues and their Atheisme vnder these words, as vnder *Ajax* his buckler, are colsin-germaines to thofe of the damned cruce, who in the time of the forefaid Preachers were wont to say, *Let God keepe his heauen to himselfe, and let vs alone, and follow our pleasures.* Ignorance perhaps gaue the first occasion of this false interpretation, which scoffing Atheists applied afterwards to their owne purpose: as our auncestors, who erroneously expounding this place in the Psalmist, *Cum peruerso peruerteret;* through ignorance ioyned with malice, wold haue paralleld it with the French proverbe, *Il faut burler avec les loups.* But to returne to thofe who maliciously prophane the holy word of God, I haue not (I confess) mentioned the places of Scripture, applied by some to whoredome and lecherie, as hauing spoken of it sufficiently before: where I haue shewed that whereas *Atenor* complained only of the prophanation of Churches by pandars who made their bawdie bagaines in them; we might now take vp a farre more iust and grieuous complaint, in that they make the Scripture their bawd, a thing as full of wickednesse and prodigious diuillish abomination, as ever was heard and tolerated among Christians: and if I shoulde say ten times more, I shoulde not passe the bounds of truth. But I will leaue it to thy consideration (gentle Reader) how much honester men they were, who during the last ciuill garboiles in France, to anger the aduersaries of the Romish religion, began their play at dice with the saying of the Psalmist, *Our helpe standeth in the name of the Lord, who haith made heauen and earth:* abusing it of purpose to spite and anger them the more, for that Protestant Preachers were wont to call vpon God in this manner, in the beginnig of their Sermons.*

8 And this puts me in mind of another blasphemie somewhat differing from the former, in all points suiting that of the Jewes in the Gospell, when in scoffing manner they mocked our Sauour, and said, *He trusteth in God, let him now deliver him, seeing he loueth him.* For the aduersaries of the Rotmane religion gnashid their teeth, as often as they heard the Protestants sing this psalme: *The heauis God, she eternall hath thus spoke, &c.* When they thought they had them on the hip, could not containe, but would vpbraide them and say, Where is now this mighty God? Ha firs, we will make you sing a new song, we wil make you sing, *O Lord confider my distresse.* We alio find this kind of blasphemie in the Prophet David, where he saith:

*For why, they pierce my inward parts  
with pangs to be aborded:*

Wher-

## CHAPTER XIII.

*When they cry out with stubburne hearts,*

*where is thy God thy Lord?* in the end of chapter 1109: 29. in

And in another place:

*Why should the heathen scorne & say,*

*where is their God become in them?* in the end of chapter 1110: 29.

Both which blasphemies are much more tollerable then the former, and that for sundry reasons.

9 Moreover, we shall find the blasphemies whereby they scoffe and scorne, deride and mock at the worship of God and true religion, farre more abominable then the wickedest blasphemies of the prophane Paganes in the earth. And verily I doubt whether the infernall fiends can adde any thing thereto. And yet there are none more welcome to most courtiers then such companiones, as being desirous to be instructed by them, thinking it necessary thus to be qualified, that they may be thought throughly accomplished in court-like behaviour: as if the way for a man to braue it out with flouts and frumpes, were to begin with God! Now blasphemers are of two sorte: some are flat Atheists, who by an *adversitatis* will needs be called *Deisti* (forsooth) in spite of all that speake against it: and verily I dare give my word for them, that they are no hypocrites, but speake as they think. Others, notwithstanding the gnawing worme of an accusing conscience, solst for themselues to be Atheists. And whereas some Atheists confess that they are much grieved, because they cannot beleue that there is a God; these contrarily are halfe mad at themselues, because they cannot oblidate this principle and perswasion out of their minds: and for that their conscience doth cheeke them when they denie his holy prouidence. The Italian Lord, who leauing his countrey to dwel in France, and died in the warres of a pistol shot, may well be the ring-leader of the dance: for whereas others (now ready to giue vp the ghost) commended themselues to God, he desired his friends that came to visit him, that they would commend him to the King, and tell him that he had lost a good servant. He often acknowledged (as I heard it reported by his owne familiars) that he desired to beleue in God, as other did, but that he could not. And yet for all this his great desire, it was his only delight to belch out such fearfull blasphemies against God and his holy truth, that those of Julian the Apostate may (in comparision) seeme to be but small. For (to omit sundry of his other gracious speeches) he was not ashamed to say, that God dealt vnjustly when he condemned mankind for a pece of an apples: and that he had learned nothing in the new Testament, but that Joseph was a simple fellow in that he was not ialous of his wife, himselfe being so old, and she so young. Thus much for the first kind. Of the second sort of Atheists, who by reason of the sting of conscience wherewith they are so disquieted, are constrained to acknowledge a diuine power and prouidence, we haue sundry examples: for those Couriers, who in the raigne of the French King Henry the second, laid, *They beleue in God, as the King beleue;* but if he beleue not in him, whole would they: are by their owne confession to be registered in this roll. But where shall we place thofe vile varlets who shame not to say, *They beleue in the King and the Queene mother, and know none other beleef?* Verily it puts me to a plunge to invente a name answerable to their nature: I meane a word sufficiently emphatical to expresse their wickednes. But for want of a better they may not vnfitly be called *shrieke accursed damned Atheists.*

10 I come now to those hel-hounds of the damned cruce, who not content to belch out their blasphemies among their mates (companions like themselves)

or in presence of thos whom they would gladly anger, by swearing and blaspheming; nor to furnish the table at great feasts and merry meetings with them, (where they passe for currant vnder the name of ieasts and pleasent conceits,) do further set them forth in print, that all the world may take notice of them. Who knoweth not that this age hath reuiued *Lucian* againe, in the person of *Francis Rabellius*, making a mock of all religion in his diuelish discourses? or what a prophane Scogin *Bonauenture des Perrires* was in deriding of God? and what pregnant protestes he hath gien hereof in his worthy worke? The marke (we know) which these varlets aimed at, was outwardly indeed to make as though they would but drive away melancholie dumps, and passe away the time with pleasent discourse. But indeed and truthe to infinitue themselues by varietie of ieasts and quips, which they cast forth against the ignorance of our forefathers (which was the cause they suffered themselves to be abuled), and as it were led by the nose by superstitious Priests) and by this means *A iettier des pierres en nolre jardin* (as it is in the French Proverbe) that is, to mock and gird euен at Christian religion it selfe. For after diligent perusing of their discourses, it will easily appere, that it was their maine drift, the onely marke and scope which they aimed at, to teach the Readers of their booke, to become as honest men as themselues: that is, to beleeue in God, and to be perswaded of his prouidence, no otherwise then wicked *Lucretius* was: that whatsoever a man beleeueth, he beleeueth in vaine: that whatsouer we reade in Scripture of eternall life, is written for no other end but to busie simple idiots, and to feede them with vaine hope: that all threatenings concerning hell and the last judgement denouced in the word, are nothing but meree bugs, like those where-with we terrifie yong children, making them afraid of the faery, hob goblin, or bulbegger: in a word, that all religions were forged and framed by the braine of a man. And I feare the fuch masters haue but too many schollers at this day, ready to listen to such instructions. For some there be who are not as yet plaine Atheists, but onely inclining thatway, who deale with the knowledge they haue of God, as sickle men do with the licence of Phisitians. For as sickle patients, notwithstanding they haue refolued to eate and drinke what themselues think good, and not what the Phisitian shall prescribe, impource him to dispence with them against his precript, for such and such meates, as though it would do them more good or lesse hurt when they haue once obtained such a licence: so is there a generation of monsters rather then of men, who notwithstanding they haue refolued to go on in their wicked courses, though their conciences checke them never so much, yet could with al their hearts, they might follow them with content thereof: and therefore labour by all meanes to extinguish and obliterate all sense and knowledge of God out of their minds, the light whereof doth shew them the leudnes of their liues. And they can make no shorter a cut, nor take an easier course to come to the period of their intended purpose, then to go to schoole to the foresaid Doctors. To conclude, the booke which haue bene written by these two worthy writers, and their pue-fellowes, are so many snares or baited hookes layd to catch such simple soules as are not well guarded with the feare of God: being so much the more hard to be espied, by how much they are better sugerred ouer with merry conceits, delighting and tickling the care. And therefore all those that feare to go astray out of the right way wherein God hath set them, must be admonished to beware of such hunters. As for professed Atheists, they are the lesse to be pitied, considering they fall not into such snares at vnawares, but voluntarily intangle themselues therein.

11. But what shall we say of *Poſtel* and ſuch like ſcribbling companions? Verily I know not what conceit others may haue of them, for mine owne part (to ſpeak that which I haue often ſaid) ſince I was acquainted with *Poſtel* braine-fick blafphemies, partly from his owne mouth, and partly by his writings, and had ſene fo many ſilly ſoules deluded and bewitched by them: I haue not a little wondered why any man ſhould maruell that *Mahomet* could win ſo many countries & kingdomes to his fond fancies, and doting dreames. For is it not much more ſtrange that *Wilt Poſtel* preaching in the face of the Vniuersite of *Paris* (about thirteen yeares ago) that an old beldame (whom he called his mother *Isa*) ſhould ſave all women, as Christ did all men, ſhould find ſo many diſciples, then that *Mahomet* ſhould make the world belieue that men onely went to heauen, and not women? If *Poſtel* had preached ſuch fooleries, I ſay not to the citizens of *Paris*, but to the ſimpleſt ſots of *Anverso* or the rudeſt *Germanes*: not to learned men, but to ſilly idiots, which could (carce tell their fingers: not ſince the trah and trinkets of Poiſh trumperies were diſcovered, but whilſt the darkneſſe of ignorance and ſuperſtitio[n] was more groſſe and palpable) then that of *Egypt* (whiſh a man might haue felt (as it were) with his finger). Yet might we well wonder how euer it was poſſible that ſuch diueliſh doctrine ſhould finde entertainment. How much more then, that it ſhould not onely be entertained, but highly eſteemed, especially in that citie which hath this long time bragged, and doth euen at this preſent, to be the flower of all *France*, and the onely paragon for mater of trueriſhes, ſuch as arts and ſciencies are. But ſome may here haply reply and ſay, that though many went to heare him in ſuch multitudine, that for the very throng & preſe of people they were in danger to be ſmoothered: yet is it not probable he ſhould haue any diſciples or followers, except ſome of the ſimpler ſort? To which I anſwer (and that conſidertly, as knowing it to be a moſt certaine truthe) that he gaue ſuſh a re lief to his words, that he made many men otherwife learned and wife, to fauour them, who before they had heard him, ſcorned and derided them as the moſt impetuous and fooliſh ſtopperies in the world. Furtheg, this wicked wretch not content to utter thos monſtrous blaſphemies in priuate to ſuch as reſorted to him, hath ſet them forth in print, and therfore is in the number of thoſe of whom we now ſpeak. Howbeit I cannot well tell whether a man may find in any of his bookeſ certayne ſpoſches which he uerted in the *Reale at Vpera*. In my hearing, and in the hearing of ſundry others, vi. z. that if a man would haue a perfect & absolute religion indeed, he muſt compound it of Christian religion, Iudaizme, and Turcizme: and that there were many excellent points of doctrine in the *Alcoran*, if they were well conſidered. Who will not now confeſſe that ourage in paſſeth all the former as wel in blaſphemies as in other vilanies? (blaſphemies I ſay, not proceeding of ignorance, as in former time, but of a cankered malicious mind againſt the knowne truthe.) How can this be, may ſome lay? Though the argument in hand will not permit me to giue a reaſon hereof, yet this much I will ſay by the way, that it is, becauſe the diuell ſeeing himſelfe more holly and furiously auaulted now then before, provides himſelfe of more furious ſouldiers to giue the repule. For whilſt blindneſſe and ignorance raigned far and wide in the world, and that his former forces were ſufficient, he needed no ſuch ſucour and ſupply as now he doth, being dayly weakened by the loſe of his ſtrongeſt holds.

12. I proceed to another worſhipfull writer, who thinking his penneſ as good ſiluer, and his blaſphemies as worthy to be registred as the belt, hath ſet them to print: and I haue diſcipt him not to take offence if I preſume to name him, ſe-

ing himselfe thought it not amisse to set his name to his booke, though full fraught with such fearfull blasphemies: the title whereof is this, *The invincible tower of wemens chastite, written by Francis de Billon, Secretary, printed at Paris Anno 1555. cum privilegio Regio*. And not content with this flourishing title, he hath set his hand and mark to evry copie, as his verses to the Reader in the beginning of his booke may testifie: a thing (I take it) never done by any before. Howbeit his blasphemies are not once to be compared with these last spoken of, but that those rather mentioned in the beginning of this Chapter, where I haue shewed how the audacious impietie of fawning flatterers and pestilent parasites was come to this, to apply the divine attributes and sundry sentences, spoken of God in holy Scripture, to mortall men. But I will here set downe his blasphemous words, leauing them to the Readers discretion to place them as they deserue. He therefore intendeth to shew that there is an absolute conformitie in all points betweene the Prophets of God (who were pen-men of holy Scripture) and the French Kings Secretaries, *faith, fol. 239.* At and before the comming of the Sonne of God, he appointed other Secretaries (which may be called his Clearkes, as being chosen by him, or registered in the booke of his diuine prouidence) which in speciaill manner were called Prophets, vnder which the name *Secretary* is comprehended: all of them depending vpon him and his beloued Chancellor, who was then to come, but now is come. And in that roll thus framed in the heauenly mind, they were inrolled and registered vnder the highest maiestie, in the same maner that other Secretaries are registered in the French Kings roll, himselfe being first, and his Chancellor next. And a little after, as *Moses* is placed in the diuine register in the third place, as pen-man and great *Audancier of Gods word*: so my Lord *Hurant Secretary* and great *Audancier of France*, is the third in the Kings. And somewhat after, like vnto *Ishuah* who succeeded *Moses*, is the Secretary *Orne*, who being Lord chiefe Baron of the Exchequer, resembles the Prophet *Ishuah* in sundry things. / gains, to *Ishuah* succeeded the Prophet and Secretary *Samuel*, borne of an old and barren woman, long before his natuuriue confe-crated vnto God; an honest, vpright, and sincere good man, most content with his owne estate, who liued till he was very old: like vnto whom *Longus* principall Secretary to the King, and ancieuent of them all, is registered in the Kings records, in a higher rank then any of the rest, as *Samuel* was in Gods, whoas, &c. And beginning afterwards to discourse of seuen other Prophets, he saith, As *Ezdras* was visitid by the speciaill grace of God: so the mightie *Florimond Robertet, alias d'Aluze*, was visitid in his bed, by *Francis* the French King his Lord and maister. And straight after he addeth, among the Prophets and pen-men of Scripture, the fourre great Prophets to be numbered, by whom those famous notaries the fourre Evangelists are figured, viz. *Ezay or Matthew, Jeremie or Stark, Ezchiel or Luke, Daniel or John*, as Gods Secretaries, who seeme to haue had greater employmēt then the rest; in resemblance of the fourre secretaries or notaries of the Kings house otherwise called Maisters of the Requests, surnamed (if I tell them in order) *Boutdin, Sassi, &c.* Afterwards he defendeth to the small Prophets, with whom he compareth the Lords, *Neuville, Courlay, Babir, &c.* And last of all he cometh to those who in coparison may be termed Prophets or *Secretary gager*, that is, hired Secretaries, as *Semey, Virdel, Elizens, Abias, Iehu, &c.* to the number of 59, comparing them to the 59 honorable Lords, viz. *Babou, Picard, Forget, Gaudart, &c.* And winding vp his discourse, he breakes forth into this pathetick exclamation, *O mōr cor- taine and worthy correspondence, neuer knowne of any mortall man unto this day. This is*

## CHAPTER XIII.

is the goodly inuention of our architect of the invincible tower, by which he hindeth he hath playd the man, and wonne the field as we say. Now let the Reader judge, whether I accused him wrongfully of blasphemy or not. And verily if he would take any counsell, I would aduise him to leave this diuellish discourse out of his booke in the next impression, lest he wrong and shame many honest men, whom he (perhaps) thinketh he doth greatly grace, and honour thereby. I would further let his mastership understand against the second impression, that there is no such Prophet in the Bible as *Virdel*: but that *qui Peis* is (as I may say) the Epithete or surname of *Semey*: as when we say *Francis the foole*, we meane not two distinct persons, but one and the same man, the word *foole* seruing only to describe the said *Francis* by his proper Epithete.

13 Another kind of blasphemie published in print by these goodly authors, remaines yet behind, farre stranger then the former: so that he which wil not grant any of them to be proper and peculiar to this age, cannot but confess that this agrees vnto it *quarto modo* (as Logicians speake) I meane the manner of translating vled by *Sebastian Cefalione* in turning the Bible into *French*. For wheras he shoud haue fought out the grauest words and phrases fitting so worthy a subiect, it is plaine that he studied for abfurd, base and beggerly words, at leastwiche such as would rather stir the spleene, and prouoke the Readers to laughter, then give them light to understand the meaning of the holy Ghost. For example, where *S. James* faith, chap. 2. v. 13, *Gloriatur misericordia aduersus iudicium*, in stead of translating it word for word (as others haue done) *Misericordie glorie* (or *in falso*) ouer iudgement, he turnes it thus, *Misericorde fait la fague à iugement*, that is, *Mercy bids iugement kisse her taile*. Give me that graue *Cale*, or lower *Hereditus*, who in stead of weighing & pondering this text of so great importance, can keepe his countenance at the first view of this so trim a translation: and considering the meere malice of the translater (who hunted after triuiall words taken from the tauerne, of purpose to expose such sacred mysteries to scorne and derision) will not be offendid with such a prophane fellow, if he haue but the least dramme of deuotion or sparkes of zeale in his heart. The like he hath done in other places, as who so list to trifte away the time in perusing that worthy worke, shall easilie perceiue. Neither hath he only made his worship merry in vsing tapsterlike termes and phrases, but hath taken to himselfe more then Poeticall licence in calling her *ariere femme*, that is, a back-wife (as we say *ariere boutique*, a back-hop) whom the husband keepeth vnder his wifes nose, whom the Latins call *pellec* (borrowing it from the Greek tongue, as the Grecians haue done from the Hebrew) and for *breppes*, vsing this Aſſon compound \* *Auant-peau, fore-skin:* for circumcised, *Ronge*, that is, *chipped or parted off*. For *Incircumcis*, *Empelle*, *whole skinned*; and making God alone with my Lord of *Rochedford*. In a word, there is so much as *Fare carous, to drinke a co-rouse*, which he hath not vsed in this translation. Now this newe devise hath the air well inuented in these dayes, to infringe the authorite of the Scripture, but that God of his goodnessesse tooke order for it betime, in causing this rigorne capitulator (of whom there was once great hope) to condigne himselfe with his owne mouth, and to let the world see with what spirit he was transported. Now before I come to the seconde thing that I propounded to speake of in this Chapter, I will briefly satisfie such as may haply thinke it strange, I shoulde so farre straine the word *blasphemie*: the which I did, for that the Greek word *blasphēma* according to his true Etymology signifieth to blast or blemish, hinder or hurt a mans good name (as if a man should say *As soon as thou enuyest þis man* being the word which I haue translated

slated to hurt) and so is commonly taken in prophane authors: albeit in holy Scripture, and the commentaries of the auncient Fathers, so blasphemous, is to speake any thing derogatory to the honour and glory of the highest Maieſtie. Now, if treaſon committed againſt a King (who is but a mortall man, and whose breath is in his noſtrils) deſerue death: doubtleſſe blaſphemie and treaſon committed againſt the King of Kings and Lord of Lords, the immortall and the eternal God, muſt needs deſerue eternall death.

14. The next thing that we are to intreate of, is of cursing or imprecaſions. And as I haue not trifled away the time in reckoning vp the ſundry ſorts of imprecaſions and curses vſed at this day (a thing both tedious and odious to thoſe that haue but the leaſt graiue of grace or godlineſſe:) ſo neither will I buſie my ſelfe in numbering vp thoſe triuiall and common imprecaſions which haue no tache in them, to ſatisfie the furie and rage of many ruffians, except they be euer coining of new. It ſhall ſuffice to ſhew, that as French-men haue borrowed certaine ſet formes of brauing and beardiug their betters from Italians (thinking (belike) their owne country too barren of this herbe grace:) ſo haue they not bene abraſhed to borrow of them formes of cursing and imprecaſions, as when they ſay, *Te vienne la chance*. Albeit in moſt places of Italy, *Te venga'l cancro*: and at Venice, *Te venga la ghianduſſa*, *Te venga'l mal di San Lazaro*, are accounted but ſmall and pettie imprecaſions. And theſe put me in mind of a very pleauant ſtorie ſerviug ſtily to exemplifie the matter in hand. A tayler of Florence hauing worshipped the image of S. John Baptiſt in the Church of S. Michael Bertholdi, very deuoutly for a long time; kneeling on a time before it early in the morning, after he had patte red ouer his ordinary prayters, he began in this ſort, *Glorioso Santo Giouanni benedetto, io ti priego che*, &c. that is, *Glorious and blessed S. John, I beſeech thee grant me theſe two requests: Tell me whether my wife euer played false with me? and what ſhall become of my ſonne?* This was the prayer of that deuout tayler. Now here it is to be noted, that a yong fellow Cleark of the parifh (who had ſundry times obſerued him kneeling and praying in this ſort, deſtrouit to diſcouer this ſecret, and to know what ſpeeches he vſed to the Image) hid himſelfe behind the Altar whero the Image ſtood, that ſo he might heare the priauer which he made. He then anſwering in the perfon of S. John Baptiſt, ſaid, *Sappi charifſimo figliuolo, &c. Know my deare ſonne, that for thy deuotion and reverence thou haſt borne me theſe many yeares, thou ſhalt be heard: Come againe to morrow morning, and thou ſhalt haue a certayne anſwer.* For this time depart in peace. The tayler exceeding glad of this anſwer, went home, and failed not to come the next morning at the time appointed: not forgetting after he had mumblid ouer his Matins, and done his deuotions, to put Saint John in mind of his promife, ſaying, *Doleſſimo Santo Giouanni, io ti priego che mi obſerua la promeffa: that is, Sweet ſaint John, I pray thee keepe touch with me, and performe thy promife.* Whereunto the Sexten (who miſſed not to come againe to make an end of his ſport) anſwered in the perfon of S. John, *Seruo & amico mio, sappi che i' two figliuoli ſara impiato preſo, & la mia donna ha fatto fallo con piu di uno: that is, My good ſervants and friend, be it knowne unto thee that thy ſonne ſhall ſhortly be hanged, and that thy wife hath horriſed thee more then once.* The tayler hearing this, ſole vp, and departed as miſte as a fiſh, but as angry as a waspe: and when he was come to the midſt of the Church, turned backe, and neither kneelid downe, nor viſing accuſacione reueleſſe, nay norſo much as valling his bonnet, began in this ſort, *What ſaint John art thou? The Sexten anſwered, I am thy good S. John Baptiſt. Wherupon he could not refraine, but cursed him with the foreſaid curse, which pue me in mind of this ſtories:*

ſtorie: telling him withall, that it was not of late that he had had a wicked tongue; and that therefore Herod cut off his head. But I will here alledge his owne words, not altering ſo much as the Orthogaphy: *Sia col malanno & con la mala Pafqua che Dio te dia. Tu no dicesſi mai altra che male, & per la tua peccata lingua ti fu egli tagliato el capo da Herode. And straight after: So the tu non ha deſto el vero di cosa ſo ha habb domandata: io ſono venuto qui ad adorari da vinti cinque anni, o più, non ſi ho mai dato impaccio alcuno: ma io ti prometto che mai più ti ritornerò a vederti.* Which historic (recorded by the Lord Piero di Coſmo di Medici) I was the more willing here to relate, to shew how theſe ſilly ſoules (who are even blind and brutiſh in their ſuperiſtions) vſe this holy language in reuenging themſelues of the Saints as well as of others. We in France haue certaine curſes proper and peculiari to our language, as Italians and other countries haue to theirs. For this curſe vſed by the foreſaid Preachers, *Ad omnes diabolos: Ad trīginta milie diabolos, &c.* is a kind of copper Latin caſt in the mould of the French phraſe for French-men are wont to haue vp duels by many thouſand carlades together, as when they ſay, *te le donne à trente mille chartees de Diables, ou quarante: Let thirſie or forte thouſand carlades of duels take him.* And here conſider what long cuſtome can do: for Michael Menor (one of the foreſaid Preachers) doth father thiſſe phraſe upon Saint Paul. His words are theſe, fol. 129, Saint Paul hearing that a wicked wretch had committed fornication, ſaid prefently, I give him ouer to all the duels in hell. *Sanctus Paulus audiens quidam quidam fornicatus fuerat, statim dixit, Et eum do ad omnes diabolos: which is yet ſomewhat more tollerable then that which he recordeth of one of the two harlots which came to pleade before King Solomon, that ſhe ſhould ſweate by her faith, fol. 47. Altera superbi respondit, dicens Menitis, eſt mens quem tenet, quare tuum vbi volueris, & ſicut illa camere neberabit ſe misiuo. Dixit altera, tu non habebis per fidem meam, nec io, &c. Et ſic generunt ad Regem Salomonem, &c.* By this the Reader may fee whether I had not iuft cauſe to ſay, that that which he fathered vpon S. Paul was more tollerable, ſeeing it is only falce *in forma*, whereas this is falce both *in forma* and *in materia*.

15. Now as the imprecaſions wherewith me are wont to curse one another, are more viuall at this day then euer they were in former time; ſo theſe which they vſe in cursing themſelues, are no leſſe frequent: as when they bequeath themſelues to the duell (ſomē addē bodie and ſoule, gutt and all;) or when they ſay, I would I might never come in heauen, &c. which putteth me in mind of that which I obſerued once at Venice, how the election of Officers being made, by pluriſtis of voices (giuen by caſting of bullets, as the manner is,) ſome of the competitors being elected, and ſome reiecte, the cuſtome is, that all of them, euen thoſe also that are diſappointed and fruſtrate of their ſore battened expectation, thank the gentlemen as they come forth: who to keepe correfponce with them, beprinkle them with Court holy water, and tell them one after another, that they are very ſory it was not their good hap to be elected to ſuch or ſuch an office, and that it was not their fault. And not contenting themſelues with theſe ſimplē inſinuations and profeſſations, one veth this imprecaſion, another that: one *Laith, Se Dio me gardi ſ'almi*. Another, *Se Dio me garanti la mia moglie*. A third, *Se Dio me garanti miei filioli*. A fourth, *Se Dio me gardi l'uci*. A fifth, *Se no ſi obblighi p' la gola*. A fixt, *Senò, che me venga il cancro*. But with what conſideracione do them curse themſelues in thiſſe, I make them their owne judges. For ſeeing that ſome of the competitors were elected, and ſome not, certaiſo it is that moſt voies were for them, and not for the other: whereaſt if we may judge by their profeſſions which

which they bind with such fearefull imprecacons, we must needs say that they gaue with both. But leaving the resolution of this question to some *Oedipus*, let vs call to minde that which hath bene said, viz. that custome can do much. For doubletfe to long custome in euill, takes away the fence of euill in whole or in part: which lamentable experiance proves too true, especially in these dayes, wherein men take pleasure in training vp of youth (not yet of yeares) to discerne betweene good and euill; and in teaching them to swear, blasphemie, and curse after the Court fashion.

16 There remaineth yet another kind of cursing a mans selfe, as horrible in it owne nature, as it is common in the Court: *I would I might lie with such a Ladie or such a Gentlewoman upon paine of damnation.* By which we may perceiue, that as this age is paramount to all the former in all sorts of sences: so Princes Courts as farre exceed all other places: and yet (that I may not deprive Italians of their due praise) it is lesse common in *France*, and other countries of Christendome, then in *Italy*.

## CHAP. X V.

*Of thefts and robberies committed at this day.*

Before I enter discouer of thefts and robberies, I am to intreat thee (gentle Reader) to give me leaue to premisse this short preface, that in this Age do so farre excel and go beyond the former in other knacks of knavery: it doth it much more in this of cunning conueyance. For I dare boldly affirme, that if a man would make a narrow search into the theeuers practises, filibings and robberies (at leastwise into the dealings of those good fellowes whi take without leaue) so common and rife at this day; he should finde that there are (almost) as many sundry sortes of notorious theeuers, as in old time there were theeuers. The reason hereof is evident, for that dealing w<sup>t</sup> all other vices requireth most wit, wherein this age farre excels the former (if we may judge of the tree by his fruits) whence it is, that the *Lacedemonians* were permitted to steale by their lawes, so they were not taken in the fact. Now this quick and nimble wit appliceth it selfe rather to euill then to good, and that much more at this day (if all things be equally considered) then in former time: albeit this complaint was taken vp long ago:

*Vnde habeat quae sit nemo, sed oportet habere.*

That is,

*Needs must be had, but whence none lift enquire.*

And it is an old and auncient saying,

*Lucri bonus odor ex re qualibet.*

That is,

*Came hath a good fauour, howsoeuer gotten.*

By which we may perceiue, that men never wanted will to haue. But men at this day, as they haue a better will, so haue they greater skil. For as they haue bin more vehemently inflamed with a desire of gaine, so haue they inuenct more effectual meanes for the compassing thereof, letting downe this as a necessary principle to be holden in the first place, that *he that would be rich must turne his backe to God;* which they can well enough put in practise when occasion serues. Besides, they haue

## CHAPTER. XV.

haue profited by all their predecessors inventions, and therein haue employed the greatest cunning and skill they haue. No man ought therefore if there haue bene some shiflers in all ages, who haue followed the occupation, sith there was neuer yete man to be found but sought out some means to live by: for haue many when all other failed, haue liued vpon the fee-simple of their wits, and betaken themselves to this euill occupation, as to their last refuge. But how is it (may some say) that great theeuers should ever escape, & pettie theeuers go to the poe? or rather (according to the old saying) that the greater should hang the lesse? The question (one thinks) is easily answered, if we consider that a pettie pilferer hath not wherewith to stop his accusers mouth: whereas great ones are neuer without their sleeves ful of gigs. For I remembre that *Pinat* (who was first executed by order of law in the person of his picture (if I may so speake) and after in his owne person) told me and certaine others at *Genoa* (whither he was fled), that he doubted not but to reconcile himselfe to the King againe, by meanes of the high Sheriffs wife (who had obtained the confisfaction of his goods) in that he had a goodly present wherewith to bribe her (besides the value of the confisfaction) and yet remaine rich all his life after! Notwithstanding I denie not but that great theeuers are now and then brought to the gallowes as well as pettie theeuers: but this hard hap commonly befalls those vnithrifys, who hauing brought their twelve-pence to nine-pence, and their nine-pence to nothing haue not wherewith they may either stop the mouthes, or greafe the fits of their accusers. For many (we know) who clime too hastyly, fall as so dainly; those especially who haue to deale with Princes treasures, which are (as French-men speake) *suet a la pince*, that is, easie to be purloined. Whereupon King *Louis* the eleventh vied a very pleasant conceit: for looking vpon a peece of tapistrie, wherein a certayne noble man (who from a very meane Cleark of the Exchequer, was advanced to great place, even to be Lord Treasurer of *France*) had pouertained the steps and degrees whereby he had ascended from the bottome of basenesse to the height of honour, himselfe represented sitting on the top of Fortunes wheel, told him he might do well to fasten it with a good strong naile, for feare lest turning about, it brought him to his former estate again which was truly prophesied of him, as the event shewed not long after. And verily not only great Lords who are advanced to such high honours, but generally all Courtiers, and such as haue any dealing in Princes affaires, oughe alwayes to remember the similitude vised by *Polybius*, who compareth Courtiers to counters. For as they stand sometime for ten, sometime for an hundred, sometime for a thousand, and sometime for one onely, as it please the Auditor to place them: so Courtiers (as the toy takes Princes in the head) are honored or disgraced; advanced or debased in a moment. And this they haue as proper and peculiar vnto them: that when they haue vied them as sponges to drinke what iuice they can from the poore people, they take pleasure afterwards to wring them out into their owne cisternes. But to returne to the distinction of great and pettie theeuers. It is a thing very remarkable, and proper to this age (at leastwise in this respect, that it is more practised) that great theeuers rob the lesse, as great fishes devoure the yong frie. But my purpose is here onely to speake of pettie theeuers, I mean such as commit qualified robberies, and whom the executioner graeceth by putting a halter about their neckes (where there is any face or frotte of justice) which afterwards seteth them in stead of a ruffe.

2 To begin therefore with pilferers and their pettie larcenie, see a strange device now lately invented, how since that *Italians* with their higgling tricks frequented

frequented France, there haue bene many cut-purses found disguised like gentlemen; yea some who haue bin hanged with their chains of gold about their necks: which I remember I heard reported of him whom King Francis the first hanged for iugling away the Duke of *Nevers* purse in his presence. And certainte it is, that their *sergeon* whereby they maintaine themselues, and keepe responcey each with other, was never in such perfectionia prerogative which they haue aboue the greatest Princes in the world, who because they cannot *cante*, are euer devising new characters: which notwithstanding are often deliuered even by those from whom they labour to conceale them: whereas these noble cut-purses (neuer burying themselves so much) haue so enriched their canting and gibbridge (especially now of late) and are so expert therein, that they can chat and chaffer one with another, without feare of being descierted by any, save those of their owne profession. As for sleights and subtillties, even *Villon* himself (who read a publike lecture to those of his time) might learne more of the craft (I meane moe feates of filchery and cunning conueyance) of the meanest scholler in his schoole, then euer he knew in all his life: yet I denie not but that he was a notable expert fellow in his profession, and of a ready wit: for it becometh not a citizen of *Paris* to speake otherwiche of his worship. But since our cut-purses (or snatch-purses) haunted these iuggling Gypsies (*the Italians*) and learned their trickes of cunning conueyance, we must needs confess that there haue bene stranger feates of agilitye scene, then ever before. I take the word *cut purses* in a more general acception then the proper signification will permit; namely for all such good fellowes as can play lo well at fast and loose, with their fine feates of *passe* and *repose*, that without offering a man the least violence in the world, they can iuggle the mony out of his purse, and make it passe into their owne. For example, a French-man newly arrived at *Venice* (about thirteen yeares ago) lodging in an Inne called *The Surgeon*, was told by an Italian (who lay in the same house) that it was not safe for a man in that countrey to shew his mony: and therefore counselled him that if at any time he did weigh his gold, or tell any mony, he shoulde not do it openly as he was accustomed, but shoulde locke himselfe in his chamber. The French-man taking this aduertisement as proceeding from a simple honest meaning, thanked him heartily, and therupon tooke acquaintance of him. The Italian (not long after) having espied fit oportunitie, came vnto him, and told him that if he wold change French crownes for Pistolets, he wold gladly exchange with him: and whereas (quoth he) your crownes will go here but for single Pistolets, I will giue you something ouer and aboue in exchange. The French-man answering, that it was the least courtesie he could shew him: he desirid him to remember what he told him the other day, concerning the close keeping of his mony; wherefore (quoth he) I thinke it not amisse if we take a paire of oares, and carrying a paire of balances with vs, row vp and downe the great channell, and there weigh our crownes. The French-man answere red, that he was ready to do what he thought good. The next day therefore they tooke a paire of oares, where when the Italian had weighed the French-mans crownes (the better to colour his knauey) he put them in his purse and pocketed them vp: and making as though he had bene fecking for his Pistolets which he was to giue in exchange, he cauèd the waterman (to whom he had formerly giuen the watchword) to land his boate. And because he landed in a place where there were many short and narrow lanes on either side, the French-man lost my gentleman in a trice: neither hath he yet (I suppose) heard any newes of him, nor of his hundred crownes. My self came to the Inne three or four daies after that pageant

was

was played. Another marking a French-man putting his purse into his bosome, and after taking a paire of oares to crosse the water (an ordinary thing at *Venice*) leaped in after him with such violence that he caused the boate to leane so much on the one side, that the French-man fel into the water: where leaping in presently after, he pulled him into the boate againe: yet not without pulling his purse out of his bosome by the way; which he did so nimblly, that the partie perceiued it not, till it was past recovery: and so the Italian departed with a thousand thanks, and 2 purse to put them in. Another vied more speed, for faining that a Scorpion was gotten into his backe, he intreated another Italian to looke if he could espie it; in the meane time iuggling his purse out of his pocket. And here I may not omit a like tricke of conueyance which another Italian played with a French gentleman newly come into Italy with *Odet de Selue*, Embassador for the French King at *Venice*: for as he was in his Inne, looking vpon two cheating Italians playing at cards (who were partners, as appeared afterward) one of them faining that he had lost all his mony, and had nothing left but certaine pieces of gold, at which his fellow refused to throw, because they were not weight; he intreated the French-man to lend him a few crownes for them: who had no sooner drawne his purse, but they scattered all his mony, and marking on which side of the table it fell, blew out the candle. We might well admit into this societie a Sergeant of *Pars* (whose goods had bene distred and sold to the very straw of his bed) who going by a Goldsmiths shope, cast sand in his eye, and hauing so done, put as much gold into his boxe as he thought good. But to retorne to our cunning cut-purses: how adiuie & nimble (may we thinke) were they which cut forte or fiftie before they could be descierted? What I say forty or fiftie? Nay I haue heard of one of this theuewif trade borne at *Bourges*, cheife Cleare to an Atturney of the Parliament, called *Dennis Gron*, in whole trunke (after he had bin taken and conuictid of the fact) were found fourtene crownes, and about three thousand crownes in gold: who (doubtlesse) would haue obtained his pardon if his cause had bene tried by the lawes of the *Lacedemonians*, which permitted theft (the better to inure their people to nimblenesse and adiuuitie) so they were not taken in the fact: which (as *Xenophon* sheweth) stood with good reaon: for no man ought to follow a trade, wherein he hath no skill. Now these bunglers who are taken with the manner, shew that they are not their crafts masters, in going no handsonmlier to worke then a Beare when he picks muskles. Which a Duke of *Burgundie* well obserued (a man naturally giuen to this lurching legerdemairie, which he practised more of wantonnes then for any want, as knowing himselfe to haue a notable filching facultie, and an answerable dexterite in cleanly conueyance;) the rather for that by this meanes he was better acquainted with such companions) espying one of these light fingered gentlemen as he was iuggling away a siluer goblet at a great feast, and holding his peace for the present, sent for him shortly after, and told him roundly of it in this sort: Sirra, you may thank God that my steward saw you not pocket vp my plates, for I can assure you he would haue hanged you all but the head. What will you follow a trade to which you were never bound prentise, and wherein you haue no skill? Well, you shall haue iupon condition you wil giue ouer the occupation, and practise it no more vpon paine of death, sith you go so grofely to worke. By which we see how this Prince concurres in opinion with the *Lacedemonians*. But why (may some say) should we thinke the *Lacedemonians* would haue pardoned him, considering they held such as were descierted and taken in the fact, vnskilfull in the trade, and consequently vnfit to follow it? Doubtlesse they would haue pardoned

ned him for his great dexterite in cutting the so. purses, in that he was taken but with the 81. For it fared not with him as with those filching compaiois (born vnder the vnlucky planet Mercury) who being pardoned the first offence, fall into it again and againe. Which hard hap befell one Simon Dagobert (the Kings Attorneys son in Ysoudun) who hauing plaid the filching fellow a long tyme, and admonished to keepe himselfe true, left in the end he found the gibbet a Iew; was taken at the last, and condemned to the gallowes: where as he was led to the place of executio, the duke of Newers chanced to passe by, and mediated to the King for him, because he heard him speake a little Latin; which (albeit it was not understood) made him and the rest beleue that he was a man fit for some great emploiment. And as if he had bin so indeed, the King hauing pardoned him, sent him with one Roberual into the new found land: in which voyage he verified that which Horace saith, *\*Calum non animis mutant, qui trans mare currunt.* For after his coming thither, he fell to his old trade of nimming more freely then ever before. So that being taken the second time, he went the way which before he had missed. And I perswade my selfe he would not haue escaped better cheape, either with the Lacedamorians or with the forelaid Prince, sith (in all probabilitie) he had bene often taken with the manner before; it being almost impossible, that committing thefis in this sort by the dozen, he shold euer go closely and artificially to worke. Howbeit if euer there were any, in whom we might see what a nature prone to theft may do, him we haue as a liuely mirror thererof. For I heard it credibly reported by his owne citizen (a man of good worth) that notwithstanding he had dealt with him sundry times to reclame him, and made meaneas to get him out of prison, yet the knaue to requite his kindnesse (as he protested to me) stole from him a new gowne, (besides other apparel) wherewith he was taken, hauing it vpon his backe: and another also vnder it, which he had stolne elsewhere: as also with three shirts which he had on. The like he had done not long before, in stealing a gentlemans velvet cassocke, who had kindly entertained and lodged him. But the most notable theft that euer he committed in this kind, was in stealing a bridegromes new apparel (the Kings Attorneys brother of Poitiers) and his brides: for which he thought he might wel aduenture hanging, considering they were for the most part all of cleane silke. Which cuming conveyance of his, is the more to be wondered at, in that he was of necessite to come and go sixe or seuen tyme (at the least) before he could convey them away, which he did very slyly, carrying them into his lodgynge in the Nunsery of S. Croffes in Poitiers; where he remained when they came to call him *comes*, for that they suspected none but him. But the silie merchant looking through the window, and espying the Sergeantys comming to apprehend him, conveyed himselfe away, after he had locked and barred all the doores. Where they breaking into his lodgynge, found beside the foresaid apparel, about forty paire of shooes of all sizes, with a number of breeches, and a great quantity of cut cloth, and some whole peeces, as also a pretie library of bookeis, which he had stolne at sundry times from schollars. Moreover, his manner was to deale worse with his hostis then with his hosts; for whereas he stole nothing from his hostis but their apparel, he tooke from these dames their goodliest reliques in kind requitall of their curtesies. Yet the finest feate that euer he playd, was the theft he committed in the prison, where he was cast for the like offence: for being not able to containe himselfe, and to hold his fingers till he was set at liberty, he stole the Laylers cloake while he was in the prison, and fold it to a good fellow, letting it downe through the trellis of the prison window, looking into the streete. Which verifies my former assertion, what

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a nature prone to theft may in time come vnto; viz, to grow to such a degree of impudencie as to steale in the very prison, where felons and other malefactors await their diuinal doome, and from no meaner man then the Layler himselfe. But I do the lesse wonder hereat, in that my selfe haue seene cut-purses at Paris rising mens pockets, and iugling away their purses at the very gallowes, and that hard by a cut-purse ready to be executed;

3 I wil now dispisse this arch-thefe Dagobert, and as I haue alledged examples of those who haue pardoned thefes conducted by the fact, and turned them to go quietly away, and peaceably to enioy their pilfer and pray; so I will here record one to the contrary, of a gentleman who punished a thefe with his owne hands, yet so as it brought him to a pocke of troubles. For seeing a good fellow cutting his purse, as he was looking vpon the King playing attennis (the very same day that the now deceased John da Bedly was installed Bishop of Paru) and suffering him to do his pleasure, dissembling the matter as though he had felt nothing; yet in the end, not content to make him restore his purse, he further cut off his eare. But it repented him (poore gentleman) not long after, not for that he had quittance with him, but for holding him in that sort: for if he had but stabbid him, he had neuer (questionlesse) bene troubled: but because he cut off his eare, the hangman of Paru commenced suite against him for incroaching vpon his office.

4 But to retурne to our subtil fligthes, more common and frequent at this day then euer they were, and that in all manner of thefts. Could a man desire to haere of a more cunning conveyance then that which was played at Paris about sixteen yeares ago, by one who kept his countenance so well, that he caused the owner of the featherbed which he was about to steale, viz, one Guerrier Proctor of the court of Parliament dwelinge in S. Benetts cloister, to help him vp with it. But I wil here relate two felonious facts committed by a thefe, which are nothing inferior, but rather farre exceeding any of the former. A certaine good fellow being desirous to haue his neighbours cow, rose very early in the morning before day, and coming to the house where the cow stood, draue her out (making as though he had staid at her.) His neighbour waking at the noise, and looking through the window: neighbour (quoth the thefe) come and helpe me to take my cow which is runne into your yard, your doore being carelessly left open. His neighbour hauing holpen him, he perswaded him to go along with him to the market (sot if he had staid at home, his theft would haue bene discouered) and as they went together vpon the way, when the day began to dawne, the poore man knew his cow, and said, Neighbour, this cow is much like mine. It is very true (quoth he) and therefore I go to sell her, because our wifes contend about them every night, not knowing which to take. Thus continuing their talke, they came to the market place; where the thefe fearing he shold be delered, fained that he had some busynesse in the towne, and thereupon desired his neighbour to sell her in the meane time as deare as he could, promising to giue him the wine. His neighbour therefore sold her, and brought him the mony; whereupon they went straight to the taueerne according to promise. Now after that they had made pretty good cheere, the thefe conveyed himself away, leauing his neighbour in pawne for the shot. From thence he went to Paru, and being on a time in the market place, where many asses were tyed (as the custome is) to hookes fastened in the wall, seeing all places taken vp, he made choice of the fairest ass, gor vpon his backe, and riding through the market place, fold him very deare to a stranger: who finding no other roome empiecie

sue that whence the asse was taken, tyed him there againe. Whereupon when the true owner (from whom he was stolen) would haue loosed him, and led him away, there arose such a hot bickering betwixt him and the stranger who had bought him, that they fell together by the eares. Now the theefe, (who had sold the asse) being in the throng, and seeing all this sport, and namely how the buyer was thrown downe and well beaten, could not forbear saying, *Curry me, currie me well this stealer of asse, and spare him not.* Which when the poore man, who was in that pitifull plight (desiring nothing more then to heare of him that had sold him the asse), heard, and knowing him by his voice, he cried out, *Thats he, thats he that sold me the asse.* Whereupon my gentleman was apprehended, and (all the fore-said knauerie being verified by his owne confession) was executed, as he well deserued. Hence we may learne these two things, first, what great wits, and how full of subtilties and sleights this Age affoordeth. Secondly, what punishments beset wicked men through the iust judgement of God, and how he taketh vengeance on them when the magistrate is at a losse, and destitute of all meanes whereby he might find and finre them out: nay how he worketh and bringeth things so about by the hand of his prouidence, that guiltie malefactors like fluttering gnats burne themselues (as it were) in the candle. I confess indeed, there are not many such subtil theees as this to be found in a country. But many there are, whose mouthes are their owne accusers, and who (as we say) put the rope about their owne necks, as they best know who by their places are to give judgement; who if they be any thing wary and wile, worke so by their interrogatories, that they make these gallants (how good a face souer they set vpon the matter) so to fauler and fall soule with themselues, that in the end they cut their owne throates, and sacrifice themselves to their owne shame.

5 And seeing there is nothing more worthy a Christian mans meditation then such judgements of God, I hope it will not be vngratefull to the Reader if I here digresse a little, and alledge two other examples; the one moderne, the other ancient: both of them sutting with the former, and exemplifying that which hath bene said. *Erasmus* therefore reporteth, that a theefe haung broken into a house in London, where he lodged, and entered in through the roofe, to see if he could meet with some good boone, made such a noise, that he caused all the neighbours to flocke thither, which when he perceived, he thrust himselfe amidst the throng, as though he had bene one of the company that sought for the varlet; and by this meanes kept himselfe unknoune. Not long after, perciuing that the yprore was past, and that they looked no more for the knaue (supposing he had escaped) he went forth, nothing mistrusting he shold haue bin deserued. But the blab, not able to hold his tongue, bewrayed himselfe, and so brought his necke within the halter: for as he was going out at the doore, meeting many talking of the theefe, and cursing of him, he cursed him likewise, affirming that he had made him lose his hat. Where note, that whilst the rascall laboured to saue himselfe, running now here, now there, his hat fell off his head, which they kept, hoping thereby to discouer him. They then hearing him say that he had lost his hat, began to suspect him, and vpon suspition apprehended him: who after he had confessed the fact was hanged. Many like stories are recorded in prophane writers, but (sith I promised only one other) I will content myselfe with that wherewith *Erasmus* hath paralleled the former. *Plutarch* then writeth that a certain temple dedicated to *Pallas* (in the citie of the *Lacedemonians*) hauing bene robbed, there was an empitie bottle fowld, which made all the people to woder exceedingly; for no man could imagine what

the theees shold do therewith. At the last, one in the companie seeing them all in such an amazement, If you will heare me (quoth he) I wil tell you what I conjecture. I imagine that the theees being ready to execute their enterprise, dranke some Aconite (a kind of deadly poison) and caried wine with them in this bottile, that if they brought their purpos to passe, they might preserue them selues from the danger of the poison by the wine; and that if they were deleried, it might put them to a more gentle death, then the Judges would haue inflicted vpon them. They hearing him render so sensible a reaon, and perciuing that he spake not as one that did conjecture, but as being wel acquainted with the busynesse, began to question with him, one after another. In this sort: who are you Sir that can conjecture so well? where learned you the art of diuination? what acquaintance haue you in this citie? In the end they pressed him so much, and virged him so fare by their interrogatories, that they made him confess that he was guilty of the fact, and one of the theees. Now as thereare sundry examples of the like prouidence of God in detecting of theees, so are there also of murtherers, as hereafter shall be declared.

6 But to retorne to theeuish sleights: for, alledging out of *Erasmus de lingua*, the example of an English theefe, I remembred other stories which he hath elsewhere of the tricks of these tradesmen, out of which I will onely pick out such as I judge most notorious: I meane such as were performed with greater subtilltie, dexterite and sleight. And I wil begin with a stori, cosin-germaine to that which I lately recorded of the theefe who played his parte so well, that he caused the owner of the featherbed which he was about to steale, to helpe him vp with it: dispensing for this once with my former promiss, in making a medley of secular mens vertues with Church-mens. For the fine feate which I am about to relate, was plaid by a priest of *Louaine*, called *Antonie*, who hauing bidden two good fellowes to dinner (whom he met by chance in the street) and vnderstanding at his coming home, that there was not a morsell of meate in the house (and knew too well that he had never a penie in his purse) he devised this sleight, that he might keepe touch with his guests: he went into his neighbours house, with whom he was very inward, and the kitchin maid being ablen, stole thence a brazen pot wherein the meate was boiling, and caried it homa vnder his gowne, commanding his maid to powre out the meate and the broth into an earthen pot: and hauing caused her to scoure it, he sent it backe to the other againe, requesting him to lend him a certayne summe of mony, and to take the pot in pawnie. The messenger brought good newes to Sir *Antonie*, viz. a peice of money that came in puding time to furnish the table, and a short scrole, by which the creditor acknowledg'd that he had receiu'd a braise pot in pawnie vpon the summe which he had lent him. But being ready to go to dinner, and misling one of the pots, he began to chide and take on, so that all the house was in an vpcare, the kitchin maid protestinge that she never saw it after Sir *Antonie* was there. Now albe they made conscience to suspect him for such a fact, yet in the end they went to his house to see whether they could find it: and because they could haue no newes of it, they asked him bluntly for it. He answered that he knew of no such thing. But when they laid it to his charge, and auouched to his face that he had stolen it, seeing none came into the house but he only he made this answer, True it is indeed, I borrowed a pot, but I sent it backe to the owner againe. Whiche when the creditor denied it, See my maisters (said sir *Antonie*) there is no trusting of men now a daies without a bil of their hand, he would straight haue layd it to my charge, had I not had his hand

and scle to the contrary; whereupon he shewed the scrole which the boy had brought him. So that the creditor was well mocked for his labour throughout all *Louaine*, it being blazed abroad, that such a man had lent a summe of money upon a payne that was his owne.

7 After this thecuiſh tricke playd by a priſt, it is good reaſon that we giue eare to another done vnto a Priſt, to requite the former. A good fellow in *Antwerpe* hauing marked a Priſt that caried a purſe by his girdle, which (as he ſuppoſed) was ſore troubled with a timpanie, after low and humble obeitance, told him that he was iurected by the Curate of their paſh to buy him a Cope, and because ſir (quoth he) you are iuft of hiſ height, I would deſire you to go with me to a merchants ſhop to trie one: for I perwade my ſelfe, if it fit you, it will fit him. The Priſt eaſily condeſceding to his requeſt, went with him to a ſhop where the Copes were fold: where hauing tried one, the merchant affiſmed that it was as fit as if it had bene made for him. The knauish companion watching oportunitie to ſhew them a caſt of hiſ office, after he had well viiewed M. Priſt on every ſide, told him that it had one fault, viz. that it was ſhorter befor then behind. Nay (quoth the merchaſt) the fault is not in the cope, but in thiſ great purſe which beares it out, and makes it ſeme ſo. The Priſt therfore layd his purſe aside: which done, they viewed him round the ſecond time. In the meane while, thiſ coniætcher (to make an end of hiſ ſport) whilſt the Priſt had hiſ backe turned, nimblly niſched up the purſe, and ſhewd them a faire paire of heeles. Whereupon he cried out, *Stop the theſſe, ſtop the theſſe*: the merchant crying as fast, *Stop the Priſt*: and the theſſe, *Stop the mad Priſt*, (for the people ſeeing him runne in thiſ ſtrange habite, ſuppoſed he had bin mad indeed.) But whilſt the Priſt and the merchant wianed together, the theſſe escaped.

8 There is yet another ſtory recorded by the ſame author, not much vnlke the former for nimbleneſſe and good footmaſhip, albeit it come farre ſhort of it in acuteneſſe and quicknesſe of wit, being anſwerable to the country from whence it came, which breeds no great wits, except perhaſe by a miacle. For thiſ pageant was plaide by a *Hollander* at *Leyden*. This good fellow walking through the citie, w<sup>t</sup>nt into a ſhoomakers ſhop: where the ſhoomaker asked him what he woule, and perciuing that he caſt hiſ eye vpon a paire of bootes which hung hard by, denraunded hiſ whether he woule haue a paire or not: he anſwering that he woule. The ſhoomaker made choiſe of thiſ paire as he thought woule fit him best, and pulled them on: and hauing doſone, he wilde him to try a paire of ſhoes, the which he ſaid were as fit for him as the bootes. Theſe things thus paſſed ouer, the fellow in ſtead of agreeing of the price, & paying the ſhoomaker, began to queſtion with him merrily in thiſ fort, Tell me in good earnest, did never any man thus fitted for the race as I am, runne away, and pay nothing? Neuer (ſaid the ſhoomaker). But if perhaſe (quoth he) a man ſhould runne away, what wouldest thou do? I woule run after him (quoth he). Doest thou ſpeak in good earnest (quoth he)? Yes maray do I (ſaid the ſhoomaker) and I woule do it indeed. We muſt tie a conculſion (ſaid the other), I will begin the courſe, come on thereſore follow me: and forthwith ranne away as fast as he could driue; and the ſhoomaker after, crying, *Stay the theſſe, stay the theſſe*. The fellow ſeeing them come thicke and threefold out of their houſes, fearing leſt ſome woule haue laid hands on him, ſet a good face upon a foule fact, and as though he had bene but in ieaſt, ſaid, Stop me not for the loue of God, it is for a great wager. Thus the poore ſhoomaker returned home againe very angry, that he had loſt both hiſ paines & hiſ peice; for the other

\*blushing pio.

\*\*ſee the end  
of thiſ feſtione

got the goale by ouer-running him. Here, becauſe *Erasmus* calleth them *ocres*, I haue tranſlated them *bootes*; yet we may not thinke that they were like French bootes, but ſuch as might be wornie with ſhoes.

9 But hauing ſpoken ſufficiently of theeues that runne away with the booty, let vs now treaſe of thoſe who ſtirre not a ſoare after they haue played a part of legerdemain, but look ſmoothly, as though butter woule not melt in their mouths. A ſcottiſh gentleman tolde me that when King *James* the ſixt went ouer into *France* (which was Anno 1536.) the Earles of *Errol*, *Argile* and *Astarac* hauing feasted the Ladies of Saint *Antonies* ſtrete, where they lodged; whilſt the Earle of *Argile* was looking vpon certaine gameſters sharplyd after ſupper, therewas a gallant as braue as a Peacock, who in ſporting maner vntied about fiue and twenty or thirtie Angels, and roſe Nobles, which being bended together and folded one in another, ſerved in ſtead of golden buttons to the eurſ of a night gowne, which the Earle had on, as the faſhion was in thiſe dayes. The Earle ſeeing him ſo ſumptuousliy attired, and going about hiſ buſineſſe with ſuch good grace, as one that meant no hurt, but onely to make ſome ſport, ſuffered him to do hiſ pleaſure. But when thiſ royster thought he had enough, ſhewing that that which he had done was in good earnest, he went ſliſt away out of the hall. Whereupon the Earle (who had made as though he had knowne nothing, whilſt he was ſighting about hiſ gowne) tolde the compagnie how the knaue had ſervid him, and withall ſhewd them euident ſigues thereof which was not done without great laughte. Whereupon they (who were better acquainted with ſuch ſleights) gaue him a caueat to be more warie another time, ſeeing for the preſent therewas no remedy, but patience.

10 I proceed to another good fellow, who was hiſ crafts maſter as well as the former, at leaſt had as good a graſe in cuuning conueyance. In the raigne of King *Francis* the firſt, a gentlemanlike theſſe as he was groping the Cardinall's pocket, was ſene by the King as he ſat at Maſſe right ouer the Cardinall; where he perciued himſelfe to be diſciſed, beckened to the King to hold hiſ peace, and he ſhould ſee good ſport. Whereupon the King ſuffered him to do hiſ pleaſure: but ſhortly after he vled certayne ſpeeches to the Cardinall, whereby he gaue him occaſion to ſeek for hiſ purſe. The Cardinall miſſing hiſ mony, ſtood in a maze, wondering at thiſ accident: which miniftrid to the king (who had ſeen the whole pageant) matter of merriment. But when he had taken hiſ fill of laughter, hiſ pleasure was, the mony ſhould be reſtored to the Cardinall againe: for he ſuppoſed the fellow had taken it of purpose to make ſport. But he was deceiued; for whereas he imagined that he had bene ſome honest gentleman and of good note (ſeeing him ſo reſolute, and ſetting ſo good a face vpon the matter) he found afterwards that he was a notable theſſe: indeed (diſguifeſd onely like a gentleman) who meant not to ieal, but counterfeiting a ſter, to go about hiſ buſineſſe in good earnest, as the former had done. Whereupon the Cardinall turned the teſt vpon the King: who (as hiſ manner was) ſwore as he was a gentleman, ~~it~~ it was the firſt time that a theſſe had made him his fellow.

11 And here the theſſe committed in the preſence of the Emperor *Charles* the ſixt, comes in very hift after the former acted in the French Kings preſence (as hath bene ſaid) and partly also with hiſ conſent. The Emperor having comandeſd his ſeruitants to truſle vp bag and baggage, whilſt eury man was buſie in paciſing vp hiſ implements, there came a good fellow into the hall (where the Emperor was, with a finall traine, ready to take horſe) who as foone as he was come into

the roome, and had done his dutie, beganne to take downe the hangings, making as if he had had other busynesse in hand, and had bene in haft. And though it was not his occupation to hang vp, and take downe hangings, yet he performed it so well, that when he who had the charge to take them downe, came into the hall, he found that another had eas'd him of that labour, and (which was worse) had carried them away. See what impudent theuees there are now a dayes.

12 Howbeit the boldnesse of an *Italian* theefe (who did the like) at *Rome*, in the time of *Paul* the third, was nothing inferiour to the former. There had bene a great feast in a Cardinals houle, and the plate being set vp in a chesc that stood in a chamber neare to the hall, where the feast was kept: whilst diuers waiting for their thiafsters, walked in this outward chamber (or *Anticamera* as *Italians* speake) ther came in a good fellow in a cassock, apparellled like a steward, with a torch before him, who defred those that late vpon the chesc to rife vp, saying that he was to vfe it, and they were no sooner risen vp, but he bad the porters that followed him to take it vp and carry it away. This gallant tricke was playd after that the steward of the houle and all the seruants were gone to supper; at least it is to be thought that if any of them were then in the *Anticamera* (as their custome was) they did not marke it.

13 But what shall we say to the boldnesse and impudencie of another *Italian*, (hanged at *Bononia* about eleuen yeares ago) who hauing serued out a long prentiship at *Rome* in learning to counterfeit mens hands and writings, and to take seales from one instrument to put to another; because he much resembled Cardinal *Sermone*, went in a Cardinals habite and traine (though very small) through *Marke d'Ancona* and *Romagna* with a counterfeit Bul, whereby he said he had a comission from the Pope to gather the tithes of that countrey: albeit he came neare no great cities for feare of being detected. But hauing had good successe in his attempts (because the most tooke him for Cardinall *Sermone*) he passed through *Romagna* and came soiwher neare to *Bononia*. Now as soone as the Bishop of *Fermo* (who was the Popes Vicelegate) heard thereof, he sent one of his gentlemen vnto him (who had sometyme attended vpon Cardinall *Sermone*) who certified the Vice-legate that he was not the man he affirmed himselfe to be, which caused him somewhat to suspect this gallant, the rather for that he had not obserued accustomed solemnities and ceremonies which other Cardinals were wont to obserue. Wherupon he sent him againe with a troupe of souldiers, giuing him expresse charge and comandement to apprehend him, if he knew for certaine that he were not the man he counterfeited himselfe to be. In the meane time this companion (being now discouered the second time by sundry priuie markes) was better knowne by one of his eares, which he had lost for his good deserts, which he shewed at vna-wares as he putt off his little Cardinals hat. The Captaigne therfore commanded his souldiers to lay hands on him. But he no lesse resolute, bold and impudent then before, charged them to take heed what they did, with his thundering threat making them all to quake for feare, brauing it out with as high and loftie termes as the proudest Cardinal in *Rome* could haue done, if the like violence had bene offered him. The souldiers (who made scruple at the first to encounter him) were in the end encouraged by their captaigne to grapple with him. Where hauing appreched him, they brought him to *Bononia* with two of his men who were not priuie to this his knavery (the rest which were accessary being fled away.) And there he was condemned by the Vice-legate, and hanged at Saint *Petronio's* gate in a Cardinals attire, wearing on his head a mytre of paper with this title or inscription,

*ILURE DE' LADRI*, *The King of theues*, that is to say, *The King of good fellows*. He had six thousand crowns abouthim, which (as it was reported) was nothing to that which his two men (who were fled away) had caried with the. I do the rather set downe this story at large, because it is a very notable and memorable fact. For albeit we haue heard many who haue usurped the name & held the place of those whom they resembled (as I haue declared in my Latine *Apologid*) yet they tooke such mens names as they knew were dead, or of whom a man could hardly heare any certaine newes. Which was farre otherwise with this companion, seeing the Cardinall (whose name he borrowed) was then liuing (as he knew well) and not so farre off, but that he might haue heard from him in a very shourt time. Now sith I am come to the King of our moderate theues (even in the iudgement of those that condemned him) I shoulde do him wrong if I shoulde proceede further, in hope to find any more notorious and cuyngh theef then his.

14 Notwithstanding left he shoulde be left alone, and left it shoulde be thought that *Italy* only were furnished with such bold Britans, I thought it not impertinent here to insert two other stories, one of a French-man, another of a Polonian, who for such feates (proceeding from like aduadacie) deserue not only to be of his Court and Counsell, but successors to his Crowne. The French-man (as very a conicatcher as the former) was borne at *Sauumur* vpon *Loire*, being so cunning in counterfeiting the Kings seales and letters, that shewing certaine extraordinary commissiuns, which (as he laid) he had obtained of the King, he got great summs of the Kings receiuers, & made a mighty masse of mony by felling of certain woods which were felled for the Kings vfe. But being in the end discouered, he went the same way that the king of good fellows had shewed him: and as he was hanged in a Cardinals habite, so this companion was executed at *Paris* in a gentlemans attire before the Church of the *Aug. Sime* Friers, the same day that the Court of Parliament was kept in that Couent about sixteen yeares ago. Some are of opinion that he was the man that gaue intelligence to king *Francis* the first (by means of a notable theft which he committed) of that which the Emperour *Charles* the first, and the King of *England* had plotted against him: and did not only aduertise him thereof, but brought him their very tickets, instructions and letters. For meeting a Flemming gentleman vpon the way trauellung toward *England*, he tooke acquaintance of him, telling him that he was his countriman, and so rode along with him to the haire where they were to take ship. Whither being come, when the Flemming was laid downe to take his rest (waiting for wind and weather) the French-man (who had perswaded him to rest himself vpon the bed) faining to be sound asleepe, rising softly, went and bought a budget like unto the Flemmings, and hauing filled it with roles of white paper vntill it was about the same weight, layd it vpon the table in stead of the Flemmings budget. And hauing so done, he awoke the Dutch-man, and told him that he had left certaine things behinde him which he had forgotten, and therefore was of necessite to retorne backe againe, intreating him not to take it vinkindly that he brake off companie. The Flemming little suspecting what might be the meaning of this sodaine change, but thinking he meant good sooth, could not but thanke him for his good companie, and after many kind embracings, recommended him to Gods protection, and so tooke him to his rest againe: yet he left not his budget. (I meane the budget which he supposed had bene his owne) any longer vpon the table, but put it vnder his pillow. Wherein the simple fellow was like to that noddie, who when the steed was stolne, shute the stable doore. Now whilest the Flemming slept, the French-man

went post with his budget, which he should haue put vnder his pillow, or in a surer place, before he had layd him downe to rest. And you may easilie coniectur whether the French man brought not a welcome present to the French King (though he had stolne it,) and whether the Flemming brought not heauie newes to the King of England. Some say that he beheaded him, saying that he would make him an example to all such sticklers as intermeddle in Princes affaires, to teach them to be more wary and wile, and to handle the matter a little more cunningly. This is the fine fetch which was reported to haue bin plaide by him, whole cheating and knavery I haue before recorded, both of them being practised against the same King. Which being so, we may well think that this cunning contriver of thefts, intended to benefit himselfe in endomaging the King as much by his last thefts, as he had done by his first. But many are of opinion that they came from two feueral men, and were coined in two feueral mints. Howsoever, I would not giue lesse honor to the one then to the other. I come now to the Polonian called *Florian*, for boldnes & audacie nothing inferiour to the former: who hauing by the same cunning deuise counterfetted the seales and letters of the King of Poland, came ouer into *England* as the Kings Ambassadour, where he continued a long time, being respected and honored as he seemed one of his place; and where he forga, not to vle the Kings credite in diuers theewi practices as he had formerly done, and as he did since in dealing with great States: the King his master seeking in the meane time to haue had his head.

15 I will add yet one other example of thefts (albeit I was purposed here to haue made an end) not like the three last, nor any formerly mentioned, but rather contrary unto them, as hauing nothing common with them; and therfore so much the more necessary to be spoken of, to the end it may appear that our Age may not onely brag of sundry new theevish practises, but of all the rare sleights and subtleties mentioned in ancient storied. For here we haue an example of one theefe stealing fō another. A yeare ago, or somewhat more, there was a merchant in an Inne at *Paris*, who had layd vp a great summe of mony (which he had received for certaine wares) in a cupboard: where a seruant in the Inne hauing marked him, watching his opportunity, opened the cupboard, and stole thence two bags, one ful of gold, the other of siluer; and being laden with them, went about two leagues from *Paris* towards *Montargis*, where being come to his Inne very late in the evening, and weary of his journey, he intreated his host to helpe him to a horse, which might be ready for him the next morning; who told him it wold be a hard matter to hire one. The trauellier after diuers offers, at last promised to give him a French crowne for one till dinner: which free offer made his host forswor hat to suspect him, especially considering he had seene his two bags; whereupon he promised to prouide a horse for him against the next morning. Hauing therefore got him on horseback by breake of day, & accompanying him to the place where he thought it fittest to arrest him, he tooke him such a *bastimado* in the nape of the necke, that he strooke him downe to the ground, so amazed that he knew not where he was; and afterwards made such agreement with him (crying out onely for mercy) that haing taken as much of the stolen mony as he thought good, he returned home againe with his horse. Now it so fortuned, that one of those who went post to pursue the theef, found him with the remainder of his mony going towards *Montargis*; and knowing him to be the man he sought for, he fed him so with faire words, that he drew him along with him to the next towne, and there committed him ouer to the iustices to be sent to *Montargis*, where being imprisoned, he confest

fessed the fact, and accused his host, who was presently sent for, to the end they might be confuted together: and notwithstanding his deniall of the fact, was condemned to the racke. But he appealed to the Court of Parliament at *Paris*, where he was broken vpon the wheel, the seruant escaping better cheape, being only hanged.

16 Thus hauing alledged sundry examples of the cunning and boldnesse of our moderne theeves, it will not be amisse to record an ancient storie taken out of the Author, for whols Apologie this treatise is a preparatiue. Though in so doing, I shall passe the bounds which I haue prescribed to my selfe, and anticipate the argument of the booke ensuing: notwithstanding because it will not be preuidiall, but rather beneficiall to the Reader, I am easilie drawne to dispense with my selfe herein. Marke then the story of the sleight and policie (or rather sleights and pollicies) of one *Villon*, not borne in *France* but in *Egypt*, and that not some few years since, but aboue fīue and twentie hundred years ago: which story (taken out of *HERO DOTVS*) I will here translate with greater fidelite, then either *Laurentius Valla* in his Latin translation (such as it was before my refining of it) or the French, which is now extant. These therefore are his words. A King of *Egypt* named *Ramphilus*, minding to lay vp his treasure in a safe place (whereof he had farre greater store then euer any of his successors) he built a house all of hewen stone, a part whereof stood out from the other building, to which there was easie accessse. But the Mason being disposed to play the knaue with him, left a stone loose in the building, which might easilie be taken out of the wall by two, or (if need were) by one. The worke being finisched, the King layd vp his treasure therein. After a time, the Mason perceiving that his glasse was almost runnē, and the leafe of his life wel neare expired, called vnto him his two sonnes, and told them how (to the end he might leaue them wel provided for, and that they might haue wherewith to make merry when he was gone) he had vsed a fine deuise in building the cloſet for the Kings treasure, and hauing shewed them in particuler how they shold take out the stone, he gaue them the meaure of it, assuring the that if they kept it carefully, they shold be keepers of the Kings treasure. Their father being dead, they stayed not long before they assayled the meaures prescribed. For comming shortly after to the Kings pallace in the night, and finding the stone, they tooke it out very easilly; and stol the ~~treasure~~ a myghtie masse of mony. The King comming thither not long after, and perceiving that his coffers were not so ful as they were accustomed, wondered not a little; yet could not tell whom he might accuse, considering all the doores were furely locked, and all things sealed as he had left them. But comming thither the second and third time, and perceiving that his treasury diminished dayly (for the theeves repaired thither continually) he caſt gynnes and snares to be set round about the place where the treasure lay. The theeves repairing thither as they were accustomed, one of them hauing entred in, and coming neare to the coffer, perceived that he was intangled in a snare: and knowing in what danger he was, called to his brother, and tolde him what misfortune had befallen him, willing him to come in quickly, and to cut off his head: for (said he) if I be found here, and knowne, I shall be the cause of thy death also. His brother being easilie persuaded (as liking well his aduice) did as he had bidden him. And hauing layd the stonē in his place again, returned home, carrying with him his brothers head. The King, comming to his cloſet early in the morning, was exceedingly amazed to see the theevēs body in the snare without a head, especially considering there was no breach in the wall, by which he might enter in. Departing therfore thence, he did as followeth:

He commanded that the dead corps should be hung vpon the wall , committing the custodie thereof to his guard , straitly charging and commaunding them , that if they espied any that did mourne , or bewray any griefe or compassion at the sight thereof , they shold attach them , and bring them before him . The mans mother , much perplexed that her sons body was thus hung vp , came to her other son , desiring him to devise some meanes to take downe his brothers body , threatening him , that if he would not , she would informe the King that he was the man that had stolen his treasure . He having bene sundry times threatened and rated by his mother in this sort , and perciuing that she would not desist for all the realons he could alledge , deuided this sleight . He sadled certayne Asses , and lading them with runderles of wine , draue them before him , and being come to the place where the guard watched the corps , he let loose the hoopes of the barrels , making way for the wine to runne out , and then began to cry out and to beate his head , as not knowing to which of the asses he shold run first . The guard seeing so much wine spilt , ranne thither with yefels thicke and threfold , thinking the more they faued the more they shold gain . Where he in the meane time fainting as though he had bene horne mad for anger , reviled and cursed them all . But seeing they spake him so faire , and entertained him with so good language , he made shew by little and little as though he had bene pacified and had forgotten his former furious fit ; and after much ado having gotten his Asses out of the way , he mended his barrels . Now among other speches which passed betwene them in the meane time , one of the companie being very pleasant , brake a iest vpon him which made his woship laugh ; in lieu whereof he bestowed one of his barrels vpon him , which they resolued to draw drie , and to carouse in the same place and plight they were in , intreating him to beare them companie . Whereunto he condescended , and stayd with them . And because they had so kindly entertained him , and made him such sport , he presented them with a second barrell : so that hating that blessed abundance , even wine at will , they never left tippling and carousing , till their wits stod wethwoch ; and being in the end ouercomen with sleep , they rested in the same place . He then in the dead time of the night went and tooke downe his brothers body , and to the further disgrace of the guard , shaud all their right cheekes : and laying the body vpon one of his Asses , returned home againe , hauing fully accomplished his mothers desire . The King hearing that the body was stolen , was highly displeased , and resoluing by some meanes to find out the theefe that had committed the fact , he vseth this deuice (which notwithstanding I can scarce beleue .) He comanded his daughter to go to a brothel - house , and there to prostitute her self to all comers , vpon condition they shold first acquaint her with the most notorious fact , and cunningest knavery that euer they committed : and that he that shold confess the stealing of the theefes caraffe , shold forthwith beareached by her , and sent to the Court . Whilst then the Kings daughter addressed her selfe to fulfill her fathers mind , the rumour of the Kings intended resolution came to the theefes eares , who purposing to shew that he was more crafty in preventing , then the King in inventing this wile , thus deluded his daughter : he cut off a mans hand newly dead , and keeping it close vnder his gowne , went to visite her . Where she asked him the same question the had demaunded of others . Whereupon he told her , that the most wicked and notorious fact that euer he committed , was the cutting off of his brothers head , who was taken in a snare as he aduentured to rob the Kings treasure ; and the wittiest was the taking downe of his corpes from the gibbet , after he had made the guard drunke . She hearing this , layd

layd hands on him , with intent to apprechend him : but the knae (by reasoun of the darknesse of the place) gaue her a dead mans hand in stead of his owne : so that whilest she thought she had him fast by the hand , he slipt away , leaving her this liuelesse payne to se at her pleasure . Which when the King heard , he was greatly astonished , as well at the craft , as at the boldnesse of the theefe . In the end he sent his Heraldis throughout all his dominions , commanding them to proclaime in the Kings name , that he would not onely pardon him that had done this fact , but highly auarice him if he would repair to the Court . The theefe repaireing him selfe vpon the gracious pardon of the Prince , went to the Gibbet , where King Ramses haung him in great admiration , gaue him his daughter to wife , as being the wittiest man in the world . In that , as the Egyptians excelled all other men in wit and wiles , so he excelled all other Egyptians . This is the history as *HERODOTVS* relates it , which I haue translated almyghty word for word as neare as I could , to keepe the proprietie and grace of our tongue ; a thing as difficult in translating of him , as of any Greek writer whatsoeuer , and that for sundry reasons not necessarie here to be stod upon . Yet this I will not omit , how that in translating hereof , I haue noted sundry scapes in *Valla*'s translation , which notwithstanding I corrected not in my former edition . Neither is any man to wonder heretof , seeing I acknowledge in my Preface thereto , that I haue left a number of scapes and ouergates uncorrected , vt untouched and vncensured : considering also that the diligence which is seene in perusing a text when a man translateth it himselfe , is farre greater , then when he correcteth another mans worke , endeuoring to saue the credit of the translator as much as may be : especially when he doth it in haft , as it is wel knowne I did . Yet I denie not but that there are some places in the translation of this story , wherein I could not satisfie my selfe : and therefore I perfwade my selfe I shall much lesse satisfie those who are skilfull in the Greeke tongue . But I presume , that they who are most cunning , and consequently do best conceiu the difficulties with which I was to encounter , will of all others be most easilie satisfied . Now this history futeneth so wel with the argument in hand , that I could not wel omit it , being written of a theefe , whon the author graceth with the two properties specified in the former examples , to wit , *crafte* and *boldnesse* , and both in the highest degree . Whereby we may learne what se there is to be made of paralleling of histories , especially of ancient with moderne . For whereas the cunning and boldnesse of this old theefe , may haply at the first seeme strange and almoft incredible : yet if we compare it with the craft and boldnesse of our moderne theefes , we shall find that there is no such cause it shoulde be thought so strange . And for as much as it may be thought somewhat hard , that the King could find in his heart to prostitute his daughter in such sort (as it is indeed very harsh I confess) yet soundeth it not so harshly in my eares , as this their censure of *HERODOTVS* doth . (for I haue heard many euer excepting , especially against this point )ith himselfe protesteth that he giues no credit therunto , but only relates it as he heard it . And yet I could alledge (if need were) sundry stories , which we must either account false and fabulos (whereas notwithstanding they are holden to be most certaine and infallible) or confess that in this there is great semblance of truth .

17 But whilest I was copying this story out of *HERODOTVS* , another came into my mind of a theefe , or rather a cutter by the high way , infinitely more resolute then the former , and as bold and venterous as any of that cutting crew , whose fell and felonious attempts and actions haue bin before remembred .

*Dion* the historian recordeth the history of this theefe (or rather captain of theeues) who kept such a ruffing in the raigne of *Seruerus* the Emperour about 195. years after Christ. A certaine *Italian* (faith he) called *Bulua*, hauing gathered a troupe of six hundred theeues, comited great robberies in *Italy* for the space of two years, maugre the Emperour and the many garrisons residing in those quaters. Divers fought to take him, because the Emperour was desirous to haue him apprehended: but he so handled the matter, that those which saw him, saw him not; those which found him, found him not; and those that had him, had him not; which he did partly by liberall and bountifull gifts, partly by crafty wiles: whiche he knew well how to put in practise in time and place. For he had intelligence of all such as at any time went out of *Rome*, or arrived at *Brundisium* (called by some *Brendis*) how many they were, as also of what qualite and condition; and what substance they had. Some he forthwith dismissed after he had taken from them part of their goods: tradesmen he detained for a time, and when they had feru'd his turne, he recompensed them for their labour and paines, and afterward sent them away. And understanding on a time that two of his men shoulde be exposed to wilde beasts, he came to the Layler and made him beleue that he was the Prouost-marshall of the country, and that he stood in need of the men whom he had in prison, and thereupon caused him to deliuere them into his hands. Then going to the captaine that had commission to discomfite him and his troupe, he began (as if he had bene some third person) to reuile the theefe, (that is himselfe) promising him that if he would follow him, he would deliuere him into his hands. Whereupon drawing him along with him into a valley vnder colour as though he would apprechend *Phelix* (for so was *Bulua* surname) he layd hands on him, and counterfeiting the perlon of the Prouost-marshall, set downe in the iudgement seate, where hauing called the captaine before him, he cau'ted one of his men to shau'e him; and hauing so done, he dismissed him, saying, Bid thy maister haue more care of his vasals, lest in the end they all turne theeues: (for he had of his crew at that instant a multitude of the Emperours seruants, some who for want of pay, and others by reason of their slender pay had left the Emperours seruice to follow him.) Of which when *Seruerus* was particularly informed, he was mightily incensed, taking it in high scorne, that he who had bene so victorious ouer his enemies in *Britaine* by his Lieutenant, himselfe being in *Italy* in proper person, shoulde be so bearded and braued by a theefe. Whereupon he gaue a new commission to one of his guard for the apprehending of him, and lent him with a great troupe of horsemen, threatening him with death if he brought him not alive. The Captaine hauing reciu'd such a peremptory commaundement, understanding that he was wont to entertaine another mans wife, caused her husband to perwade her to assist him in the busines, that so he might be sure to surprise him. And by this sleight he was caught whilst he was asleep in a caue, & was afterwards brought before *Papinian* (gouvernour of the Prouince) who asked him why he gaue himselfe to robbing and spoiling? to whom he answered by propounding another question; And why (Sir) are you a gouernour? After this he was cast to wild beasts: whereupon his fellowes (to the number of sixe hundred) were dispersed, as vnable to do any thing without their capitaine.

18 There remaine two other sorts of theeues, of which I had rather here speake then deferre them to the next Chapter, which I referre for such as make no open profession of stealing, but cloke their knaueries vnder colour of their calling: which to speake the truthe are none of the siallest (as most of those heretofore mentioned)

mentioned) but of the greatest and grossest, to wit, Pirates and Bankerupts. First for Pyrates, they are I confess no new vpstarts, but of great standing, euen from all antiquite, as may appear by certaine verles of *Homer*, alledged by *Thucydides*. Yet our Age, number for number, hath had more cunning and skilfull, more dangerous and hurtfull theeues in this kind then any of the former. He amongt auncient pirates is famous for his boldnesse, who being brought before *Alexander* the great, and demanded how he durst be so bold as to play the pirate in the narrow seas? answered, Because I do this with a single ship, I am called a theefe, thou that doest the like with a great flete, art called a King. Which answier pleased *Alexander* so well (as the story reports) that he pardoned him. Here note that the word *pirat* which I haue translated *theefe*, signifieth one that robbeth by sea, whom we call a *raver*, or *sea-robb*: which general word I was the more bold to vse, because it futeh better with the other generall, viz. *robberies*. But whether we vs the general or the particular, it skilleth not: we haue here the answier of a very bold theefe, especially seeing he had to deale with such a mighty monarch as *Alexander* was. Notwithstanding I perswade my selfe, that he that shall well consider the dealing of *Dragus* (a pirate of our time) shall find that he was nothing inferiour in boldnesse and subtilitie either to him or a dozen of any of the most famous theeues mentioned in auncient stories. Concerning Bankerupts, I will not say of them as I did of Pirates, that they are as old as the man in the Moone. For certaine it is, there were no bankerupts till long after pirates began to roue, seeing it is necessary there shoulde be banks before there could be any bankerupts: (for doubtlesse the coiners of this word, called them *bank-rupts* that kept not their banks, but brake them, which the Latins call *forocedere*) and it was a long time (we know) before men knew what banks meant, namely before there was such traffike as now there is. And as banks are more in vse at this day then euer they were, so breaking is more vusual, there being as many bankerupts in some places as good bankers. In some places (I say): for I except *France*, as worthy to haue this honour given unto it (not for that it is my native country, but because it is a truth cleared by daily experieince) in that it is not so addited to this kind of theft, as other countries are, and *Italy* aboue the rest. For it stands with good reason, that thofe who first brought vp the vse of banks, shoulde be more expert therein then their scholers, and shoulde refreue some secret or other to themselves, how they may breake banckes and become bankerupts, if they chance to be wearied with that occupation. For as they who are in good credite and account, and misstrusted by none, need no great cunning to become bankerupts: so they whose credite beginneth to cracke, and to whom men haue an eye, cannot handly breake without many sleights and subtillties. Albeit these latter (as experience sheweth) play the merchants herein more cunningly then the former. And verily the common saying, *There would be no theeues if there were no receivers*, ought to be extended to bankerupts. And it further giues vs to understand, how transcendent the wickednesse of this age is in comparison of the former. For now arrant theeues do not onely scape foot-free, but find abettors euen amongst those that shoulde represe them, and who onely haue the sword in their hands to execute the law vpon them. Nay there are some Churches in *Italy* which are professed sanctuaries of roguery; and rather harbour a theefe that hath stolen ten or twentie thousand pounds, then one that hath cut a purse not worth a groate. And it is grown now to a custome to give dayes of payment, yea day after day during which time, honest men who are confed of all their goods in this sort, are constrained to see these conicatchers make

good cheare at their owne costs, and yet dare not speake a word. Now these daies  
of respitc, are strange alluring baites. I remember I was once in a place, where a  
side of a rich merchants houle (who was a banker) had bene burned, where it was  
reported that himselfe had set it on fire, to the end he might with some colour ob-  
taine a longer day of payment, whereby he should gaine twentie times as much  
as the fire had endamaged him. Yet I denie not but that such termes are sometime  
expedient, and that they were inuented vpon good consideration: I speake onely  
against the abuse herein committed. But leauing the deciding of this controverſie  
to more competent Judges, I wil addre this one thing concerning these bankerout  
theeues, that though I haue ſpoken of bankerupts, taking the woorde *bankerupt* in his  
ſpeciall and proper ſignification, yet I exclude not thoſe that are comprised vnder  
the general acception, whether they become bankerupts by hiding their heads,  
or making ouer their goods, or otherwise.

19 As for women thefes, my purpose is to refreue them for the kind of thef  
whereof I am hereafter to intreate, as being that which makes them much more  
famous or rather infamous: and wherein if not all women (God forbid it should  
be so) yet some of all forts haue their hands. Whereas onely some filthy queanes,  
especially our puzzles of *Paris* vse this other theft whereof we haue spoken:  
whence I will borrow two examples which shall easilly shew that the number of  
cupturyses is not final. The first shal be of a woman takē as she was cutting a purse in  
the street, who perciuing that the party whose purse she had cut, wold accuse her  
if she did not restore it again, tooke him aside, and leading him into a corner apart,  
told him secretly, True it is indeed I cut your purse, and put it in my basket among  
the rest, so that I know not which of them it is; see if you can know it better then  
my selfe. And thus she made him looke for it in her basket which was almost full  
of them. I haue also heard of an old woman, who seeing a poore wench much  
grieved for that her purse was cur, told her that she knew a good remedie for it:  
Deale (quoth she) as thou hast bene dealt with. The wench easilly perwaded to  
follow her aduise, did so; and so it was, that in the first purse which she cut, she  
found her owne purse againe.

20 But before I proceed to prosecute the second kind of theft, I will shew a pitiful and lamentable thing accompanying these poore wretches executed for robberies, more to be bewailed at this day than euer. For where there is one that is touched with remorse of conscience, or confesseth his offence before he give his last farewell to the world, or call to God for mercie, there are ten that die like dogs; having no more feeling of the frowne or favour, the justice or mercy of God, then bruite beasts. And how many are there (I befeech you) who are turned off the ladder whilst they are in their gibes and ictes? One being in this case, said, Sirs, see you tell not my friends that you faw me on the gallowes, for so you may chance make me runne mad. Another, Masters, tell me in good faith, do you think I wold euer haue come hither if I had not bin brought? Another, when his ghosly father bad him plucke vp a good heart, for he shold surely go that day to Paradise: O sir (quoth he) it will suffice if I come thither to morrow night. Another, when Sir John told him, My friend, I assure you you shall suppe this night with God in heaven: answered, Go and sup there your selfe, for I am purposed to fast to day; or, Go you in my roome, and I will pay your shot. Another being vpon the ladder, asked for drinke, and because the hang-man dranke before him, he said he durst not pledge him for feare of the French poxe. Another being led to the gallows, said he would not go through such a street for feare of the plague. Another, I wil not passe through

through such a lane, for I am indebted to one there, who will arrest me. Another said to the hang-man now ready to turne him off, looke well what thou doest, for if thou tickle me, thou wilt make me start. But this of a *Picard* is most famous of all the rest, to whom (being vpon the ladder) they brought a poore weather-beaten wench that had miscaried, telling him that if he would promise vpon his faith and saluation to take her to wife, they would saue his life: whereupon desirous to see her go, and perceiving that she was lame and that she limped, he turned himselfe to the hang-man, and laid *Attaque, attaque, elle cloque: Dispatch, dispatch, she halteh.* And I remember that being at supper in *Aufzurge* with *Charles de Marillac* then Bishop of *Venice*, and Ambassadour for the French King, when this story was told, a Dutch gentleman who was at the table, paralleled it with another very like, of an accident that happened in *Denmarke*, to wit, of a man adjudged to the block, to whom (being vpon the scaffold) they brought a woman that had trod awry, offering him the faine condition they had done the former: where the fellow having viewed her well, and perceiving that she had a sharpe nose and flat cheeke, said he would not buy repentence so deare: vtering withall a Dutch proverbe in rime, the meaning whereof is this, *under a sharpe nose and flat cheeke there is no good to be found*. I remember also that it was concluded out of these examples at that supper, that whores in former times were more hated and abhorred then at this day. But to leave this discourse, and to returne in a word to the iests and scoffes of these wicked wretches, I will only adde this one thing, that if there were nothing else to shew the power and efficacie of Gods word where it hath free passage, this alone were sufficient to proue that where mens consciences are touched to the quicke, such euents are seldome or never seene, because the word of God teaching what eternall life and eternall death meane, and piercing through (as the Apostle saith) euen to the dividing of the soule and the spirit, caufeth the stoutest champions and most desperat ruffians seriously to bethinke themselves of their future estate: whereas mens forged and deuided doctrines, vnder colour of religion, dull some, and minister vnto others matter of laughter.

21 I proceed now to the second kind of theft, which I kept in store for women, I meane that whereby they hornifie their husbands. And here calling adultery *theft*, I follow the Latine, where *furtum* (which properly signifieth *theft*) is often taken for *adulterium*, that is, adultery. For which cause it is called by a *periphrasis*, *furtina Venus*, *furtina voluptatis*, *furtina gaudia*, and *furtina nox*. The like circumlocutions being vsed also in Greece. And so a child begotten in adultery is called in French *Un enfant defrobé*. And verily (all things being duly confidered) it will be found that there is no theft comparable to this, if we regard the common saying, *That which is worth the stealing, is worth the restoring*. Which cannot be said of the theft we now speake of: for how can a woman restore that unto her husband, which she stealeth not from him, but rather alienateth and loseth in suffering it to be taken from her? or what honorable satisfaction may make amends for such a fault? Therefore it was excellently said by the wittiest of all the Latine Poets,

*nulla reparabilis arte  
Lesia pudicitia est, deperit illa semel.*

Who also in a ciuill and modest manner doth not only expresse adultery by this or the like phrases, *Ledere pudorem* (which signifieth word for word, to-hurt or wrong ones chastitie) but by others also which properly signific *thief*, as when he saith, *Anstere padorem*, and, *Apere padorem*. Of the first we haue an example in the  
K 2 second

second booke of his Metamorphosis, in these words:  
*Ei siles, & lesi dat signa rubore pudoris.*

Of the second, in the sixt:

*Aut linguum, atque oculos, & que tibi membra pudorem  
 Absulerant, ferro rapiam.*

And in the first, — *tenuitq; fugam, rapuitq; pudorem.*

And in the Epistle of Helena to Iarvis:

*Nec spoliari nostri turpe pudoris habe.*

Which is spoken of a married man, and of her of whom he delierered that excellent saying formerly mentioned. In which phrases we are to obserue the word *pudor, shame*, which signifieth, that a woman committing such a faul, doth not only loose her good name (as we say in French, *Oster l'honneur à une file, To take away a maid's good name*) but even all shame and modestie. We are here further to note, that our ancestors (to the end they might emphatically describe an impudent person, and shew how great a vice they judged impudencie to be) called an impudent man *a dog*, and an impudent woman *a bitch*. But how (may some say) do these examples taken out of Ouid and such like Poets, agree to the former discourse concerning theft, sith in the verses where married women are only mentioned, and not maids, it is not said that they defrauded their husbands, but that, that is taken from them which properly belongeth to their husbands? To which I answer, that albeit women commit not this theft themselves, they are notwithstanding rightly called theeuves; because that after they haue defrauded their husbands of the loue and loyalty which they promised them by solemne stipulation, and set it vpon others, they yeld and prostitute them selues vnto them, that so they may steale that from their husbands which of right belongs vnto them.

22 I say they prostitute themselves: to put a necessary distinction betweene such as are allureed by pleasure, and those who are compelled by force. For she that (for want of bridling her lust) is become bankrupt of her honestie, hath (doubtless) a whores forehead, and is in plaine termes very theef: whereas sh; that is not able to withstand the violence that is offered her, and so is constrained to yield to the wicked will of man, or is circumuerted by subtily, and so hath that taken from her which otherwise sh; would never haue yeelded, argues by her resistance not onely that sh; is not accesiary to the theft, but that her chastity is nothing impeached or impaired therby. And what better guardian can there be of a womans chastite then the loue which she beareth to her husband? For if loue be seated in the foule and not in the body; it must needs follow, that so long as the soule is not polluted with the body, chastity remaines entire without either spot or blot. And how may we better know that the mind remaineth pure, the body being defiled, then by a womans resistace? Now that chastity is not feated in the body, it is euident by that phrase which is vsual in sundry languages, whereby she who before she was married was called a *modest maid*, is after marriage called a *modest matron*. Wherefore poore Lucretia did not judge aright of herselfe, and her owne estate, when she said, she had lost her chastite, considering it is not in the power of man to deprive a woman thereof. Therefore that which she afterwards added, that her body was defiled, but her mind was vndefiled (as not consenting to the fact) doth contrall her former afferation, this being granted that the soule or mind is the scate of vertue, and not the body. Which point prophane writers did not so well consider: for they do not onely excuse this her foule fact, in embruing her hands

in her owne bloud; but haue hence taken occasion to extoll her to the skies, as a most vertuous and courageous woman, in reuenging the outrage done vnto her, by her owne death. But before I make answere to the first obiection, touching the violence and villanie, which (as they say) was offered and done to her chastite: I would desire them to shew me what they meant by *reuenge*; for in my vnderstanding it is absurd, that an injury shoule be *reuenge* by the death of him to whom it was offered, and not of him that offered it. I might further alledge, that she faid not, *Mors vtrix erit, o, vnde x; Death shall take reuenge*: but *Mors testis erit*, my death shall be a witnesse. As though she shoule haue said, My death shall witness that to all the world, which lying hidden in my heart, I am not able to expresse. I was so farre from being allured by lust and sensuality to yeld mine aissen, that my life by reason thereof is a burden vnto me, and as bitter as death it selfe. For answere to the second. Be it that her death were vindicatiue, yet it were but a reuenge of the injury done to the defiled body, and not of the wrong done to the vndefiled mind, which is the scate of chastite. Wherupon an auncient writer (whose name S. Augustine concealeth) hath this excellent saying, *O strange and admirable thing, there were two persons, and yet one only committed adulterie.* But S. Augustine dispueth the point further in this sort: If it were not light skirtednesse and leuitie that caused her to companie with Tarquinius, he is vniustly punished, considering sh; is chaste. For certes, the more her adultery is excused, the more is her murther condemned, and contrarily, the more her adultery is condemned, the more is her murther excused: this being granted, that it were lawfull for a man to kill himselfe. The same father commanding the fine conceit of the forefaid writer, hath a finer of his owne in his second reason (if it be his) when as he saith, *Si adultera, cur laudata? si pudica, cur occisa?* that is, If she were an adulteresse, why is she commended? if she were chaste, why was she murthered? Vpon which words a friend of mine (an excellent scholler, and one whom God had enriched with many rare gifts and graces of his spirit, the fruite whereof is reaped in many places of Christendome at this day) made not long since this pleasant Epigram, which I will here imprint to the Reader:

*Si tibi forte suis, Lucretia, gratis adulter,  
 Immerit ex merita pramia cede petu.  
 Sin potius casto vis est allata pudori,  
 Quis furor est huius criminis velle mori?  
 Frustra egitur laudem capuisse, Lucretia: namque  
 Vel furius a ruis, vel scelerata cadis.*

I will here also set it downe in French as it was turned *ex tempore* by one of the Authors friends:

*Si le paillard s'a ples, c'est à grand tort, Lucrece;  
 Que par ta mort tu veux, coupable, etre louée.  
 Mais si ta chasteté, par force est violée,  
 Pour le forfait d'autrui, mourir est ce jageffé?  
 Pour neant donc tu veux ta memoire être heureuse?  
 Car, ou tu meurs meschante, ou tu meurs furieuse.*

That is,  
*Were that unchaste mate welcome to thy bed,  
 Lucrece, thy lust was iustly punished;  
 Why seekst thou fame that didst deservedly?  
 But if soule force defil'd thine honest bed,*

*His onely rage shold haue bene punisched:  
Why dridst thou for another's villanie?  
Both wayes thy thirft of fame is too vnift,  
Dying, or for fond rage, or guiltie lust.*

But not to speake of Christians, I perwade my selfe that if this fact of hers had bene propounded to heathen Philosophers, they would haue gauen no other iudgement. Sure I am of *Xenophon*, who in two seuerall places giues this reason why husbands may lawfully kill the adulterer, viz. because he iteales from them the loue and loyaltye of their wifes, due to none but to themselves: For if (faith he) it so fall out that a woman be forced against her will, yet her husband will entertaine her as kindly, and loue her as dearely as before, so long as her loue towards him is herte and entire. Which layng of his agreehit wel with my former assertio, that there is no better gardian of a womans chastity, then her loue to her husband. Now this point I was the more willing to handle, as a cordiall for chaste and modest matrons; that if they chance either by fury of the warres, or insolencie of the conquerours, to fall into the like inconuenience with *Lacretia*, they should not defaire as she did, but rather remember that which hath bene said, and make vse thereof: lest otherwise they runne from one mischiefe into another, casting the helme after the hatchet, as it is in the French prouerbe. Of which desperat courses we haue dayly examples, some whereof (as they come to my mind) shall be recorded in the Chapter of murthers.

23 But for one that taketh the matter so to heart, that she stands in neede of such aduertisements, there are (I feare me) an hundred who had neede of other manner of admonitions, to put them in mind how straight the band of matrimonie is, and to withdraw them from the detestable opinion of the Philosopher, who labouring by all meanes to confound the order of nature, harthened on women by the example of an house, which is not a pin the worse, for lodging other guests and inmates beside the owner. *Epidetus* also (whom with *Ausonius* I take to be the honestest of all the Philosophers) saith, that women in his time defended themselves and their sweete doings with the layng of *Plato* in his Politickes, *That women ought to be common;* and therefore they had this booke continually in their hands. Wherein though *Plato* did much ouer-shoothe himselfe, yet it was the least part of his meaning his words shold be wrested to that sense, or haue this construction set vpon them, which these modest matrons made thereof to defend themselves, and iustifie their dealing in the darke. For he said not, that women were to plight their troth to their husbands, that so they might keepe open house for all comers; but he ayned at another marke, which though it be not warrantable, no not in the iudgement of the very heathen, yet thus much I dare say, that it is farre more tollerable then the long tail of mischieues and inconueniences which adultery draweth after it. How euer it be, we may plainly perceiue by the testimonie which *Epidetus* giueth of the Romane Ladies in his time, that they tooke no such great delight in reading the history of *Lacretia*: for if they had, questionlesse they would never haue pleased themselves so much in reading *Platos* Politickes, especially those places where such sweete layngs are recorded. And though women at this day haue not *platos* workes, it skilleth not, seeing they can say their lesson well enough without booke. Wherein I report my selfe to the dames of *Paris*, and to them rather then to any of our good gossipps, not because it is the city wherein my selfe was borne, but for that the praise of all subtill sleights possible to be inuented (whereby they cuckolize and hornifie their husbands, for

God

God knowes against their wils) doth properly belong into them, in the opinion of all vpright, conſcioneble and indifferent judges. Which commendation he gaue them, who being told that the tyme would come when he shold weare o-hornes as well as his neighbours, and be mocked as kindly as he had mocked others, said, he knew a good remedie forit. And beeing intreated to shew what p̄fervarie he had in store against such cuckolizing, answered, *That he wold never marry in Paris:* insinuating, that there was no place in the world where this inconuenience might worse be avoided. For my part, if I were to speake my conſcience herein<sup>3</sup> as he said, that he loued *Plato* well, but loued truth better: so hauing made this protestation, that I prefere the truth before my native country, I must needs confess, that though I haue trauelled through diuers countries and sojournd there no small tyme, yet was I neuer in place where cuckolds are better cheape, or (to speak more properly) where they may be made better cheape then at *Paris*. Some cuckolds are glad they haue such hornes, thinking themselves the better for them: others, who are not yet come to this preferment, watch opportunity to clime thereto. A third sort are mal-content with their heauie heads: but alas poore soules, there is no remedie but patience: for if they complaine of their wifes never so little, they shall be sure, not onely to weare longer and larger in spite of their teeth, but in stead of pulling them in and hiding them, shall be made to shew them to the world; as we see in the example of certaine kind cuckolds mentioned before, who commencing suite against their wifes for such dalliance and double dealing, got nothing but their paines for their labour, viz. to be pointed at euery little children, who could say, these are they who caused themselves to be registred for cuckolds by the sentence of the Court. By which we may ſee, what difference there is between this and former ages<sup>3</sup>; when (as *Xenophon* witnesseth) the law was ſo ſtrict againſt adulterers, that they only of all delinquents were to die the death. But leauing the histories of former times, we ſee how men are permitted in many places of *Italy* (in ſuch a cafe) to do execution vpon their wifes, without other forme of iuſtice. And I remember, that during mine abode at *Naples* (shortly after the beginning of the warre of *Siena*) a certaine <sup>An exile, or</sup> *Forusite* being ſecrētly entred into the citie killed his wife, whom he tooke at vnawares in the fact. And it was told me ſore few days after, that he was not onely acquit and cleared by the Court, but that the magistrates were about to enact a law, that all *Forusites* who ſtealing priuily into the citie could performe the like iuſtice in doing execution vpon their adulterous wifes, ſhould not onely be exempt from punishment, but also redeeme their banifishment. Yet I cannot iustly ſay that it was concluded: but ſure I am, that I heard it ſpoken by one of their chiefest counſellers, ſhortly after the death of their Viceroy. And though we had no other ſtory but that of the *Sicilian Euensong*, it were ſufficient to ſhew, that cuckolds were then made dog cheape. But I feare me, all that I can ſay herein, will be to many waſte words ioken in the wind, elſpecially being directed to thoſe who relie ſo much vpon the noddy-like ſimplicite, and cuckold-like bounde of their rym husbands. For doubtleſſe there are a number at this day, coſin-germans to that wittall, who ſuſpecting that his wife plaide the wanton in his abſence, came vpon a time and tooke her at vnawares in the fact, and ſeiging his lieutenants ſhoes ſtanding by the bed ſide; See (faid he) a plaine prooſe hereof. It is enough for me to haue ſene it: and hauiing ſo ſaid, went backe againſt, leauing theſto make an end of their ſport. And comming the next morning to his kinſmen and friends, told them what had befallen him: ſaying withall, O Lord how may a man be tranſported

ted with anger? for when I saw the knaues shooes standing by the bed side, I could haue found in my heart to haue pulled them in a thousand pecccs. But to returne to the argument in hand. Albeit this discourse would serue for no other end, yet it would serue to proue that those hawfwives, who because they can so easily plant hornes on their husbands heads, are called *gallant wenchies, quicke witted, merry, discreet, wife, well spoken, sociable, or (at the worst) good gossips,* should be termed (as they were in old time) *theeues, bitches, and malfeine whores,* to omit their common epithete of *alt-bitches.* But it is now high time we proceede to the prankes which women haue playd so cunningly with their husbands, that it is not without cause that both Latin and Grecce writers call them *thiefs:* for if adultery (how euer it be committed) may truly be called *thiefis;* much more that which is accompanied with such subtillties and sleights.

24 To prosecute therefore the examples of the fine fetches practised by our hawfwives in such like *thiefs,* farre surpassing (in my conceit) the wiles and subtillties of our ancestors wifes: I will begin with a sleight which I haue heard at *Paris* a thousand times, and haue found it since among the narrations of the late Queen of *Nauarre,* being so famous that it may well be the ring-leader of the dance. A certainte groome of *Charles*, last Duke of *Aengon*'s chamber, hauing intelligence that his wife (much yonger then himselfe) was very familiar with a yong gentleman; being at the first ver loth to credite the report, yet at the last he refolued with himselfe to trie the truth thereof. Whereupon he tained businesse abroad for two or three dayes: where his wife being loth to let so good an oportunitie slip, without hausing her louers companie, sent for him straight after her husbands departure. But he giuing them not so much time as to be one halfe houre together, returned backe againe, and knocked hard at the doore. She knowing it was her husband, told her louer; who was presently stricken with such a bodily feare, that he would haue giuen all the points at his hofe to haue bene gone, and could haue wished himselfe with the man in the Moone. But she willing him to make himselfe ready in all hast, bad him be of good cheare, and let her alone, for she knew a ready way to let him escape, without danger. In the meane time her husband continued knocking at the doore, and calling to her as loud as he could. But the turning the deafe eare, made as though she heard nothing, and to colour the matter the better, calld aloud to one of her men, and said, Why do you not rise to cause them to hold their peace, that make such a noise at the doore? Is this a fit houre to come to honest mens houses? If my husband were at home, they durst not be so bold. Now albeit he cried as loud as he could, *Sweet wife open the doore,* yet she opened it not till she saw her louer ready, watching fit oportunitie to slip away. Then opening the doore to her husband (who had but one eye) and bidding him (or dissembling rather to bid him) welcome in the kindest meltynge manner, she began in this fort: Welcome home sweet heart, O how glad am I of your comming: for I had a strange dreame this night, wherewith I was so delighted, that I neuer tooke greater content in all my life: for me thought you had recovered the sight of your eye. Then embrasing & kissing him, she tooke him gently by the head, and closing his good eye with her hand, Do you not see (said she) better now then you did before? And whilst she thus welcomed him home, blindfolding his good eye, she gaue her louer oportunitie to slip away. The said Princesse further reports, how a husband-mans wife hearing that her husband was coming, caused M. Curate (her second husband) to faue himselfe in an vpper loft, by couering the trap doore with a fan: who wearied with steyning there so long, looked through the trap doore, where

where he espied the womans husband sleeping by the fire; but the great Loue leaned so heauily on the fan (as he stouped downe) that both came tumbling downe together hard by the good man: who awaking at the noise, and asking his wife what it meant, Sweet heart (said she) it is our Curate, who borrowed our fan, and hath now brought it home againe. The simple fool tooke this as a sufficient answer; yet (said he) he returns it very churlishly, for I was afraid the house would haue fallen vpon my head. She further maketh mention of a maid, who to the end she might more securely enjoy the company of her louer, who was seruant in the house with her (which house the Princess also mentioneth) scared her misfirs out of her house (in the absence of her husband) by making her afraid of a kind of spirit called *A Hobgoblin.* But her husband coming home againe about two yeares after, & finding that his wife had remoued to another houle vpon this occasion, brought her backe to her old home, telling her that he would not feare him a whit, though it were the duel himself. And indeed he playd his part so well, that albei the spirit (I mean the maid that counterfeited the spirit, who also ouerthrew and tumbled boords, tressels and stooles vp and downe the chamber) buffered him the first night; yet he made the white duel pay for it the night following, catching hold of her hand as she began to deale her blowes. Which puts me in mind of a like story which I haue often heard of my deceased mother, of a maid that serued *Locelin Badus* her father, who to scare all out of a certayne roome, whither she vled to resort to solace her selfe, and spend the time in daliance with a seruing man of the house, counterfeited a spirit, which knauery had not bene detected but by means of the said *Badus* her master, a man of excellent parts, and great learning for those times, as appeareth by his workes. We reade also in *Boccace,* that spirits, hobgoblins and such like phantomes, haue holpen women to play the wantons in celebrating their mysteries. And verily since spirits and gholes left walking by night, women which followed the occupation haue lost much by the bargaine, seeing this was their last and surest refuge. I remember well, that when I was but a child, a *Parisian* cosined her husband by meanes of such a *Robin good fellow,* which knaucerie of hers was the argument of a play, which many years after I favoured by the Players of *Rome.* See here (gentle Reader) how Monks and their mates (I meane their kind Kates) haue benefited themselfes and made their trenchers fat (as it is in the French prouerb) with this opinion and perswasion of the common people; at which notwithstanding (since abuses were detected) even they who before maintained sundry like trumperies with tooth and naile, haue made but a mocke and a master of merriment. For we are not ignorant what Tragedies the Jacobins of *Berne,* and the Franciscans of *Orleans* played by meanes of these spirits, whose helpe notwithstanding in getting new customers, Monks and Priests vfed not, because the good opinion which men had of their holinesse, did furnish them sufficiently with sundry other deuices, as hereafter shall be declared: which could not for all that (since their knaucerries were discouered) helpe them at a dead lift, and serue them as a Delphian sword for all assayes, as in former time. And can we now wonder, that true religion which hath opened mens eyes, and enlightened them with the knowledge of the truth, shoulde haue any more mortall enemies then Priests and whores? Where vnder the name *Priest,* because Monks shall not complaine that they are forgotten, I include the whole frile and frateraitie of fornicating Friers, tag and rag, whether they be blacke, white, or gray.

25 But to returne to our modest matrons: let vs heare how a dame of *siena* kept both her owne credite with her husband and Frier *Rainpalds* also, to whom (although

(although he was her godslip (as being godfather to one of her sonnes) before he became a Frier) she had prostituted her selfe, not once nor twice, but so often, that a man would haue thought she should haue bene cloyed, at least shold not haue bene so greedy of such meat. It fortuned that whilst the Frier was with this filly queane, and his fellow with her maide in a loft of the house, her husband came knocking at the doore, and calling for her. Whereupon he cried out, Alas, I am vndone, it is my husband. Then musing a little with her selfe, she bad the Frier make hymself ready in all hast, and he shold see how finely she would gull her husband, and boare his nose with a cushion. And hauing told him what part he shold play in this pageant, she answered him (who was all this while tapping and bouncing at the doore) I come to you sweete heart, come. (Now here you are to note by the way, that she had layd her child in the same place where the Frier and she had bene dallying together.) And straight she whips out of bed, and had no sooner opened the doore, but she begins in this sort: O husband, wor you what? I had little thought I shold ever haue scene this houre, that we shold lose our sonne: for except our good godslip Frier Renald (whom God sent hither in this extremitie) helpe vs, I perfwade my selfe we shal never see him aliue againe. Her fottish husband had welnigh swounded at the very first: but after a while taking heart againe, he desired her to tell him what the matter was. Whereupon she like a falle gaine, he desired her to tell him what the matter was. Whereupon she like a falle gaine, he desired her to tell him what the matter was. At the first (said she) I was queane began to relate every circumstance in this sort: At the first (said she) I was almighty dead to see the child I wound in such sort; for I thought he would presently haue giuen vp the ghost, so that I could not tell in the world what to do: but (as God would) M. Renald our good godslip came at the very instant, and taking him in his armes, said, Goffisp, the child is sicke of chest wormes, which gnaw vpon his stomacke, and will be his death except he take some remedy for them: but feare not, I will coniure them well enough I warrant you, and that quickly; for before I go hence, you shall see him as well againe as euer he was. And because (said she) we wanted you to say certayne prayers, and that the maide could not find you, he intreated his fellow to say them in an upper loft. M. Renald and I hauing shut our selues here in this roome, because none buthe and the mother of the child may be present at such a mysteric. And I perfwade my selfe he hath the child yet in his armes, and stayes onely vpon his fellow, who if he had said his prayers, all were ended, for the child is now well recovered. The simple sort, nothing mistrusting his wifes knauery, sighed deeply and said, he must needs see him. But she fearing, lest M. Renald had not bene ready, and in such case that he might not be suscited, said vnto him: O good now, go not in yet, except you wil marre all. Stay but a little, and I wil see whether you may come in or not, and accordingly I wil call for you. The Frier, who had the child in his armes, and heard their whole discourse, made himselfe ready at his leisure. And when he thought it time to let them in, he called aloud, Ho godslip, did I not heare your husband? The simple cockescombe answere, Yes marry did you Sir. Whereupon M. Renald bad him come in: and compoing his countenance to grautie, said, Here, take your son, whom by Gods goodnesse I haue recovered, I did verily thinke he would not haue liued till night: but do you heare sir, you must erect a statue of waxe just of his lignesse to the honour of God before the image of blessed Saint Ambrose, through whose merits our Lord hath shewed you his fauour. He then taking the child in his armes (as though he had taken him out of his graue) began to kill him, and to thanke his good godslip for this great cure. In the meane time Frier Renalds fellow (to the end he might so play his part, as that it might be answerable to the pageant which he had

had heard from the place where he lay hid) came downe from the loft, and told his brother Renald that he had said the fourre prayers which he had enyoyed him. Which done, the simple fellow made them a banquett of the best wine, with store of preferures and sweete meates; and accompanying them out of his house with a thousand and a thousand thankes, recommended them to Gods protection: and causing a picture to be made in all hast, set it vp among his other pictures before the image of S. Ambrose.

2 Moreover, we reade of sundry women who haue played strange parts with their husbands, through the counsell and aduise of Priests (or Monks) who had some interest in them; but those I will refrete (as reason requires) to furnish out the legend of Ecclesiasticall vertues here next ensuing. (Left it shold be laid, that for the great respect I haue of womens credit, I shold acribe that vnto them which of right belongs to Church-men.) To prosecute therefore my former discourse (after I shall haue once againe intreated the Reader to pardon me, if I be ouer tedious in the rehearsal of some of these storis, the better to discouer these damnable deuiles, and to breed a lothing and detestation of them, the memory whereof ought otherwise to be buried) I will begin with a fine feate played by a woman of Florence, as it is recorded by two Florentines, who haue written of it almost in the same manner. Whilst this Florentine was with her knaue, there came another, to whom (though sore against her will, yet for certaine respects) she gaue entertainment. She then hearing him come vp the staires, desired him that came first, to hide himselfe behind the bed, till she had sent the second away; whom, because she could not dismiss so soone as she wished, it so fortuned that her husband came whilst both were with her in the house. Then if euer there was poore woma put to her shifts, it was she, seeing she was to answer for them both at once, and to give a reson of their commynge: and as for the second, he could not chuse but be desirous, hausing left his horfe in the court, thinking her husband had bene gone from home. What doth she then? Marke the wife of a womans wit: she requested him that came the second, to draw his sword, and with an angry frowning countenance to runne downe the staires, and to say as he went, I vow here before God I will meete with him in some other place: which when he had done (not answering her husband a word, who asked him what the matter was, but that he wold meet with him some where else, which he boffid with a great oath) the good man went vp the staires, and finding his wife at the staires head (pensiue and sore afraid) asked her what the matter was, and why the man who he mett went in such threatening manner. She drawling back towards the chamber, that her knaue behind the bed might heare her, answered, Alas husband I was never in such feare in all my life, for here is a yong man within, a stranger whom I never saw before, who fled hither to sau himselfe, being pursued by one with a drawne sword. To be short, she handled the matter so cunningly by her prittle prattle (the gallant which lay hid, afterwards affirming that it was so) that whereas she like a villanous queane had done her husband double wrong in one and the same action, yet she made him beleue that she had done both honestlie and wisely, in forefeeing that no such mischefe shold be committed in his houle. The good man then hausing invited the knaue to supper, and furnished him with a good horse, brought him safelie to his house to Florence. This was the Florentines feate. Let vs now heare how another hufwife neare to Florence gulled her husband with the like, which though it may seeme at the first not halfe so cunningly carried as the former, yet it exceeds not onely it, but all the rest I haue remembred: so that I cannot sufficienly wonder how

how women shal haue such wits & wiles to saue their credit & good name, and in the meane time shal be so ill aduised to hazard the same. But the prouidence of God is much more to be wondered at, in causing these shiffts and deuices (inuented to cloke their knaueries) to be the only meanes to discouer them to the world, and propagate them to posterite: which ought to teach vs to walk before him in feare. This gentle *Gillian* then hauing hid her varlet vnder the bed, went forthwith to her husband (who came home wh<sup>e</sup>n she little expected) and began to chide him exceedingly, telling him that it seemed he was purposed to comit her into the sergents hands, who were but newly departed, hauing ranflected every corner of the house. The poore man quaking to heare such newes, asked her aduice what was best to be done, considering the gates of the citie were already shut. She told him she knew no better course then to hide himself in the doue-coat: where hauing mewed him vp, & taken away the ladder, to put him in greater feare, she caused her knaue to counterfeite the Sergeant, and after he had made a great rumbling noise about the house, she slept with him securely, holding him close prisoner of wh<sup>o</sup> she stood in feare. It were infinite to recount all the sleights and subtleties which are reported of these huswifes (to omit those that are daily inuented) though I shal but only reckon vp such as haue bene plaied at *Paris*, where notwithstanding women haue no such need of a Robin good fellow to helpe them at a pinch, as in other places, considering the great libertie (or licence rather) which is granted them. Now as we haue spoken of some theueues more cunning then bold, and of others more bold then cunning: so we haue examples of two sorts of theeuish queanes to instance this kind of theft whereof we now speake. And to begin with their boldnesse and impudencie: I remember a notable example of a woman whom I haue seen fyndy times at *Paris*, who hearing her husband knock at the doore as she was in bed with her louer, would not once stire a foote, but charged the porter (to whom she had giuen the watchword) that he shalld not open the doore till he had bene soundly wet a full houre by the clocke, to the end she might enjoy her knaues companie. Where her silly husband (not the longer, and commit her villanie at her pleasure. Where her silly husband (nothing misthulping such false play) continued crying and calling, *Wife open the doore*. But the more he cried, the more she cursed, laying, that he laboured but in vain, and that she was too cunning to be deceaved by such a companion, though he knew wel how to counterfeite her husbands voice, threatening him withall, that if he would not be gone, she would crowne him with such a garland as he would not like of. In the end when she thought it fitime (hauing hid her sweet heart) she set the porter to open the doore: to whom notwithstanding she cried out at the window (to colour the matter the better) Thou knaue, why doest thou open the doore to this ruffian? thou shall answer for this gear. This pageant (being much like to one formerly mentioned) was played at *Paris* about feuentene years ago.

27 But as the feldome and rare apparition of spirits hath not a littel endamaged popish Priests and wanton women: so doubtles both of them haue lost much by the bargaine, since pilgrymages grew out of request, those especially, who because they could haue no childre by their husbands, were wont to seek the help of some good Saint. True it is indeed they haue recourse to processions also (which are yet in some credit.) But going on pilgrimage (I can tell you) was another manner of matter then going in procession; for our Ladie of vertues would by one means or other make vertues of vices before they came home again. Concerning Priests, I remember a subtil sleight inuented by a woman dwelling neare *Amboise*, which hath nothing common with the former, being such a deuice as by Gods iudgment befell

befell the Priest who followed her direction. The story (which is famous amongst five hundred) is this: The Curate of *Onzain* neare to *Amboise*, perswaded by his hostesse (who he kindly enterained) to make as though he would be gelded (to prevent the suspition and ialousie of her husband,) and the feate to be done by one *M. Peter des Serpens*, borne at *Villantrois* in *Berry*, sene for his kinfolks, and hauing told them that though he durst never discouer vnto them his maladie, yet he now found his cafe to stand in such tickle termes, that he was constrained to take that course: whereupon he made his will, and hauing told *M. Peter* (to colour his knauery the better) that if he chanced to die, he would forgive him with all his heart (albeit he had secretly agreed with him onely to make a flourish, and for this end had giuen him four French crownes) he put himselfe into his hands, sufferring himselfe to be bound, and in all points to be handled as one that desired to be cut indeed. But it is to be noted, that as the Priest had agreed with *M. Peter* onely to make a flourish as though he would do something: to his host (who had intelligence of this pageant) had conuenient with him vnder hand to geld him indeed, promising to giue him twise as much as he had receiued of the Priest to counterfeite and do nothing: so that being perswaded by him, and hauing this silly *John* at his merrie, after he had strongly bound him with cords and thongs, hand and foote, he went roundly to worke, and shewed him a cast of his office indeed, telling him withall, that he was not wont to make a mock of his occupation. Lo here into what a pitifull plight this poore Priest was brought through the deuice of this wicked woman, and how going about to deceiue her husband more cunningly then euer he had done before, himselfe was ouerreached by a cuning deceit, much more prejudiciale to his person. This accident happened about 35. yeares ago. Now this gelding of the Priest puts me in mind of another not vnlike, caufed also by a woman, albeit ypo a farre different occasion. For *Poggio* writeth that there was one in *Eugubium* a citie in *Italy*, who being exceeding ialous of his wife, and perceiuing that he could not learme whether she vsed the companie of some other or not, threatened to do her a swred turne, and therupon gelded himselfe; that if afterwards she chanced to be with child, she might be convicted of adulterie. And as one narration draweth on another, whilst I was penning the second example, a third came to my mind, caused likewise by a woman, though upon an occasion differing from both the former, which I would not haue related (it being so exceeding strange) but that I heard it credibly reported by one who is a deadly enimie to lying and leuitie. The story is this: The bastard of the house of *Campis* neare to *Romorantin* hauing sollicited a gentlewoman for the space of two yeares, and in the end won her good will: finding himselfe not so disposed to execute his villanie when she yeelded her selfe, as he desired, departed to his lodging at *Chabris* in such a rage and fury, that hauing got a barbers razor, he cut off his priuities, the indisposition whereof had frustrated him of his hope, and of the fruite of that which he had so long desired: and hauing so done, locked them vp in a cupboard. This accident (as I was informed) happened about fiftie and twentie years ago. And because it serues so notably to discouer vnto vs what moodie, mad, and furious spirits this age affoordeth, I wold not omit it no more then the former. Albeit they make mention of two sorts of gelding, which appertaine not to the subtil sleights of women as the former.

28 My purpose was here to haue ended the examples of womens stratagems, but that one comes now to my mind which I cannot omit, though tending to an other end. (Notwithstanding all of them proceed from that spirit which hath euer

bene accustomed to make men the instruments of their owne destruction.) See then as fine and cunning a strategem as can be devised (for I hope I may be bold to vse this Greeke word, seeing of late it hath found such good entertainment amongst vs) vised by a woman of Orleans, to come to the period of her purpose, which was to draw a yong scholler to her lure, with whom she was in loue. For finding not how she might signifie vnto him the great affection which she bare him, she came to seeke her Confessor in the Church, and making as though she were in great perplexite and distresse, haung told him vnder colour of confession that there was a yong scholler (to whoshe pointed as he walked by chance in the Church, little suspecting such a matter) who ceased not to follicite her to folly, and so to bring him selfe and her also into a pecke of troubles: she earnestly intreated him to giue him such good counsell as he thought fit and requisite in such a case. And hereupon (as one who fained all this of her fingers) to the end she might draw him to her bowet and bed, whom she had fally accused to haunt her houle, she told him in particular what meaneas the scholler had vscd, viz. that his manner was to clime ouer the wall in the euening, at such an hour as he knew her husband was abroad, & after that to clime vp into a tree, and so to come in by the window: to be short, that he did thus and thus, vsing thiefe and thiefe meanes, so that she had much ado to saue her selfe. The ghosly father failed not to tell the scholler hereof, vsing such remonstrances as he thought meete. The scholler, albeit his conscience told him that there was not a word true of all that she had said, and that he had not to much as once entertained any such thought: yet made as though he tooke all in good part, as one that flood in need of such reprobore, and thanked the ghosly father. But (as the heart of man is prone to euil) he was not such an asse but that he could imagine that she accused him of that which she desired he shoud put in practise, considering she had shewed him the way which he was to go; and the meaneas he was to vse; whereupon falling from euill to worse, he failed not to go the way which was shewed him. Not long after, the ghosly father (who had dealt in the matter in good earnest) seeing himselfe so cunningly abused, could not containe, but cried out in the open pulpit, *There she is, there she is, that made me her band.*

29 But it were infinite to recount all their damnable deales,3 those  
which they vse in this behalfe: yet one thing there is very worthy our considera-  
tion, viz, that the false idolatrous religion (compared in holy Scripture to whore-  
done or fornication) hath alwayes bene the principal breeder and nourisher of  
this vice; and therefore the Catholike Clergyc (as they will needs be called) haue  
not onely wrought their wits and employed their fine fenses to invent sleights, as  
well for themselves as for their paramours (whom they meant to abuse,) but haue  
vied for this purposē that which they call *divine seruice*, as namely the Masse, the  
very marrow of their Matins. For it is notoriouslī knowyne, that they vse it ordina-  
rily as a bawd. Nay they are come to this passe, to make their midnight Masses, or  
(for default thereof) their Matins and morow-masses to serue for the same end, for  
which the Pagans vsed their *Sacra bone Dee*. Thus we see how besidest these wic-  
kled wiles, deuided by our wanton wenches and light-skirted buswives, many, nay  
infinite haue bin invented by the counsel and aduise of these ghoſtly fathers, who  
like good Church-men ſhould haue ſet them in the right way to heauen, whereas  
they like blind guides, led them the ready way to hell. But I leaue it to thy confide-  
ration (gentle Reader) how euē the meale-mouthed Monkes and maideniſt  
Priests of them all, behaved themſelues in priuate; when they were not ashamed  
to

to defend the stewes in publike, cuen in their popular sermons: as we haue heard before of *Oliver Maillard*, who goeth yet a step further, and alreadeth a place out of *S. Augustin* in defence thereof, and would make that holy and learned father belieue, that he did approve of that which prophane Pagans haue condemned eu-uen by the light of nature: for if we compare the dealing and demeanour of the heathen in this particular with that of many who call themselves Christians, we shall finde that they haue dealt Christianly, and Christians heathenishly, that is to say, prophanelly. For the heathen punished adultery very severly, and for the most part with death it selfe: whereas many Christians (as elsewhere I haue shewed) make but a iefft of it, and a matter of meriment. And such are the times, and so great is the corruption of this age, that he that would haue examples of rare chastite indeed, is to seeke them rather in ancient then in moderne stories. And here I remember that *Baptista Fulgosius* hauing recorded a storie of the chastitie of a maid of *Alexandria* called *Pythomene*, breaks forth into an exclamation, considering the difference betwixt maidis in those times, & those at this day, which I wil set downe after I haue related the history as followeth: *Pythomene* being a slave to a citizen of *Rome*, was so exceeding beautifull and of such excellent behauour, that the *Romanes* became in loue with her: but perceiving that he could not winne her neither by promises nor by menaces, he began to hate her as much as formerly he had loued her; and thereupon accused her to be a Christian (as in truth she was.) All which notwithstanding, he perfisht constanti in keeping her chastitie, though it were with enduring a most cruel death, viz. to be sod in boylng pitch. After the recitall of which storie, *Fulgosius* saith, where are those maidis to be found now adayes, who may not well enough blush for shame to reade this historie: sith most are so farre from making resistance when men offer violence (which notwithstanding they might do without danger) as that they leue father and mother, sister and brother, kinred and acquaintance, yea and expose themselves to infinite dangers, onely to satisfie their beastly lusts: whereas they chose rather to lose her life, then her chastitie. The same author records other like stories, which would (no doubt) be accounted very strange, especially to such as make no more of fornication or adultery, but a wroke of nature and a tricke of youth.

30 There is yet another strange thing worthy to be observed, viz. that they who haue such quicke and sharpe wits in contriving of these sleights (when in they go farre beyond their anceftors) shoule on the other hande norightly be brutish, but (as it were) blockish and fenesleſſe in matters of common course or ciuell conuerſation, especially things appertaining to their faluation, which are as it were riddles vnto them, and cannot ſinke into their hauds; and therefore they lie open as a prey to all that will abuse them, as we ſhal ſet more at large hereafter. Whereas there is no ſuch ſubtiltie or sleight but they can eaſily conceiue it: what ſay I, coniecte it? they plot and praefte it for the archeiving of their wicked deſignementes: which I ſpeak not of women onely (albeit I haue alleaged no examples but of them onely) but also of men, who notwithstanding (all things conſidered) haue not heads to invent ſuch ſubtilties as women haue: beſides they, take libertie to themſelues (ſo great is their corruption) to do that publikely which they condenme in women, though it be done neuer ſo privately, as though God had giuen one law for one ſexe, and another for the other. Another reaſon there is why men haue no ſuch great need of these ſubtilties and sleights, in that many ſe force, and violence, as we ſee in rapes, which are committed at this day with greater impunitie then euer they were. Yet when I ſpeak of fine fetches, I muſt except our good

Catholikes of the Popish Cleargie; who as they haue played sundry juggling tricks offast and loose, by meanes of their filthy bawds and bitches, whom they haue v-dowes daughter (a gentlewoman of *Italy*) as hereafter shall be declared.

31. But to returne to the fine fetches and subtill sleights of these gentle Gillians: consider here a cunning conueyance which may well be called theft, at leastwise juggling and double dealing, devised by certayne huswiues, who knowing them-selves to be barren, bumbalft their bellies with store of linnen cloth and little cushiones (yet so as that they may swell by degrees) and counterfeit women with child who haue lost their taft, or are wayward, or long for strange meates, or are heauie and ill at ease; and at the end of nine moneths faine them-selves to be deliuered of a child, conueyed secretly from a poore neighbors house, or perhaps from the hospital. But this is not all. For as these barren Does haue vfed this cunning cariage; so haue they also, who when God sends them a daughter, desire rather a sonne, the better to content and please their husbands. It is well knowne that there was a dame of *Dauphiné* about fifteenyeare ago, who perciuing that her husband bare her no great good will, for that she had borne him none but daughters, devised this sleight to winne his loue again. She dealt with a poore woman, who coundred much about the time with her selfe, and after she had obtained a promise of her that she shold haue her child as soone as she was deliuered, and that she had practised all the fetches formerly mentioned (requisite to counterfeit a woman in that case) being now to play the last and principall part of the pageant, she no sooner heard that the poore woman was in trauell of chylborth, but she began to groane, to lay her downe vpon her bed, as though the paines of trauell had come vpon her, & thus she continued groaning, & waiting for the womans child that was vpon her; & thus she continued brought her by certain midwiues, and those promised her. Which was accordingly brought her by certain midwiues, and so it was so secretly that her husband did acknowledge it for his owne sonne, and so it was generally holden of the most. But here consider Gods iust judgement vpon her, viz. that she could never set her loue and affection vpon him, nor find in her heart he shold haue any thing to do in her house (though by meanes of the foresaide supposition he was left sole heire by his reputed father.) And her hatred against him increasing dayly more and more, in the end grew to that pase that he was constrained to oppose him selfe against her, and to lecke remedie by order of law: where he prosecuted the matter so hotly in following of his right (as being the sole heire) that he called her to account for all the goods that his father had left her. Which did so sting and cut her to the heart, that he went about to compasse his death; at leastwile it is credibly thought that he was murthered by her meanes. But consider another prank which is oftener played by womē with child, who desirous to be deliuered of a sonne (to winne the loue of their husbands) make enquiry against the time of their trauell for some poore women (who come neare their count) that they may agree with them vpon some reasonable conditions to haue their sonnes, whom they may substitute in stead of their owne, if haply they be deliuered of a daughter. Yet this is not the only reason why women vse these sleights. But this I say, that thole who vse these thecuhle practises for theend before mentioned, are faire more excusable (if any may be excused) then those that practise them to the end they may enjoy their husbands goods, and so defraud the right heires. On the other side, there be some who hide their great bellies, that so those they may be accounted honest maids or matrons, or lest it should be knowne that

those who are now their husbands, were formerly their harlots. For which purpose *vertugals* (inuented by curtizan courtiers) serue them excellent well. Whereupon a certain Francifcan decanted not amisse, who preaching at *Paris* on a time, said, that when women began to weare *vertugals*, they abandoned *verte*, but the *gale* remained with them still.

32. And here I wil conclude this Chapter, though I am not ignorant that this argument would afford store of matter to furnish a more ample discourse, and that I haue omitted sundry particulars appertaining therunto; as traitors among the rest, who of all other thecues are most to be detested. For doubtles whosoeuer shall seriously consider their plots & practises, shall find them as it were compouned of all manner of thecuh practices. Nay I dare be bold to say, that he that will make an Anatomy of treason, shall find that it hath sundry veines (as it were) and sinewes of faceliche, except we shall give Philosophers the lie, who teach that friendship is a faceted thing, and therfore in no case to be violated: which notwithstanding traitors do, and that in the first place. Howbeit, I perswade my selfe, that there were not half so many treasons in old time, as there are at this day. Yet herein God is mercifull vnto vs, in that as the number of traitors doth more increase, so doth the senate of wize and deepe-reaching politicians, who firke and firret them out. Whereof I remember I haue read a memorable example in *Erasmus* his book *de Lingua* of Pope *Iulius* the second his Embassadour, who by speaking two or three words bewrayed himself, at leastwise gaue occasion of sulphition, which layd the first ground of his detection. The story, as I haue translated it out of Latin, is this. During mine abode in *England*, there came an *Italian* to the Court, sent as Embassadour from Pope *Iulius* the 2. to moue the King to waragainst the French. Who after he had deliuered his embassalge before the Kings priuy Councell, answer was made him, that his Maestie was for his part willing and ready to yeeld to his Maisters motion, but that it was not so easie a matter to leue such forces vpō the sodaine, as wherewith he might encounter so puissant a Prince; considering that *England* by reaon of long peace had not bene enured to the warres: In answer wherunto, a word escaped him, which he might well haue kept in, for he said he had told the Pope as much long since; which made the Lords of the Councell suspect that (nowwithstanding he were the Popes Embassadour) he fauoured the French faction; whereupon they watched him so well, that they found him consering by night with the French Embassadour: for which faute he was committed to prison, and had all his goods confiscate. Howbeit if he had fallen into the Popes hands, it would haue cost him not only his liueilhood, but also hi. life. Now these words (so sottrily spoken by the Embassadour) gaue King *Henry* occasion to hasten the warres: whereas if he had concealed and kept them to himselfe, he might perhaps haue accorded both Princes, and set them at vnitie. This is the story as *Erasmus* relates it, speaking of it as of an accident which fell out during his abode in *England*, and therefore might haue certaine intelligence thereof, especially considering his great credit in the Kings Court. And I was the more willing to record it (though onely by the way) for that it affoordeth vs a very rare example of traitors, whose teeth are knocked out of their heads before they can bite: I meane who are discouered before they can achieue their plots and projects, or bring their purposes to their period. I say (*onely by the way*) because my purpose is not so to inflist vpon them as to prosecute them to the full: but to content my selfe with that which hath bene spoken, leaving the Reader to search out other examples which he shall iudge fitteſt for this purpose. A matter of no great difficultie, seeing our

CHAP. XVI.

*Of the thefis of Merchants, Phisitians, Apo-  
thecaries, &c.*



Auing formerly spoken of notable and famous theuees, who being discouered,are straight condemned by the law, and sent to the galloves, wher souer justice is rightly exacted. It is high time I shoule now intreate of those who cloke their thefts vnder colour of traffick or trade, office or vocation: or (to speake in a word more plainly) who steale not like theuees, but like merchants, or men of this or that trade and occupation. But before I enter discoufe hereof, I must intreate those whole consciencies witnessfe, that they are not of their number to whom I direct my speech, that they would not go about to make their quarrell good, who shall haply feele themselues to be galled hereby. For I protest, my meaning is not to speake any thing to blemish the reputation of such as walke confectionably in their vocations and callings, and demeane themselues therein as in the presence of God.

2 First then to begin with Merchants, their proverbe is this, *Où marchand, où larron, that is, either a merchant or a thief.* Which many seeme to vse as a maske, to the end they may not be discouered in their theuell knaueries. Others swera they are losers by selling their wares at this or that price; in the meane while dispening with their oath, be it never so faire in the fence they would haue others to vnderstand it: holding it sufficiently warrantable, if in their owne fence and mea-ning it may passe for truth. For there is another proverbe which saith, *The merchant that is no gainer, is a loser.* Whereunto they haue relation, when they swera that they lose by this or that merchandize. I haue also heard of a starting-hole which certaine of them haue found out, when they swera they haue refus'd thus much and thus much, for such and such wares. But I leaue their words, and come to their deeds: for we may easilie beware of their words, if we keepe in mind the Italian proverbe, *Non ti fidar & non faray gabato*, that is, *Trust not, and thou shalt not be deceaved.*

be deceived.

3 And seeing that thefts committed in selling of wares, are either in the quantity or qualite, I will first begin with the quantitie, consisting in weights and measures. And doublefle, I were worthy great blame (my conscience would also checke me of vruth) if I shal say that our moderne iernchants had forgotten either their cunning counterpoizing of the ballance in weighing, or the quicke dexterite of the thomb in measuring. Nay they are so farr from yeclding an see to their ancestors herein, that they are able (in regard of their good proficiecie in the art) to reade a lecture to thofe mentioned by *Oliver Maylward*, and to teach them diuers subtill sleights and conuyances in weighing and measuring, inuenient since for their owne aduantage. For touching the ballance, some can make it rise and fall as they list, and neuer be perciued: and as for measuring, they are not  
con-

Content to vse the trick of the thombe, but of the ell also. And yet without the help of these sleights, they can make it come to their owne reckoning. Witnesse thole who hausing some loose cloth, and not well fulled by the list (which is commonly scene in narrow clothes) will be sure in measuring it, not to go faire in the breadth, but measure it in the lenth as neare as possibly they can. Thele few examples may suffice for thole that vse subtill conueyances in weights and measures. For if I were disposed to bulle my selfe with such as give indeed good weight and large measure (but it is good weight by their owne weight, and good measure by their own measure, both being false:) beforde that I shoulde tell you of a thing not vñknowne to little children, and which is common to this age with the former, I shoulde speake of a theft wherein there is neither subtilitie nor sleight. Neither wil I mention such as bearing men in hand that they sell by a great weight, sell by a small : or making as though they did weigh and measure by the standard of such a citie, weigh and measure by another. Both which belong to quantitie, as hath bene said.

4 Touching the qualite, I meane thefts committed by falsifying and sophisticating of wares, it is a boundlesse and endlesse argument. First, there is no doubt but that may sleights and cheating trickes haue bene practised heretofore in corrupting and adulterating of wares: and that many are comittid at this day, which were never discouered before. And besides those that haue bene in former time, and are in vse at this present, many new ones are dayly minted, to be put in practise when others chance to be discouered: considering also that one country vseth this sleight, another that. And note, that when I say wares or merchandize, I meane generally all such things wherein a man may traffike, comprising herein gold and siluer coyned, as being mettals wherin merchants vse to traffiske, as in common wares: besides that they afford means to traffiske in all other commodities. And because my purpose is (among other examples of falsification) to insist in these two mettals, I wil give them the first place which they seeme to challenge of right: sith not only all other commodities, but gold and siluer also are falsified, to get gold and siluer. First then we are to knowe that the falsifying of these mettals is very ancient, as may appear by certaine Greeke and Latin words seruing to expresse sundry sorts of this deceitfull knavery. Secondly, that as the custome of falsifying mettals is ancient, so the meanes to discouer such deceitfull dealing is as ancient, as of gold by the touchstone: whence this French proverbe grew, whiche I haue often heard at Paris: *Il est de bas or, il craint la touche: He is a counterfeiter, he is afraid of the touchstone.* But how many peeces of gold are there to be scene at this day so cunningly falsified, that they infringe the former proverbe, in fearing the triall of the touchstone neuer a whit? How many peeces are there to be seen which must be deeply graued into (especially in Portuguizes, and other peeces of the value of halfe a Portuguize, as those of *Saltzburgh*) or else melted to discouer the deceit? Moreover, there was a time when gold was not suspected to be light, vnlesse it were clipped. Whereas now the fairest French crownes which are not clipped at all, are often the lightest, by the cunning of those who haue drawne out their quintessence by washng them. Further, we know how that not long since it was easie to know whether a peece were fouldred or charged, whereas now there are some so cunningly fouldred, that a man had need to put on his spectacles if he would not be deceived. And whereas heretofore a counterfeiter peeces of gold and a false peice of siluer (which we call a *flip*) was never so falsified but that it was worth at least the two thirds of the value: they haue now devised a tricke to confound mettals so cunningly together, that some crownes coyned at this day

are not worth eighteene pence, and some quart d'escu not worth two pence. I am not ignorant that there are divers other subtill sleights found out to falsifie these mettals, but I hope I haue sufficiently spoken hereof, to give notice how farre this kind of theft (now in vse) exceeds that which was vsed in the dayes of our ancestors. And I perswade my selfe (if diligent inquiry were made) that Alchymie (which hath bewitched moe at this day then euer it did, even Princes themselues) would be found to be the true cause thereof. For as for those suites who spent much time in courting Penelope, were at the last contented to enjoy the compaines of her waiting maid: to those who could not with their Mercury become so great Lords as they promised themselues, were at the last contented to become false coiners, employing in this fine art all those secrets and mysteries which they had learned in blowing so many years together.

5 Hauing now spoken of the falsifying of these two mettals wherewithall sorts of wares and merchandize are bought, seruing also as wares to traffike in: it will not be amisse in the next place to intreate of such things, the mutuall intercourse whereof maketh most for the preseruation of mans life. What are these (may some say?) Verily such as serue for backe and belly. The number of which (albeit it be exceeding great and almost infinite, yet amongst those which serue for the nourishment of the body) I will single out such as are sold by the Apothecary, and of such as serue for attire, only woollen clothes and silkes. But here some may haply aske the reason, why I shoulde bid battell to Apothecaries in this particular, seeing the greatest part of that which they sell, is extraordinary sustenance, seruing rather for the sick then for the sound? I grant indeed that Apothecaries seruing the patient doth not always consider what they sell, for except some licorish wares are vsually (and almost only) for sickle folkes (if we except some licorish mouthes.) But I make chioce of them the rather, because the falsifying of them is more dangerous, for whether is more dangerous, to adulterate the meate of one that is in health, or of one that is sick? Doubtlesse it cannot be denied, but that there is greater peril in corrupting the diet of the sick, then of the sound and healthfull person. If any shall say, that all drugs which Apothecaries sell for the vse of the sick, are not meates, but being converted into nourishment, become most pernicious. I answere, that such reasons make rather with me, then against me. For if poisons be not ministred for nourishment, but for an Antidot to the disease (which may well be resembled vnto poison) how much greater must the danger needs be in falsifying medicines, then in corrupting of meates? Besides, it is not of late time that men began to crike out against the Apothecaries *qui pro quo*: and we have already heard what sentence *Olivier Maillard* hath given hereof, where he alleageth the prouerbe which was currant in his dayes. But to let them passe with the time past, this I dare affirme for the present, that the abuse then committed as wel in this as in other respects, was never comparable to that which is now practised, not so much for want of knowledge as of good conscience (though the error herein committed by our ancestors, may well be imputed to their ignorance.) For doubtlesse, neither simple nor compound drugs were so well knowne in the time of the former Preachers, as at this day. But to what end serue the books which instruct vs in the knowledge of them, except we reade them? To what end do the Doctors teach them, if men haue not care to leare them? What is a sickle man the better if his neighbours garden (who is very curious in searching out of strange herbes) be full of that simple whereof he stands in need, if the Apothecary minister some other vnto him which will proue perhaps as hurtful as the right would haue bene? To what end serues traffike (which is now greater then euer) if Apothecaries

theareies make no conscience to carry rotten and mouldie drugs to the sick, and as long as they haue any such, neuer take thought for a new supply? Besides, to what purpose is it to haue a learned Phisition, and fortunate in his practise, if his receipt fall into the hands of an Apothecary that cannot reade it? I hope Apothecaries are not so straight laced, but that they will grant that there are many of their trade who haue much ado sometimes to reade the p[re]script[ion]s of Phisitions. Of mine owne knowledge I can say thus much, that being in place where an Apothecary was perusing a receipt, I perceiued that he read a cleane contrary thing to that which a few dayes before I had learned at one of Master *Sylva* his lectures: and therupon wagering with him touching the particular wherein I found the contrarie, we referred it to the Phisition who had prescribed the receipt; who having demanded of the Apothecary, whether he were not ashamed to make a question of the truth of my assertion, affirmed that the Phisicke so ordered as the Apothecary had intended, wold haue bene his patiences death, though he had had a thousand liues. I haue also heard it reported by a very skilful and honest Apothecary, that himselfe heard an Apothecary at *Blois*, in stead of *Agaric opini* (mentionned in the Phisitions prescript, and written with an abbreviation (as the maner is) *Agaric opa* with a dash) read *Agaric opij*: which *opium* together with other drugs, wrought in the patient so contrary an effect to the Phisitions expectation, that except his skil and prouident foresight had espied the error and preuented it in time, it would haue proued the poore patients last sicknesse. But because (when any object against them this their accustomed kind of *qui pro quo*) they answer that they follow the example or practise of auncient writers, and do as those who in the absence of the Parson go to the Curate (as it is in the French prouerb) I would gladly request their further answer to this question, viz. whom they imitate of all the auncient Grecians, Latins, or Arabians, and how their comparision can stand, when instead of an hot herbe or drug, they take one of a cold operation, and contrarietie? And instead of a drier they vse a moistur: and instead of a looser, a binder: &c. For I am not ignorant that the auncient Grecians haue written a catalogue of certayne drugs which might in case of necessitie be vsed in stead of others: howbeit they did it not without examining the correspondence of their qualities; it which point these hucksters follow them not. For prouesse whereof, I wold gladly see them *Mathiolus*, who reckoneth vp a number of simples which they vsed, mistaking one for another, and others which they falsifie and sophisticate by their mixtures and blendings. But thus it is, unlearned Apothecaries wil be sure to make no reply, but will pull in their horns, and say, that they do as they haue seend others do. Others who haue studied the nature of simples (though slenderly, God knowes) will not stike to compare with such a learned man as *Mathiolus* was: may some of them be not ashamed to preferre themselues before him, and to bring that they knowe some one herbe better then he did? and further, that they do nothing in vsing their *qui pro quo*, but they can giue a reason for it. To be shorne they cloke their negligence or covetousnesse, or both, with certaine light and triuiall questions, which they moue vpon some simples, presuming like *Imperich* vpon some experimental skill which they arrogate to themselues: but poore patients (who in the meane time die in their hands, and pay withall for the pins) appeal from such skill.

6: But leaving this their *qui pro quo*, wherewith they cloke and colour their knaueries (though it may be truly said that they daunce but in a net, and couet them selues but with fig-leaves) I will come in the next place to their other sleights, which

which though they be not so commonly practised, yet are such, as that those who are taken tardie in them, may assure themselves that process is already out to attach them, if it be in place where justice is rightly executed. And first I will begin with Saffron, concerning which *Maillard* complaines of such as vse to moisten it, to the end it might be the heauier, and of thole that mingled oyle with it. *sol. 60. col. 3.* *Nunquid ponitis oleum in croco ad dandum sibi colorem & pondus?* He had spoken before of this wicked custom of moistening not only bags of saffron, but also of ginger, pepper and cinnamon. *sol. 27. col. 2.* *Et vos qui ponitis bags gingiberis, piperis, croci, canelle, & sic de aliis aromaticis rebu[n]d[re]t infra canula super serris, ut magis ponderent.* His former words are these: *Et vos Apothecary qui ponitis gingiber ad facientium species, nunquid consilium datis servitoribus vestris ita faciatis?* And in the place which I first alledged, he faith of the same abuse. *Habebis gingiber, nunquid permuatatis cum canella ad facientium species?* There are (as I remember) the greatest complaints which this preacher taketh vp against Apothecaries and Grocers of those dayes. But (alas) if he were now living to see the demeanours of some of them, he might well say that he complained without cause. For what is it (I beseech you) in comparison of that which is practised at this day? especially since the custome hath bene eurywhere for sofe, to sell bags of spices ready garbled: who knoweth not that they dust occr into it, and pieces of bricks beaten small, and oftentimes rice, coriander, and crusts of bread, to helpe the colour? And left spices by such mixtures should lose the strength and sharpnesse, they mingle pepper of *Calicut* (commonly called *Gummie* pepper) therewith: as also halfe graines of paradise, with poured pepper, and beaten almonds with saffron. They also falsifie Scammonie sundry wayes. And as for *Theriack* (called *Triacle*) many Apothecaries take any rotten drugs of their shops that come first to hand, and hauing well beaten them, put inke vnto them to helpe the colour. In a word, there is not so much as Musk and Amber, which they sophisticate not. Besides, they put hot herbes into certaine salues and ointments in stead of cold. But I will referre other falsifyngs or sophistications to be deciphered by those of whom I haue learned those alreadie mentioned, contenting my selfe with this which hath bin said, which may suffice to give warning thereof.

7 There is yet another dangerous *qui pro quo*, where they put the dose of one drug for the dose of another, as when in stead of sixe drammes of a druge which is lesse laxatiue, and two of that which is more, they put the cleane contrarie.

8 I proceed now to another kind of *qui pro quo*, more practised (I take it) in these dayes then ever it was by our ancestors, especially considering that *Maillard* maketh no mention thereof. What may this be, may some say? Verely, when they ministered to a man phisick prescribed for a woman, and contrariwise: likewise to a yong man phisick for an old man, and to an old man phisick for a yong man: to one that is sicke of the dropsie, phisick for one in a consumption, &c. *et cetera.* Whereof a yong gentleman of *Sauoy* could give sufficient testimony; to whom they ministred on his mariage day a potion preferred for one that had a fester, in stead of a drinke which should haue made him more lustie and frolicke: so that being in bed with his bride, he was constrained to putte all the night long the contrary way. But he at *Lyon* escaped not so easie a rate: for a barber having giuen him a bottle full of *aqua fortis* (which he had taken out of a cupboard in the night, in stead of another water) and the patient hauing drooke it, it brought him to his end in lesse then fourre and twentie hours; which accident happened about

sixe and twentie yeares ago. Now if any shall ask what theft Apothecaries commit herein? I answer, that whosoeuer performes not his dutie in his trade, and yet taketh mony as though he performed it, is a thief, whether the fault proceed from his insufficiencie and want of requisite knowledge, or from carelesse by reason of a cheuerel conscience. But I shall not need (I hope) to speake further of this matter, to prove that our age deserues to beare away the bell as well in this as in other thefts: neither is it my meaning that my former discourse shoule any way cracke the credit of those who attend vpon their callings as they ought, but rather to bring them in greater credite with such as feare to fall into the hands of such like hucksters.

9 But I might haply be suspected to haue dealt vnder hand with Phisitions, if I should pare to speake of them, hauing spoken so largely of Apothecaries. I wil therefore (to take away all such suspition) enter some discourse of them also, beginning with that which I heard related in my fathers house at *Paris* in the audience of many, by a doctor of Phisicke, a man of good account (although this his relation did not a little blemish his reputation in the judgment of all that heard him.) I had (said he) a fat Abbot in cure, and had brought him to so good a passe, that I could easilie haue recouered him in a short time, but well perceiuing that whereas in the strength of his disease he promised mountaines of gold; with abatemente of his paine he abated the promised and deferred reward, scarcely affording me a merry looke or a faire word of any reasonable contentment: I took this course for mine owne satisfaction: I told him that I doubted a dangerous relapse, which would prove worse then the disease, and that I saw evident symptomes thereof, and therefore that it was necessary he shoulde take another portion to prevent the worst. So I prepared and deliuered it, and it wrought the wished effect so wel, that, within two hours after, he found he had reckoned all this while without his host, and stood in greater need of me then ever before. Being in this pitifull plighe, he sent for me againe and againe: but as he had bene forgetfull to content me, so was I unwilling to pleasure him. I was (as lefft would be) otherwise employed. At last comes one of his men, who greaing my fist reasonably well, told me that his master intreated me for Gods sake to visite him, thinking verily he should never escape. This fellow hauing vied the onely means to dispatch my busynesse, intreated so well, that I went to the Abbot, whom within three dayes I recouered again, and made him as merry as *Pope John*, neithir did he afterwards sticke to regret me with the said siluer salutation. This is the story, almost word for word as himself reported it, not thinking to disgrace himselfe any whit thereby (though he did to his losse, as he well perceiued afterwards, wishing with a hundred lashes well set on, he might retract his ouer lauish disclosing of it, which so nearly concerned both his credite and comodities) but imagining that those which heard him did litle fauour the Monkish fraternitie, he thought (belike) their dislike of them and their bad dealings, would haue moued them to fauour his folly, or at least to dispence with his cheuerel conscience in abusing the Abbot, and so mickle mirth would haue ensued thereon. But it was the will of God that the testimony which he gaue against himselfe shoulde not be forgotten. Now then consider (gentle Reader) in what a dangerous case those patients are which fall into such mens hands. For if when they vse all their skill and knowledge, yea and all their conscience, they often hurt, intending to heale, not knowing what they haue done till it be past remedie. What a lamentable thing is it, when of set purpose they hazard the liues of their patients, onely to trie some paradoxicall receipt,

which

which they haue haply dreamed of: and (which is worse) when they purposely intend (the toy so taking them in the head) to wraake some reuengefull humour vpon those whom they haue in their hands , as when the barber holds the razor to a mans throat? But leauing this argument (as belonging to the tractate of murder rather then to this of theft) I wil speake only of thofe, who the more they sat the churchyard, the more they fill their purses, cloaking their ignorance with arrogancy and impudencie. For I perfwade myfelfe that this age and that last past, will better furnish vs with examples of the greedy couetoufneſſe and blockiſh ignorance of Phifitions, then any of the former. First therefore concerning couetoufneſſe, where can a man find the like to that of one called *Petrus Aponus* or *Petrus de Apono*, professor of Phifickē at *Bononia*, who would neuer go out of the citie to vift any patient vnder fiftie French crownes a day : and being vpon a time fent for by the Pope, before he would go, he bargained for foure hundred French crownes the day. Which puts me in mind of that which *Philip Commynes* recordeth of a Phifition called *M. James Cottier*, to whom King *Lewis* the eleventh gaue fiftie four thousand French crownes in ready mony (which was aboue the rate of ten thouſand French crownes a moneth) besides he gaue vnto his nephew the Bishoprick of *Avigny*, and diuers offices and lands to him and his friends: where he to recompenſe the King for theſe fo great fauours, vſed him as if he had bene his ſlave, giuing him ſuch hard and outragious words as a maſter would hardly giue his ſeruant. But I will here ſet downe the historiographers owne words, who (as it is wel knowne) is famous aboue al that haue written the French ſtorie, as being accounted another *T hucydides*. Theſe therefore are his words in the Chapter where he ſtheweth how he ſuſpected all men a little before his death. He had (faith he) a Phifition called *M. James Cottier*, to whom he gaue for five moneths 54. thouſand French crownes in ready mony, which was after the rate of ten thouſand crowns a moneth, and foure thouſand ouerplus: besides he gaue the Bishoprick of *Amiens* to his nephew, and other offices and lands to him and his friends. The ſaid Phifition vſed the King ſo roughly with hard outragious words, as no man would haue vſed his ſeruant. Moreover the King was ſo afraid of him, that he durft not turne him away (telling many how it grieved him.) Howbeit he durft not aduenture to caſt him off, as he did all his other ſeruants; because he told him boldly, I know (faith he) you will ſhortly turne me off, as you do your other ſeruants, but (by a great oath he ſwore) if you do it, you ſhall neuer liue a wecke after. Theſe words did ſo exceedingly terriſe the King, that he never left ſtripping of him, and giuing him what he would demande, which was a great purgatory for him in this world, conſidering the great obſcianeſſe ſo many great Lords and men of worth had done vnto him. See here what this historian reporteth of this phifition: who in two other places maketh exprefſe mention of ten thouſand French crownes which he monethly receiued. Theſe few examples will make vs leſſe to wonder at that which *Froſſart* reporteth of a Phifition called *M. William of Harsley*, who cured the French King *Charles* the ſixt, and restored him both to his wit & health, how that he died worth three thouſand pounds in ready mony. But it ſhall not be amifs to alleage the words of the historian, ſeeing he ſpeaketh as wel of the couetoufneſſe of Phifitions in general, as of the ſaid *William* in particular. For hauing ſpoken of this his great cure, he further addeth, that it was thought expedient and requisite ſtil to retaine this *William* of *Harsley* in the Court, and fully to ſatisfie him to his contentment: (for this is the period of Phifitions purposes, to catch the rewards, and to pocket vp the gifts of Lords and Ladies, great ones especially, whom they

they visit and haue in cure.) Well, they intreated him to make his abode with the King, but he requested them to hold him excused, ſaying he was old, weake, and crazed, and could hardly accommodate himſelfe to the fafhions of the Court: in a word, that he would retorne to his owne home. They perceiving him ineſkrible, would not retaine him perforce, but ſuffered him to depart, with a faire reward of a thouſand crownes in gold, offering him moreouer, that if it would please him to make his repaire to the Court, he ſhould be furnished with foure horses at the Kings cost, when he thought good. But I ſuppoſe he neuer came thiſher after. For being come to *Laon* (where his moſt abode was) death intercepeted his returne. He died very rich, leauing behind him the ſumme of three thouſand pounds in ready mony. In his life he was moſt miserable, taking pleaſur in nothing but in treaſuring vp ſtores of Ark-Angels: his expences in housekeeping vſually not amounting the ſumme of two pence halfe penie the day, (for he would make bold with his neighbours for his diet.) All Phifitians are ſickē of the ſame diſeaſe.

10 But I may not ouer-paffe one who hath ſuſpended (I ſuppoſe) not onely the rest of that profession, but the rest of that qualitie, I meane of that couetous diſposition (who died nine years ſince or thereabout) called *Jacobus Sylvius*: one of whose tricks ſhall ſuffice to giue a tafte of the reſt. He was a man endued with moſt profound knowledge in Phifickē, and an admirable dexterite in delivery of his mind, to that he could ſpeak readily as good and pure Latin, as his profession would permit: in a word, he was ſo rarely accomplished in regard of the *T heorie*, that if it had bin ſeconded by praſtice, he might wel haue bin reputed another *Galen*. But curſed couetoufneſſe had ſo poſſeſſed and poſiſoned his heart, and had made him ſo to forget God and all goodneſſe, that whereas (to maniſt his gratitudine to the giuer of thoſe gifts) he ſhould haue taught ſome poore ſchollers priuately for the publick good: he contrariwise would not permit ſo much as fife or ſix poore ſchollers to haue his publicke lecture *gratis*, no not among two or three hundred who payed him monethly a *quart d'eu* a peſſe. Nay, it ſtrooke him to the heart to ſee at his lecture (in the Colledge of *Tricquet* in *Paris*) where he vled to reade before he was the Kings professor) two poore ſchollers who had payed him nothing, ſo that he commaunded them forthwith to get them gone: which they being vnrwilling to do, he tolde the reſt, that except they thrust them forth, he would not proceed. Which I report not vpon heareſay, but as beeing an eye and eare-witneſſe thereof. This fact was thought ſo ſtrange, that a *Scoſ* (leaſt he ſhould be vnrwilling for at his death, which happened not till long after) made him an Epitaph, in a diſtich of excellent good grace, to expelle this his couetous diſposition, which brought him into ſo great diſgrace. The diſtich is this:

*Sylvius hic flus est, gratis qui nil dedit unquam;  
Mortuus &, gratis quid legi illa, dolet.*

That is, (as I haue turned it)

*Sylvius lies here in this grāne,  
That neuer any thing gratis gave:  
And ſtil it grieves him being dead,  
His Epitaph may be gratis read.*

But beſides his intolerable couetoufneſſe, he had this bad qualitie; to enuie the ſtudents of his profession, ſeeming to affect nothing more then to bring them to a diſlike thereof. For proofe whereof I might here alleage the oration which he made at his first and ſecond lecture, when he was aduanced to be the Kings pro-

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fessor. But that I remember he wold often say, that a man could not be a Phisition without the knowledge of all arts and sciences; and that it was absolutely necessary he shold be of a good and strong constitution. Yea, that it was mere madnesse for poore schollars to studie Phisicke : alcadging for this purpose (besides sundry other arguments) the saying of *lumenal*:

*Haud semper emergunt, quorum virtutibus obstat*

*Ecsenius laddomi.*

*Res angusta domi.*  
It being requisite (and that for many reasons) that students in this art shoulde haue wherewith to maintaine themselues. But no more of this man. To come therefore to the courteous humors of others of his profession: we haue already recorded the storie of King Lewis his Phisition (as we found it in *Philip Commynes*) in whom this vice (as we haue heard) was accompanied with incredible arrogancie: yet those who haue read the story of a Phisition of *Sarragoſe in Sicilie* (called *Menerates*) will not thinke it altogether incredible: for he was not ashamed, when he wrot to any Prince, to stile himselfe *Menerates*, otherwise *God Jupiter*. This Epistle among others he wrot to *Philip of Macedon*, father to *Alexander the great*:  
Thou art King of *Macedonia*, and I am King of the Art of Phisicke: thou mayſt (if thou wilt) put those to death that are in health, and I can ſave the life of ſuch as are ſick, and to the healthfull I can giue long life without ſickneſſe. Therefore the *Macedonians* which are living are thy ſubiects; but thoſe that ſhall liue, are mine. For *Iupiter* giue them life. To this King *Philip* anſwered very fitly and finely in a word, which being tranſlated into English, cannot haue the like grace that it hath in Grecie. For all his Letter was nothing elfe but a ſalutation, which the Grecians were wont to vſe when they wrot to any, wiſhing them all health; as if he ſhould ſay, *Philip* vnto *Menerates* wiſheth all health: there being an equitocitation in the ſalutatio[n] for he referred that to the health of the mind, which ſeemed to be ſpoke (as it is commonly taken) of th[er]e health of the bodie: as though he ſhould haue ſaid, This thall ſuffice for a full anſwer, that thy braine is out of temper. But let vs hear another manner of *brando* vſed by this diuellish Phisition, who would needs be called *God*, for ſeeing none but he (as himſelfe bragged) could cure or ſtaine diſeaſes which were thought to be incurable; he bound his patiens, that for the benefit of their health once recovered, they ſhould euer after obey and ſerue him as ſlauſes and vassals: which they did, all yielding their ſworne ſervice to their ſaid Soueraigne; and in their ſeverall habits, one like *Hercules*, another like *Apollo*, a third like *Mercurie*, another like *Aesculape*, ſome like one god, and ſome like another, attended on this iolly *Jupiter* clothed in his royalties. But as the anſwer of King *Philip* wel beſtitid this glorious foole, ſo helpe he diuid him afterwards, no leſſe became his godhead. For, hauing invited him to ſupper with all the gods of his reſtuarie, in ſtead of ſuch meats as others which ſate at the table with him were ſerved with, he cauſed oblations to be offered upon their table (whereon an altar was erected) and ſtore of perfumes, frankincense, and sweete odours to be burned before them: which when these new gods faw, they ſtole away one by one, monſtrously ashamed, but more an hungred. We further read in *Cestius* of a Phisition who had ſuch a conceit of himſelfe, that he presumed to make the daughter of a King of *Persia* his leman, vnder colour of curing her of a diſeaſe. As also in other historians, how that certaine Phisitions vnder the like colour abuſed divers Romane Ladieſ. Now let the Reader conſider how many honest men may be made cuckolds by this meaſes. True it is indeed, that a taylor of *Florence* (thus abuſed by a Phisition) was kindly reuenged of him for this injury: for coming home and finding his

his wife weeping and exceedingly perplexed for the outrage which the Phisitians (intreated by him to visit her) had done unto her; neither making shew or semblance that he knew of any such thing, he went to the Phisitians house about a weeke after, when he was from home; and taking a faire peice of cloth with him, brought it to his wife, telling her that he was sent to take meafeue of her for a petticoate; whereupon the going with him into a by-roome to vndresse her selfe, he vsed her, as her husband had vsed his wife. But to returne to couerous hentes, one of the two vices wherewith I began this present discourse; is it not strange to consider that there should be such couerous Phisitians at this day, as are not ashamed to importune and sollicite their patients (being as yet in no danger of death) to make them their heires, though no soule sibbe vnto them? And is it not yet more strange, that they should so incugle them as to obtaine it of them?

11 I come in the next place to the ignorance of those horseleches which take vpon them the profession of Phisicke : an argument so large and ample, that it might furnish vs with sufficient matter to fill vp a large volume , being also common to this age with the former. But I dare boldly affirme, that it is so much the more admirable and lesse excusable in this then in the former; in that the light of learning shineth now more clearly then it did in former time : or ( to speake more properly) in that the palpable darknesse of those times is now turned into a bright Sun shine . For if euer there were art or science poorly arrayed, and pitifully handled, doubtlesse it may truly be said of Phisicke aboue the rest : on the other side, if euer there were art or science richly decked, beautified, adorned, and restored to it former splendor and dignities, Phisicke questionlesse hath the prick and the prife: especially since Students began to draw that out of the cleare fountaines, which they had taken before out of troubled stremes ; considering also that many stand in no need of interpreters to expound their teachers. What a shame is it then (for I am ashamed to vtter it) to heare some Phisitians even at this day call a clyster a *cryster*? For if it do not become a poore tradefman, who never learned his A, B, C, and it being pronounced by him, it found harshly in the eates of such as haue but onely learned to speake in some tollerable manner : what care (but those of an asse) can endure to heare it thus pronounced by those who do not onely professe this science, but enrich and raise themselves thereby ? And let the Reader consider how they pronounce other words, who are so barbarous in this which is so common, and how they vse them crissie-crossie, and kim-kam. But what is it to me (may some say) though a Phisitian be ignorant of the tricks and termes of art, so he be skillfull in his profession ? I grant indeed, that ignorance of the termes might well be borne with, if it were so : yet thus much I dare say, that those who are barbarous in the termes of Phisicke, do commonly practise the Art barbarously. (Howbeit when I speake of the barbarousnesse of the tongue, I incluse not the Arabian herein, so he remaine entire and in his purtie.) But how (I beseech you) should they be good practitioners in Phisick, who are not only ignorant of the terms, but of the very things themselves belonging to the Art signified by these termes? For example, though a Phisitian could not give the proper name to such or such an herbe, it were not greatly material, so he knew it, and could shew it (if need were) to the ignorant Apothecary. But how shoud they do this, when as many who know the right names of simples, and who in all reaon shoud haue more knowledge then any Apothecary, content themselves with this, that their Apothecaries know them ? So that whereas they shoud controll Apothecaries, they are often controlled eu'en by Apothecaries them selues. Nay, some are so im-

pudent, that they sticke not to say, that the knowledge of simples belongeth not to their profession, and that they must needs trust Apothecaries therein. Wherein (me thinkes) they do as one, who giuing good aduise, shoulde leauie it to be practised by the first commer, not knowing whether he were able to perforne it or not. For vndoubtedly the good receipt of a Phisitian, is a good aduise which he giueth his sick patien. But what a miserable thing is it, if he must trust an Apothecary therewith, himselfe being not able to iudge whether he do well or ill : nay, being altogether ignorant whether in stead of vsing such or such simples which are foyraigne and medicinall, he vse others which are dangerous and mortall? And I wold gladly ask them (if I thought they would answere me) what name they belft would deserve in the opinion of the most competent judges that euer were, to wit, *Hippocrates* and *Calen*, who are neither good Herbalists nor Anatomists? For if in ancient time they thought it absurd to separate Chirurgery from Phisick (seeing that a Chirurgeon, to speake properly and according to the Etymologie of the word, is nothing else but a Phisitian that worketh with the hand) what shall we say of those Phisitians who haue no care to know either the fabrikke and frame of the body, or the nature and qualite of those drugs and simples which they prescribe? but leauie the one to Anatomists, the other to those whom they call Herbalists. Neuerthelesse I am not ignorant that these different offices are not vsed every where. Howbeit I perwade my selfe that all truly ingenuous who are not forealled with a preiudicte opinion, will grant me that there are many to be found almoft in every place, who take vpon them the practise of Phisick, and yet haue need of such officers and attendants to trot after their tales (if I may vse so homeyly a phrase.)

12 I proceed now to other practises of ignorant Phisitians, no lesse danguerously pernicious then impudently audacious. Some there be that bargaine with Apothecaries to keepe the receipts of learned Phisitians, and to write in euery of them for what disease it was prescribed. Then, not considering whether their patients sicknesse proceed from the like cause, whether they be of the same temperature and age, and keepe the same diet; nay, not respecting whether the patient be a man or a woman, cause them to swallow the same pilles, and to drinke the same potions. Others vs the receipts of ancient Phisitians, hauing no regard of our climate and manner of life, altogether differing from theirs. Others follow their owne appetite in prescribing their patients a diet of such or such meat; so that a Phisitian who naturally louet or misliketh these or these meates, will prescribe them or forbid them his patients accordingly. Others againe, being afraid to lose their reputation, prescribe presently vpon the first view of the vrine, not asking wherof the patient doth complainre: albeit many learned Phisitians acknowledge that a man ought not to trust too much to the crisis of the vrine, but to vse it onely as a helpe, being ioynly considered with other symptomes. And if the learned haue small insight into vrines (as themselves confess) how skilfull are the ignorant therein, may we thinke? Verily we assur our selues that they haue no skill in them at all: yet they are the men (forsooth) who as soone as they haue looked vpon the vrine, straight put pen to paper, to prescribe some receipt for their patients, without any further inquiry after such symptomes as might bring them to the knowledge of the disease. At least, that Phisitian ought ingeniously to haue acknowledged himselfe deceiptful, to haue bin altogether blind in such matters, or to haue put on a false paire of speches, who when one brought him a mans state, and told him that it was a womans who was thought to be with childe; answered, that he knew very well by her

her vrine, that she was with childe indeed, and that she might assure her selfe thereof.

13 But leauing their other deuices to be discussed by those who haue more leisure then my self, I will speake a word or two of Barbers & Chirurgians: yet recording no extraordinary thing, but onely that which many vpbraide them with and lay in their dish, viz. how they deferre that to the twentieth or thirtieth dressing, which they might haue applied at the third or fourth, keeping the wound fresh & greene, yea sometimes renewing them in stead of confolidating and healing them; as also how their grosse ignorance is often the cause of the cutting off of an arme or a leg. Moreouer I were greatly to blame, if I shoulde not hold them as barbarous (at least in their kind) as the Phisitians formerly mentioned. Now this puts me in minde of a Barber who after he had cupped me (as the Phisitian had prescrib'd) to turne away a *Catarche*, asked me if I would be *sacrificed*. *Sacrificed* laid I: did the Phisition tell you any such thing? No, (quoth he) but I haue sacrificed many, who haue bene the better for it. Then musing a little with my selfe, I told him, Surely (Sir) you mistake your self, you meane *scaffred*. O Sir, by your fauour (quoth he) I haue euer heard it called *sacrificing*, and as for *scaffring* I never heard it before. In a word, I could by no means perswade him, but that it was the Barbers office to sacrifice men. Since which time, I never saw any man in a Barbers hands, but that sacrificing Barber came to my mind. But seeing their ignorance & blockishnes may be sufficiently discouered by such like errors, I will not prosecute this argument any further: but onely call to mind that which hath bene said, how I hold them no better then theees, who being vnskilfull in their profession, make no conscience to take the reward due onely to such as are expert and skilfull in the *Art*. And verily, if we looke a little more narrowly into the matter, we shall finde them to be no simple theees, but theees in graine, seeing by their ignorance they deprive those of their liues, whom they had formerly bereft of their money. Now all this which hath bene spoken, makes not a litle for the credit and benefite of such as are Artists indeed, and practise it faithfully (whether they be Phisitians or Surgeons, Barbers or Apothecaries) to the end they may be more carefully sought after: and on the other side that such horseluches may the better be shunned and avoided.

14 Concerning the second thing which I propounded to speake of, viz. *cōmodities* or wares seruing to cloath the body: doubtles the subtil deuices inuented to falsifie them, are neither so many nor so dangerous. And as I haue spoke summarily of the former, so wil I speak as briefly of this, and wil only mention (as I promised) certaine fraudulent dealings practised in wollen clothes and silks, to the end I may shew that our age could teach the former wherein *Oliver Maillard* liued, some trick or other of cūning conuinciance as wel in this as in other particulars. And first I wil begin with Merchants, who not content (by their subtil maner of measuring formerly spoken of) to get vpon the measure, haue deuised a way to *falsify clothes* in regard of the matter, putting in flocks in stead of woll: so that wheras chapmen think they haue their cloth of like woll within, as it appeareth to be without; they find by experiece (after they haue worn it but a litle) that they bought plain flocked cloth. Now vnder the name *Merchant* I comprehend Clothiers, vsing the word in a general acception: and though there were nothing else, the common french proverbe confirmeth it, which saith: *Il fait a sez, qui fait faire*. So that if I shoulde speake of the deceiued in dying, I thinke I shoulde offer Merchants no wrong to lay it to their charge. For though all false Diers haue not the watchword from Merchants: yet, as if there were no receiuers, there would be no theees; so if Merchants would re-

THE FIRST  
ceiuie no wares but good and mercitable, doubtlesse Clothiers and dyers would not faliſe them. If they ſhall anſwer, that themſelues are the firſt that are deceiued: I anſwer again, that if they be not ſkilful in their trade, they ſhould ſluſh vp ſhop. But to proceed to another argument, what will they ſay (trow we) to that late deuice in coyning of new phraſes and formeſ of ſpeech, and making them go for currant almoſt in euery mans mouth, whereby we are drawne to acknowledge that we receiuie better wares of the then indeed we do? I wil inſtance & exemplifie this with the ſtuffe which they call *Florence Scarge*, and will ſpeak of it as of a thing which I learned to mine owne cost. About ten yeare ago when men ſpake of *Florence Scarge*, they ment ſuch as was right *Florence Scarge* indeed, made in that citie, but ſince that time, they haue cauſed counterfeiit Scarge to be made very like vnto it, which at the firſt they called *Scarge after the faſhion of Florence* (by which no man could be deceiued.) Howbeit they haue by little and little through long cuſtome left ou the wordes: *After the manner*, and haue called it in plaine termes *Florence Scarge* for breuitie ſake, which abridging or rather clipping the kings English makes much for the profit of the ſeller and the cost of the buyer. I meane, when a Merchant of a good large conſcience meeteth with a chapman, who is vnaequainted with this new ſtyle. Which thing I confeſſe haſſened vnto me whē this new phrase came firſt in vſe, and therefore I ſaid I would ſpeak of it, as of a thing which I learned to mine own cost. For hauiung ſometimes bought *Florence Scarge at Florence*, and knowing it to be very excellent good ſtuffe indeed, I had ever after a mind to ware it, and no other, if it might be had for money. Meeting therfore with a Merchant, who found *Florence in France*, I quickly agreed of the price, (though it was very deare) and departed glad of the bargaine. But he met with me, and not I with him: for after that I had worn a ſhort cloake (which I made of it) ſome few dayes, I perceiued that I had not found *Florence in France*: and then you may affiſſe your ſelfe, I was not mute nor tongue tied, when I came to expoulate the matter with my Merchant for the cheating tricke he had plaied me: who ſeeing he could not denie it, vſed no other excufe, but that it was the vifuall manner of ſpeech. And what ſhoule a man ſay to this geare, (to ſpeak *Maillard-like*) but *Ad trigmata mille diaboli talens modum loquendi?* Now albeit I haue inflanted in this one ex ample of Scarge, yet it is not without a fellowe, ſure I am that ſpaniſh felts may beare it company. For the caſe is not aliaſke with theſe wares, as with thoſe which they ſay were brought a hundred, two hundred, or three hundred miles off; albeit they were made but two or three houres off: but they are on the ſure ſide of the hedge. For if they tell one that knoweth it not, that it is *Florence Scarge*, it will be ſold for *Florence Scarge*; and if they tel another that knoweth it, they will anſwer him ſtraight, it is the common and vifuall phrase of ſpeech: the like may be ſaid of ſpaniſh felts.

feels.  
15 Notwithstanding I were to blame, if I should say that Silkmen are not as witty as wollen Clothiers. Nay contrarily I perswade my selfe that by how much silk threads are finer then wollen threads: by so much are silke-mens wits more fine & subtle to devise cunning sleights to deceite. For first as wollen clothiers flock their cloathes: so silke-men weare crewell with their velvet, which is to silke as flocks are to wooll. Nay, I have heard that the ground of some of their velvet is plain thred. But they haue a trick which clothiers haue not; for by steeping them in water, they make them seeme more substantiall and better wrought then indeed they are. And if they can play the merchants so well in velvet by meanes of the water, they can do it much more in Satin by the same means. As for Taffata, they steep it not only in

in water ; whereby they deceiue, but haue a further device, whereby they make a peece of Taffata which hath but two thirds, seeme as though it had four, that which hath four, as though it had sixe , that which hath sixe, as though it had eight, and that which hath eight, as though it had twelve : So that for ten ellcs of Taffata which is right grograine indeed, and wrought as it shoulde be, you shall haue ten peeces of counterfeit. Farther, we are to note that as *Florence Sarge* which is sold in other countreyes to them that know not what belongeth vnto it, goeth for *Florence Sarge*, but to them that are acquainted with it, is sold for *Sarge* made after the manner of *Florence* : so the Satin which they call *Satin of Bruges*, is but one hapelourde (as the French man speakeþ) that is, a fальc and counterfeite stiffe ; & as I may say a meete baite to cunny-catch those who either haue not dealt with any of long time, or haue forgotte it: for to those that know it not, it is good *Satin*, to others that know it, it is *Satin of Bruges*. This shourt aduertisement therefore shall suffice to stire vp those, who by reaon of their practise in the trade, are better acquainted with them the my self, to discouer the like impostures: For there are euer two sorts of tradesmen of the same trade, faire chapmen and false cheaters. Otherwise I could not haue discouered so many of their secretes and mysteries, if some honest Merchants of whom I learned the former, had not first acquainted me therewith. Therefore I protest it was the lcaft part of my meaning to houer in generalities in my former discourse, neither is it my purpose to do it in that which followeth.

in that which followeth.

16 Notwithstanding I may not in any wise forget vsurers, least it be said that I favour them. True it is that when I first read in *Menot* and *Maillard* such a number of their subtil sleights and crafty conveyances, I thought it almost impossible to addc any thing vnto them: but when I begonne to intreat of this argument, I perceived that I needed not go farre, or trouble my selfe much in discouering of others, coming newly sparkling from the forge. Among which I will range this in the first ranke (not because it is very witty, but because it is very pleasant) of an vsurer of *Vincence*, wha was very importunate with the preacher of that place to cry out lustily against vsurers: and being demanded by him, why he was so earnest to haue him preach against them; he gaue him this answer: Sir (quoth he) I hope if you cry out mainly against them, and reprove them sharply for it, you wil in the end make them leauis it: and then if I can once be alone, or haue but fewe fellows, I doubt not but I shall quickly grow rich, wheras now I ca get nothing among such a multitude. But let vs proceed to other wicked practises, much more pernicious, whereby they infare especially spend-thifts and bad husbands. For it is ordinarie with bankruptes when they begin to breake, to haue their next recourse to vsurers, though this be the breakecke of all, and the ready way to ouerthrow their horse and foote. See then here a trick very common at this day: If a rich merchant-vsurer be intrected to lend a summe of money; his awnswere will be, that he hath none, but he hath waies whiche he careth not to part withall, so he may haue the value of them in money, but that he shall be sure to lose by them if he sell them ouer quickly: whereupon he will direct the borrower to a good fellow (with whom he hath agreed vnderhand) who will not give aboue ffe or ffe hundred crownes for that, for which the borrower agreed to give a thousand; which thousand he is bound to pay, as though he had received the mony in hand, and purf'd it. Which trick hath affinitie with that formerly spoken of by *Menot* & *Maillard*. But see here a faire straunger deuice, which they mention not at all: for sometimes they delite not the merchandize really, but by imagination, sending them only in their names  
M. 4  
to

to cause them to giue a bill of their hand almost for twise so much as they receiue. Moreover, there are such villanous vifuris practised at this day, with such strange courses and proceedings, as (doublefesse) the aforesaid Preachers never heard of: and it is not unlike but that they haue bin devised of late. For the meanes whereby vifurers in some countries are wont to gnaw the borrower to the bones, are these: First note, that some are lenders by their occupation, and others sureties: when then a man commeth to an vifurer who lendeth for fife in the hundred, and after much ado hath got a promise, vpon condition he put in a sufficient suretie, (the good wife also giuing her consent by meanes of some good present) he must hire some good fellow to be suretie for him, by presenting him with some thing; who will do nothing for all that, except he may haue a pawne worth very neare twise so much. And yet all this will not serue the turne neither, for that suretie must get another suretie, who must of necessitie be won by some present at the borrowers cost. And after all is done, he (spairing nothing in the meane time to feaste these connachers) bindeth himselfe in Darby bonds to giue certain pledges at the termes end, if lie misse payment at the time appointed. If then he breake day, three or fourre vnder the name of pledges (more or lesse; as it was formerly agreed) come to an Inne, and there make good cheare at the borrowers cost. And besides, haue a certaine dayly allowance mentioned in the bond, which comes often to twice so much as their charges: and there they runne vpon his score, till he come to take some other order; I meane, till he satisfie their host for all that they haue spent, and content them for their wages: and by mediation of Angels renew the bond, both with the creditor and the sureties, to obtaine a second terme (for the first being expir'd, he must feele them afresh, or seeke for other sureties, such as his creditor shall plucke out of their clawes, the vifury notwithstanding of fife in the hundred be plucked out of their clawes, the vifury notwithstanding of fife in the hundred still running on, till it be payed, or till such time as at the request of other creditors the house or land may be sold at port-sale, that he may haue the ouerplus of the true value. Albeit it falleth out many times in such selling by port-sale (the countrey being poore of it selfe) and the creditors men of power and might) that the house is sold or valued at halfe the worth, no man willing or daring to inhance the price. Besides al this, when the creditor lent his mony, he deliuerec such peeces of gold as he thought good (whether they were weight or not, it mattered not) with hobby horses, and siluer daggers, or such like toyes, for such a price. Tell me now (good Reader) what sayst thou to this kind of vifury? Doest thou thinke that the diuell himselfe could do worse if he should become an vifurer? for my part I am perwaded he could not. And yet the vifury which is so common at this day, in grinding the faces of the poore people, makes their case much more lamentable, when griping extortions do not only impouerish them (they being poore already) but euen cut their throates, in taking their meane out of their mouthes by their monopolies, dayly devised by these wicked wretches going to meete the wagons and boates bringing in commodities, and corrupting the carters and water-wagons, to make them stay by the way. I remember I was once in place where it was reported that these merchants for Monopolies caused the horses to be conveyed away, faining that they had necessary vse for them: where as it was well knowne, their

their drift was to take them from the watermen, that being vnprovided of horses to draw their boates, they might be cauied to stay by the way.

*Of the shes, and iniustice of Lawyers.*

Concerning thefts committed by Lawyers, especially by such as are termed *Pettifoggers*, though they be now fare greater, and in greater number, and suites in law more chargeable then euer they were, (notwithstanding all politike courses and prouisoers to the contrary) yet they are more tollerable then those of their predecessors. For if *volenti & consentienti, non fit iniuria*, and *si nolentem qui feruat, idem facit occidens*; what harme do pettifoggers, to hold out their hands and open their purses to such as desire to fill them, vpon condition they make them some sport, and let them see a thousand fine fetches, and as many cunning conveyances and feates of theirs? In the raigne of king *Lewis* the eleuenth, there was a Bishop which tooke such delight in this sport, that when the King would haue eas'd him of a number of suites, he earnestly besought his highnesse to leaue him some twentie or thirtie behind, wherewith he might merrily passe away the time. But that humor is now very common, and it growne to this head, that men do not onely delight in it, but seeke no other pastime or recreation all their liues long: so that to live without suites, were a death vnto them. What reason is it then that Lawyers should make them such good sport for nothing? Or that they should be weary of taking before they be weary of giuing? And I am easilie induced to thinke, that whē they were called *Pragmaticiens*, that is, *pragmititioners* (by the original word) things were not so out of square; but since that a sillable of their name was clipped away, and they called *Praticiens*, that is, *Practitioners*, they knew well how to make themclues amends for this curtailing of their name, as well vpon their purses who were not in fault, as vpon theirs who were authoress thereof. Besides these terms of *pratique* and *praticiens* were giuen them fitly for the purpose, to teach them how they were to handle those that came within their clouches. Further, most certaine it is that Lawyers can get pounds more easilie at this day, then they could crownes in former time: for whereas the *Poyntain* in times past commenced but one suite for a pinte point, he now commengeth halfe a dozen for as small a matter. The *Norman* who vsed to go by water for want of a horfe, and to fende his write by land for feare of losing, ridith now on horseback, and carrieth his writings with him. And surely there is great reason, that horfmens practise should exceed footmens. But in earnest, I verily think that there are more pettifogging and connieatching Lawyers to be found at this day, who do euen fleas, eate, and gnaw the poore people to the very bones (especially where the Romish religion is in request) and vse more craftie sleights, subtleties, cogging parts, concussions, and all manner of corruption, then euer were heard of in former time. Now it would the more grieue me for this age wherein we liue (in which men are more giuen to wrangle at the law, then euer) if it were good going to law; then now it doth, seeing it is so chargeable. For as the sea, notwithstanding it be so boisterous and raging, hath many customers; if it were quiet and calme would haue many more, euen a hundred for one: so if Lawyers (who in kindness cut mens throates) do not dis-



3  
ske that which cannot be lenth, fold, or pawned, neither by the Law of God, nor man; the losse whereof is far greater and as irrecoverable as the losse of life it selfe: they are euen come (I say) to enforce men to buy justice at such a rate, as is not contrary to all ciuilitie and justice, but redounds alio to the infamie of succeeding posterite. To speake in plaine termes, there was in this Age within the reach of our memory a President of the high court of Parliament at Paris, who did extend his right so farre, as to request an honorable Ladie, to lend him her plackett pece, promisung on that condicō to giue her audience. I will beware how I name that President, yet thus much I dare boldly say, that it was he who was afterward metamorphosed into an *Abbot*: and being inuested into that dignitie, wrot a booke against the *Lutherans*, which he dedicated to the Pope: the style whereof was so hard and rough, that his Holynesse carrying a leafe of it by chance to the clofē-stoole, did all to chafe and excoriate his Apostolike feate therewith. To be briefe, it was he, whose nose was enchaſhed in many fine Epitaphs, whilst the Pope (who had at that time many yrons in the fire) shoud be at leasure to canonize him for a Saint. Howbeit I wil not deny, but that if *Communis error facit ius*, and if that be lawfull for a Presidēt of the Parlement which is lawfull for other inferior Judges, these Judges aduocates may alleadge the exāples of some who haue done little better, and of others who haue done far worse. Among which the Prouost called *La Youſte* my wel be the ringleader of the dance, for the notable knauish part, which he plaide with a vertuous Lady, who comming vnto him in hope to intreat him in her husbands behalfe, (whom he kept in prison) he requested her to do him a ſmall pleasure, onely to giue him a nights lodging, promising vpon that condition to grant whatſoever ſhe would ask. She(poore ſoule) was her platt to a plunge, (and what woman is there who entirely loueth her husband, that would not haue bene in the like caſe?) For confidering with her ſelfe on the one ſide, that if ſhee yecelde to his impotent affection, ſhe ſhould violate her faith plighted to her husband: and on the other ſide, that ſhe ſhould ſau his life by conſenting vnto him: ſhe handled the matter warily and well. For although ſhe was refolued to preferre her husband's life before her good name, yet ſhe first acquainted him therewith, who easily diſpensing with her, (as it is like he would) ſhe let his Lordship take his pleaſure, which he ſo much desired, perfwading her ſelfe he wold be as good as his word. But the next morning this wicked wretch, (yea ſuperſuperlatiue knaue, if I may ſo ſpeak) hauing hanged him, ſaid vnto her, I promifed(indeed) you ſhould haue your husband againe: Well, I wil be as good as my word, I wil not keep him frō you take him to you. If we here confider the diſference which ought to be between Christians & heathen, can we ſay that the knaueries of *Yerres* (for which he was ſo battered with the canon shot, and ſtriken downe with the thunderbolt of *Tullies* eloquence) did any way come neare this notorious villainy, committed notwithstanding in the ſight of the Sunne? I haue often heard of another of hiſ knauish parts, which (because it makes much to ſhew his integritie) may well go hand in hand with the former, ſo both of them may be registred in his chronicles. Whilſt this iolly gentleman was about to hang a ſilly ſoule who was vpon the ladder, a good fellow came vnto him, and whiſpered in his eare, promising that if he would ſau his life, he would giue him a hundred crownes in ready money: which words had ſo good a reliſh, and made his teeth ſo to water, that he preſently gaue a ſigne to the hang-man to hold his hand, & (having deuiled a good ſcabling ſhift) came neare to the place of execution, & ſaid aloud in his gibbridge, *Regardas, meſſieurs, en qual dange me metto a queſt malhunrois : Car el a courone, & non m'audiſſo*

*sio p. 15: Lo mal de terre te vire, Dauala, dauala: tu seras menat dawant l'official ton inge.*  
That is, See (my masters) into what danger this rogue hath brought me; for he hath  
*courlons, and never sold me. A plague light on thee. Come downe, come downe Sirrah, shou*\*  
*hale be presented before the official thy Judge. And here I remember another tricke*  
yet farre more strange, plaid by another who had the same office. This good  
fellow desirous on the one side to saue a theuecs life that was committed into his  
hands, vpō condition he might haue a share in the booty (as was formerly agreed),  
and on the other side fearing lest the people should murmur and mutine, if he suf-  
fered not the Law to haue his course, and that himselfe should be in danger of his  
life, he shifted it thus. He apprehended a silly flempe, and told him that he had  
sought for him a long time, and that he was the man that had committed such a  
fact. The silly soule denied it stoutly, as one whose conscience acquit him of all  
that was laid to his charge. But the Prouost being refolued to proceed on, and to  
o:secute the matter against him to the proofe, suborned certaine good fellowes  
to deal with him vnder hand, and to shew him that it was better for him to con-  
fesse the fact (seeing that whether he denied or confessed it, there was no remedy,  
he was sure to lose his life): and that if he confessed it, the Prouost wold be bound  
by oþ to cause so many masses to be said for him, that he might assur himselfe he  
should go to heauen: and though he denied it, he shold be hanged neuerthelesse  
and go to the diuell, because no man would procure him so much as one masse.  
The simple for hearing that he shold be hanged, and after go the diuell, was ter-  
ribly affraid, and said that he had rather be hanged and so go to God. In the end  
he told them he did not remember that euer he committed any such thing : not-  
withstanding, if any man did better remember it then himselfe, and were sure of it,  
he would dye patiently : only he besought them in any hand to keepe touch  
with him for his masses. He had no sooner spoken the word , but he was brought  
to the place of execution, to supply his roome that had defrauded death. Howbeit,  
being upon the ladder, he vterred certaine speeches, by whiche he gaue the people s-  
o vnderstand, that he was sorry that euer he had confessed so much, notwithstanding  
the heaven and happinesse they had promised him. To remedy which in-  
conuenience, the Prouost gaue a signe to tþe hangma to turne him off the ladder,  
so he shold tell tales out of the school, which was done accordingly. But be-  
cause I am come to the very height of these mens impieties , I will here strike faille  
and direct my course to another coast.

3 And if I must needs speake of Judges and Justices wiues, as well as *Maillard*  
and *Anot*, be it knowne vnto all men, that they are not content to haue their  
gownes died in the blood of the poore, nor to get their living by the sweat of their  
bodies ( as those houſwives mentioned by the foresaid preachers) but make their  
market better, and go a nearer way to the wood. For wheras they get nothing but  
braue apparel and jewells by such sweat , theſe get offices besides for their hus-  
bands. And what say theſe gentle Gillians and chaff Penelopes, *Quæ faciunt placitum*  
*Dominii Abbatis, Domini Episcopi, Domini Cardinalis* (as Menos speaketh) but  
they ſee their husbands aduanced by their meanes, but that it is good to haue the  
faour of great Lords, and that a man cannot tell what need he may haue of their  
helping hand? Questionleſſe, if *Menos* or *Maillard* were now liuing, they would  
anſwer them roundly (if they had not forgotten their old Latin) *Ad omnes Diabolo-*  
*os talem fauorem.*

4. Which being so, it cannot be but that that wicked kind of cheating and chaf-  
fering which was vſed in *Menots* time (as we may perceiue by his complaints) N Should

\*Al. Aricot.

should be much more common and ordinary at this day, viz. that Lawyers should lend their conſciences to great Lords. For ſeeing they obtaine oſcices of themat ſo eafe a rate (viz. by their mere fauour) they cannot chufe (as they thiſke whoſe haue as large a conſcience as a ſhip-maſons hofe, or a Franciſcans ſleeue which others call a cheurell confiſce) but make them win the day and carry the caule, though they ſhould offer the greateſt wrong in the world. Notwithſtanding I do not affiſme that all maried men which are promoted by great Lords, are aduaanced by meaneſ of their wiueſ: but this I ſay, that it iſ either a thing lately practiſed among them, or at leaſt fare more common and ordinary then in former time. How ever it be, our Age will affoord vs ſundry examples of ſuch as even with ſhipwracke of their conſciences (if they had any) ſhew great Lords that they are not vnhankful, but that they ſo well remember the benefits and fauours they haue receiuēd at their hands, that they wholly become their moſt humble and affectionate ſeruants. Howbeit I will not ſtand to exemplifie this in thoſe who do no better then daſſine their owne ſoules in this behalfe, but will record a verie memorabla example of a certaine Judge at *Paris*, to whom I hope I ſhall do no more wrong to put him in the ranke among the reſt, then they did him at *Paris* (Anno 1557.) in ſetting him on the pillorie. This venerable Judge purpoſing to ſhew better then ever before, that he was a mil·er in conſcience as well as in name (let not this cracke the credit of thoſe millers that keep a good conſcience) & willing to ſhew a great Lord how muſt he wold do for him (being willing as it ſeemeſ to do muſt more then he was requested) not content to daſſine his oule to the diuell in this caſe, flouſhified ſo with his Eloquence and Rhetoricall iſtiuiſations, that he perfwaded the others to ſend their ſoules to hel for company. For he ſoholitely proſecuted the matter againſt the Counteſe of *Senigau* (who was vniuſtly accused to haue holpen the Duke of \* *Aſſot* to ſave himſelf out of the caſtle of *Vincennes* where he was impiſoned) that he ſuborned a number of falſe wiueſteſes to depoſe againſt her, (yngiſtione) for this purpoſe the helpe of a commiſſioner called *Bouuet*: but both eſcapēd at too eafe a rate. For after they had bene condemned for double dealing and falſe packing, in ſuborning falſe wiueſteſes to further the ſuite commenced againſt the ſaid Counteſe, they were adjudged to aſke her forgiuenesse in way of honorable ſatiſfaction, and after to be ſet on the pillorie in the market place of *Paris*, and laſt of all to be banliſhed. Neither do ſuſh base companiones only ſtrech their conſciences upon the tenters to pleafe their Lords and maifters, (at whose command they are ready with life and limme) but to gratifie others alſo. Wiueſteſe the Chancellour who cried out upon his death bed, *Ab Cardinali, thou haſt ſent vs all to the diuell*. Which I ſpeak not any way to blemiſh the good name of his ſuccellour, whosē great knowledge (as all men know) ioyned with like integritie, may ſerue as a patteſe and preſent to all posteriteſ.

5 But to retorne to falſe wiueſteſes, and the ſuborning of them (because my purpose is to treat of them more at large). Albeit then this falſe packing in ſuborning of falſe wiueſteſes be a ſinne of great ſtanding, and almoſt as old as the man in the Moone: yet it neuer came (I take it) to the height it is come vnto in theſe daies, as may appear by an anſwer (which is now growne to be a by-word in euery mans mouth) made by a good fellow, who being demanded what trade he was of, anſwered, that he was a wiueſteſe. Which anſwer could neuer haue come from any, but from ſuſh a one as had had his abode in thoſe places where men made wiueſteſes bearing a trade or occupation, making merchandize therof as of wares. And we may affiſre our ſelues that his fellowes would neuer haue anſwered ſo

ſimply.

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ſimply. If any ſhall ſay, that the number of falſe wiueſteſes is not (in all probability) ſo great at this day as it was ſome few years ago, conſidering there are not ſo many executed for it, as in former times. I anſwer that the reaſon followeth not: for expeſſeſhewes that there are more put to deaſh by order of Law in ſome places where falſe trapaſſes are committed, then in others where greater viuallies are practiſed. The execution therefore of iuſtice in one place often or ſeldome doth not ſuggeſt the multitude or paueſy of offenders in another. It ſheweth rather the vigilancie and integritie of thoſe that haue the ſword committed vnto them. If they ſhall further reply and ſay, that though the number of falſe wiueſteſes be now as great, and their punishment leſſe then aſter it was: yet it is not becauſe there is greater impunitie, but for that it is a point of greater difficultie, to diſcouer them, conſidering their ſuborners teache them their leſſon better, and they remeber it better then their predeceſſors. I anſwer to the contrary, that it is as ordinary at this day for falſe wiueſteſes to be wary, betray, and almoſt betray themſelues, yea and to beate themſelues (as it were) with their owne rods, as aſter it was in former times. Among many other notable examples of falſe depoſitiōs (which haue happened within theſe few years,) y ſuch as had foully forgotten their leſſon: that is commonly alledged (for prooef hereof) which is of certain varlets ſuborned by a Lord of *Berry* againſt a ciſtē of *Bourges* called *Boyard*, whoſe whoſe acuſed of murther: for wheras they were told that the beſt trinke whereby they might know the ſaid *Boyard*, was that his noſe was made like the handle of a rafor: they being feuerally examined by the Judge, and asked how they could know him; anſwered all with one accord, that they could eaſily know him by a cut of a razour, which he had vpon his noſe. So that when *Boyard* (againſt whom they came to depoſe) was brought forth, they ſaid he was not the man, becauſe he had no ſcarre vpon his noſe. And thus being detected, they were accordingly executed: the ſuborner and falſe acuifer being beheaded and quaſtered onely in effige, which was no ſmall aduantage for him. Now albeit this be as notable an example of falſe packing as haue happened theſe twenty years. Yet we may not think that it is the only example, but that ſome of freſh memory may be found to match it. This at the leaſt which happened (as moſt men know) within theſe ſeven weeks to certaine falſe wiueſteſes, ſuborned againſt one brought from *Orleans* to *Paris* ſaiſt bound & pinioned: how the wicked wrethes ſo forgot their iuſtices, that whereas they ſhould haue ſaid, that the man againſt whom they depoſed, had a red beard; they ſaid he was wārt, and had a blacke beard. Now what ſeuere punishment hath bene inflicted upon ſuſh companions, I leave the Reader to enquire: yet this I know (and who knoweth it not?) that during the laſt civill warres in *Fraunce*, and whilst the deuoures of eſcificatiōn ruled the roſt, this accuſed trade was practiſed with great impunitie, as cuer it was either in this or in former Ages.

6 And is the lury of Lawyers, who (as *Maillard* ſpeaketh) take *ab hoc & ab hic, et a dextris & a ſinistris*, quite worne out? Nay would to God it were not much greater then before, and that it were not ſo notoriousli knowne, that euen little children could talkle of it. Notwithſtanding I will here alleadge one only ex ample, which ſhall ſufficiently cleare this iolly manner of proceeding. The Attorney of my Lord *Beau-ieu* and heire of *Myles d' Hylies*, Bishop of *Chartres*, (who is yet liuing, if he be not very lately dead) hauing received of the foreſaid Lord a house ſtanding in the place *Mawbert in Paris*, (which he ſold (as it is reported) for 150. or 200. pounds in ready money;) in recompence of the paines which he promiſed to take in aduancing his buſiueſſe, in ſtead of

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promise, he like a villaine betrayed him most perfidiously to his aduersary (the Lord of Beaumont La ronce) in hope of a parcell of land worth three hundred pounds, which was promised him.  
For swering conuincances, subtil flieghts, craftie deuices, and couising

7 As for cunning conueyances, subtil sleights, craftie deuices, and couining  
sleights viced in Law, would to God they were but quadruple to those in former  
times, and that yong beginners were acquainted with no more sleights then the  
craftiest Lawyers were in former ages. I will here alleadge only two exam-  
ples to this purpose, which notwithstanding shall counteruaile two dozen of o-  
thers. The first is of a craftie conueyance grounded vpon a rigorous course in the  
formall proceeding of iustice, not vnlike to that in *Terence*, *Summissus summa  
sepi iniuria est*: which is this. The Proctor and Counsell of a certaine gentleman  
who was the plaintife (as being the next kinfman) being corrupted, and hauing  
compacted vnder hand with the Counsel & Proctor of the aduersarie partie, caused  
the said plaintife to pay a certayne summe of mony, very fraudulently giuing him  
the key of the budget backe againe in keeping, wherein the mony was; to the end  
that when the defendant shold come to receiue his mony at the time appointed,  
and that the depositary shold answere, that he could not deliuere him any till he had  
the key, he might take witnessesse that he refused to pay it, and so sentence might  
pass on his side, that his aduersarie had not tendered the mony according to co-  
uenant; and consequently that he might be cast in his suite, and wiped of all:  
which fell out accordingly. The second is of a most strange sleight devised to faue  
the life of one imprisoned for a capital crime. The story is this. One *Willia Kinsman*  
being condemned by the vnder Judge of *Poitiers* to be boyled in oyle for a false  
coynier, appealed to the Court of Parliament at *Paris*; whither being brought,  
his proctor *Belluchian* gaue him intelligence, that the next day he shold be con-  
fronted with 20. witnessses. Whereupon *Kinsman* intreated him to send him some  
nimble headed fellow (promising to giue him ten French crownes), and by him  
he directed the said *Belluchian*, that at night he shold disguise himself, and repaire  
to the houle where the witnessses lodged, faining himself to be one of the num-  
ber: and that in supper time he shold giue it out, that *William Kinman* (against  
whom they were come to depole) would escape as he had done fyndly times be-  
fore. The proctor did as he was enioyed, wherupon they growing hot vpon his  
words, would needs wager with him to the contrary, and layed downe ebery man  
his quart de svin. Of all which particulars the proctor tooke a recorde by two publicke  
notaries, whom he had brought with him secretlie for that purpose: which being  
authentically taken, he sent it to the said *Kinsman*; who beirg conffonted the  
next morning with these witnessses, and demanded (as the man cr is) whether he  
held them for honest men, and whether he would except agay stany of them?  
answering, that they were all as true to him as *Iudas* was to Christ; for (said he)  
they haue sworne my death: for proofe whereof, see this scrole. Now as this was  
(in any mans judgement) a most sublimate subtiltie (as I may say:) so I think no  
man will denie but that albeit the defendant aduised his proctor thereof, yet it  
may well be reckoned in the number of those which are dayly forged in the Law-  
yers shops (vse the French phrase,) and consequently may fitly be placed here  
among the rest.

8 Now if there be haply any that will not rest satisfied with the former examples, but shall think that this age hath greater store of them : I will alledge two others, which I hope will suffice to make vp the whole number, and which (if I be not greatly deceived) were devised of late, at least wifte not mentioned by the

the foresaid Preachers. The first is, that whereas in former time, the definitiue sentence of the Judge did put an end to all suites; they haue now found out a tricke to continue, protract, and multiply them so much the more: for there are some suites which haue bin decided ten times by sentence of Court, and yet are as new to begin as euer they were. The second is, that for one head which is cut off from a suite, there forthwith spring out as many moe, as there did in old time ouer the serpent *Hydra*. To wind vp all in a word, whereas our ancestors complained onely of the length of suites (for it is no new laying, *Lis item sent*) we haue iust cause to complainke, that they can neuer haue end.

Now if it were necessary to particularize that which hath bene spoken in general touching the corruption which is to be scene in pettifogging practices, I could here alleadge a very strange practise, which (thankes be to God) was in request but only for a time, no longer then the credit of the author thereof, the selfe same man who was made so famous by a comedie acted in *Artois*, where it was said: *Bertran di te lechon. Il ne scé mie se lechon. Par me soy il luy faut bailler sur ses fesses. Non, non, il es trop grand pour auoir sur ses fesses: il vaut mieux luy bailler les seaux;* that is, *Bertram say thy lesson. He cannot say his lesson. In good troth he must be beaten. Nay, by your leave Sir, he is too old to wintrise: we were better give him the keeping of the brade seale.* This fine fellow (whō I wil not make knowne by any other name) not content to seale hand ouer head whatsoever great men intreated him, granted writs out of the Court of Parliament at *Paris* to both parties, as wel the plaintifffes as the defendants, with reuocatory letters one vpon another, sometimes to the number of fixe or feuen. Now what age can boast or brag euer to haue scene or heard the like?

10 But if we should proceed further, and come to the fountaine and original of these euils, we shoule (no doubt) find it to be great, that we may well wonder they did not maister the banks, and ouerflow in greater measure. For if we consider the great impunitie and free libertie which is granted to prolling pettifoggers, chicken Iustices, and corrupt Judges, who at this day wryet and pervert the law; we may wonder they do not ten times worse. But if we shoule see an exemplary punishment inflicted vpon such malefactors, like vnto that recorded by *Herodotus*, viz. that the son succeeding in his fathers office (who had bene a corrupt Judge) should be forced to sit vpon his fathers skinne, we may assiue our selues, they would looke a little better about them; neither would they so eagerly pursue, nor so greedily gape after offices as they do. But I feare me, such Lawyers wil answer, that when that punishment (mentioned by *Herodotus*) was inflicted vpon this Judge, offices were not set to sale and sold by the drumme as now they are (seeing this customary buying and sellling of offices began but of late yeares) and therfore that they had great reason to looke a little better to their places: wherevses the haft which men make now adays to fill their bags againe, caufeth them now and then to forget their dutie. They may further alleadge, that whereas *Herodotus* reporteth that a yong girl about 8. or 9. yeares of age, laid vnto her father, Looke to your selfe father, leaft this man corrupt you with his bribes: they on the contrary are follickite by wife and chilidren, by friends and kinsmen, to take every present that is offered. Now albeit this excuse may passe for currant with men, yet the question is, whether he before whom they must one day give an account of their stewardship, will take it for good payment, questionlesse they may assiue themselves he wil not. But to returne to the impunitie formerly mentioned: if we consider how the course of Iustice is peruerced, and how they who shoule remedy and redrefe it,

are the greatest agents for it, we shall not greatly wonder at the matter. And where they should begin to punish such as offend in this kind, I make them their owne judges. For lay they should punish some malefactors, yet what likelihood is there they should punish those to whom they secretly give the watchword, not to do as they enjoyned them in their letters misse? But I will not prosecute this point any further, seeing a word is enough to the wise: only let me (for a conclusion of this chapter) parallel this ancient history in *Herodotus* with a modern example, which seemes tostife and second it in this very point, touching rigor and severity in the execution of iustice, much differing from the impunitie which raigneth at this day. The story is recorded in *Froissart*, where he reounteth a fact of *Baisan* the Turkish Emperour (whom he calleth *Amorabaquin* by the name of his father) being accompanied with certaine French Lords, wher vpon the receipt of their ranfone were newly fet at libertie, in the regne of *Charles* the sixt king of France. His words are these. Morecouver, it happened that whilst the Earle of Nevers and other French Lords were in the Court with *Amorabaquin*, a poore woman came with a petition to the Emperour, desirynge the might haue iustice against one of his servants (for it was his pleasure that iustice aboue all things should be kept inviolably throughout all his dominions) who made her complaint in this sort: My Lord o King, I come vnto thee as to my Soueraigne, to complaine of one of the groomes of thy chamber, who came lately into my house, and drunke vp my Goates milke which I had prouided for my selfe and my chyldren for all the day. It told him that if he did offer me that wrong, I would complaine vnto thee: and I had no soone spoken the word, but he gaue me two boxes on the eare, and would not forbear, though I threatened to complaine vnto thee. Do iustice my Lord o King, and take order that I may be recompensed for the iniury he hath done me, that all men may know that thy will and pleasure is to rule thy people with iustice and equitie, according to thy oath and promise. The Emperour gaue good eare to her words, and said, *With all my heart*. And therupon caused his Turkyssh servant to be brought before him, and the woman alio, commanding her to renew her complaint. The man (who was terribly afraid of the Emperour) excused himselfe, and said, that there was not a word true of all that she had said. The woman replied both wisely and boldly, affirming that she speake nothing but the truth. At these words the Emperour made a little pause, and said, Woman, be well aduised what thou sayest; for if I finde thine accusation to be false, thou shalt die a cruel death. She answered, Be it so my Lord o King: for if it were not true, I should haue had no cause to haue troubled thee: therefore do me iustice, I aske no more. I will do iustice (said the Emperour) for I am sworne to do it to all my subiects within my dominions. And immediately he caufed certayne of his Iannizaries to apprehend his groome, and to open his belly (for otherwise he could not haue knowne whether he had drunke her milke or not,) who finding it to be as she had said (for it was not yet digested in his stomacke) informed the Emperour thereof. Who understanding that her caufe was iust, said vnto her, Thou didst not complain without caufe; now go thy way, thou hast iustice for the wrong that was done thee: and forthwith caufed her to be recompensed for her losse. Thus the man that had committed that fact was punished. The French Lords who were at the Court with *Amorabaquin*, saw this iudgement executed. This historie I thought good to parallel with that of *Herodotus*, for that in this point of severity they seeme to haue some similitude and agreement; albeit as well the actions as the persons vpon whom the punishment was inflicted, be somewhat different.

Howbeit I denie not but that this fact of *Amorabaquin* ought to be termed crueltie or temerite rather then severite, in that the theft which he punished was but pettie larceny, and the partie not convicted thereof by order of law. But like enough, the Emperours intent was to terrifie others by his example. I could further alleage sundry other examples of severite and severite exercised by Judges, and that vpon their nearest kinfmen. And not to leke faire off for examples, we reade in the French *Chronicles of certaine Kings who haue done the like*. But that which should especially moue Princes to execute iustice (though they had no regard of him who will one day call them to a reckoning) is the example of those who through neglect or for default thereof, haue first wasted, and after lost their countries. And if we consider the great change and alteration which is to be seene at this day, as well in this as in other shlings, we may well wonder therat: for it is well knowne, that fiftie pardons are granted with lesse suite at this day, then fiftie could be obtained two hundred yeares ago. And we haue heard how a Judge of Paris (who was liuing within these hundred yeares) would vle the same reasons for the due execution of iustice, which men vse now a dayes to hinder the same. For whereas we say, he is a yong man, and in the Aprill of his age, it were pitié to put him to death, for he may do good service to his Prince and countrey, and on the other side, he is an old man, and hath one foot in the graue, it were great pitié to hasten his deach, which is readie to knocke at the doore: whereas (I say) those that bolster vp malefactors, vs such speeches: he (on the contrary) was wont to say of a yong man, hang him, hang him, he will play the theefe againe; and of an old man, hang him, hang him, he hath played the theefe too long. Which severitie sentence of the Judge concerning yong men, puts me in mind of that which was once obiect to the King of France, refusing to grant a pardon to one that sued for the sixt or seventh murther, viz. that the felon was guilty but of one murther, and that the rest were to be imputed to the King, considering that he had never committed the last, if the king had not pardoned the first. Which agreeith wel with the saying of an heathen writer: *Veterem ferendo iniuriam iniuitas nouam*. And, *Inuitat culpat, qui peccatum præterit*. Which sayings ought duly to be considered of all such as pleade or sue for the impunitie of malefactors. And they ought further to remember that *Bonis noctis, quisquis pepercit malis*. Now if heathen men did so well consider of these things, how much more ought Christians seriously to meditate hereon? Howbeit I denie not but that there are some who are readie to take the least occasion to practise their crueltie, and that from such things from whence others take occasion to be more slack and remisse. For example, during mine abode at Padua, I heard of one that had borne office in the citie not many years before, who whipped a scholer so much the more, because he was his friends sonne: for when the youth (after he had bene soundly beaten) told him that he was such a mans sonne: O (quoth he) hee is my good friend: therefore because thou art his sonne, thou shalt haue two lashes more.

## CHAP. XVIII.

*of Murders committed at this day.*



Concerning murthers, *Menor* keepeth a soule ado about nothing, in making great outerties against such as will not stire a foote when they see a man of worth slaine in the streets. I say about nothing, not considering the thing in it selfe : but comparing it with that which is vsuall and ordinarie at this day. For since that *France* was Italicised, I meane since it learned the tricke of the *Italian* trade in hirynge *affaires* (for I must vse new words to expresse new wickednesse) to cut mens throates, as if they shold agree with a Butcher to killan ox or a calfe, who can thinke the saying of *Menor* any thing strange? Nay, it were a rare thing if three or fourre dayes shold passe ouer our heads without such accidens; whereas *Menor* (perhaps) neuer saw such a fact ten times in all his life. But what would he haue said, if he had seene a murther committed at *Paris* about sixe years ago, in Saint *John of Beauvois* his streeete, where my selfe was borne? wherea Gentleman dyning in a house right over against Saint *Johns* Church, was intreated to speake with one at the dore, about a matter of importance : who rising from the table went to the dore with his napkin on his shoulder mistrusting nothing: whither he was no sooner come, but fourre men (whom he had neuer seene before) drew vpon him, and plaid their prises so well that they lef him not, till they had laid him for dead in the place. The murtherers departed at midday in the light of a multitude theri assembled, not a man among them so much as once opening his mouth against them. This murther I saw not my selfe, but onely heard it constantly affirmed by very credibl persons, who were theri present. But I will here record another, whereof my selfe am eye-witnes, which notwithstanding doth not so much concerne murtherers, and such as kill men for a set price, as the great impunitv which is granted the in most countries at this day. During nine abode at *Rome* in the time of *Pope De' Ancone* called *Iulius* the third, an *Italian* meeting another in the streeete, asked him, when he meant to pay him that he owed him (which words I heard as I paffed by.) And I had not gone a dozen paces further, but I heard a great noise, and I was no sooner come to them, but the partie that had demanded his money, fell downe dead, the other having stabbed him with his dagger. At the very instant came the Marshalsme (not mistrusting any such thing) who in steed of executing martiall Law (as I expected) committed such a fact whereby there was no more difference betwene them and the murtherer, then betwenee a theefe and a receiuer. For in steed of apprehending him, and committing him to prison, they holpe him and made way for him to escape. Which when I related to some of my acquaintance, they made me no other answer, but that it was an ordinarie thing. And this puts me in mind of that which I sometime heard reported of a waghalter of *Bourges*, whose surest refuge was the laile, by reason of the inward acquaintance he had with the Laylour: so that whilst they were seeking him vp and downe the city (after he had plaid them one tricke of conueyance or other,) he was already in the place where they would haue lodged him, though entertained therafter another manner then they would haue vled him. Yet we are the lesse to wonder, that one or two officers which shold see justice executed, shold harbot

## CHAPTER. XVIII.

a notorious malefactor; then that a whole multitude shold do it as it were with common consent; as they did at *Rome* towards this murtherer, as hath bene said. Moreover there is a custome in this countrey, which in many places would be holden vncouth & strange. For there are certaine murtherers, whereat justice doth not only wink, but also approueth, yea and often promiseth reward to the murtherer. As when a Prince or weak publike myslie a law, and giveth it our by proclamation, that if one exile can slay another within the confynes of the countrey, out of which he was banished, he shal not only redēeme his banishment and be recalled, but also be rewarded and recompensed for his paines. I was (I remember) at *Venice*: at the publishing of this proclamation some twelve yeares ago, and saw it put in execution the day after the publication thereof, as followeth. A banished man hauing secretly arrived and crept into the citie the euening after the promulgation of this Law, had no sooner intelligence thereof, but he made diligent inquire where he might finde one whom he mighth murther according to the tenure of the said Edict: and being informed where such a one was, he watched him vntill the euening, and striking at him as he came out of a house, (but missing of his ayme) he purulēd him to the channell where he had cast himselfe, and there wounded him to death. I am not ignorant with what reasōns they vse to defend and justify this law. This is the principall, that it is a meanes to make banished men suspect each other, and consequently to keepe them from assembling together. But Christians ought to leue such politike courses and consideracions to *Platos* common-wealth and *Aristotles* politicks, where a number of such deuices are to be found, which ought to be so far from Christians, that they shold not be ofte named without horror. However it be, I will here adde another like historie, of an accident which happened during mine abode in the same citie, though I was not an eye-witnesse thereof as was of the former. The *Sasses* of the citie searching a ship (as the manner is) for wares *de contrabando* (for so they call all such wares as are forbidden vpō paine of confiscation) they came to two *Franciscans* (at leastwise apprelled like *Franciscans*) commanding them to open their chest, which they hauing fundry times refused to do, in the end they burst it open by force. Now the wares which they found in it were two mens heads newly cut off. Howbeit, after that the *Franciscans* had whispered them in the care, they made no great matter of it, but turned it to a matter of meriment, and pleafant dispute, viz. whether these heads were forbidden wares or not. The report indeed went, that the matter shold be hotly prosecuted against them: but within two dayes after, the forme was ouer, all was hushēt and gone, which made the world suspect there was some false packing among them. Of which fact when speech was moued, I remember I heard it related, how that by this license giuen by proclamation (much like to that formerly mentioned) a brother would bring in his brothers head. What would *Menot* and *Maillard* haue said (may we thinke) of such Policie, if it may be so called? But howsoeuer we teare or take it, I am to iutreat the Reader to remember it, that therewith he may confront any Strange Law recorded by *Herodotus*.

2 But now to returne to murtherers and such as butcher men for a set price, a thing ( doublefesse) more to be lamented in *Italia* then in any other country: where those villaines are many times so hasty to compasse the death of those whom they haue vndertaken to make out of the way, (to the end they may finger a little money) that for want of taking a view, and marking them by the priuy markes which are giuen them, in stede of them they murther those that resemble them: which the *Italians* call *Amaffar in fallo*. I haue further heard, that some being masked,

masked, haue bene flaine in steed of others. And all the recompence which they could get, who haue bin thus encontrored and set vpon, yea so beaten & wounded, that they haue bene brought almost to deaths doore, hath bene this: *By your leue sir, or I say you mercy Sir, I speake you for another.* Indeed they bid thofe that are maledict, vnmask themselues, to the end they may see whether they be the men they seek for or not; which if they find them to be, they easie them of the paines of mal-king themselves againe.

3 But my purpose is here onely to discourse of such murthers as are punishable, and are indeed punished both by the law of God and man. To handle therefore the two principall kinds, there are (as we know) two sorts of murthers: some are committed in way of revenge; others in hope of gaine. Those that murther men in the heate of their rage, and in desire of revenge, either comit the fact themselves, or hire others to do it, whom they know they can draw with a slier chaine, whether they be common assasins or others. Thofe that kill men in their mad mood with desire of revenge, are likewise of two sorts: for some (as French-men) take present revenge in the heat of their passion when their bloud begins to boile, at leastwile smoother it not long; others (as Italiens aboue the rest) nourish their revengement humour, and suffer it to fester in their cankered stomachs a long time. Two things also are to be considered in the execution or act of revenge: for some revenging themselues vpon their enemies, practise the saying of *Virgil* (not considering that he speakeith *de hoste, not de inimico;*) *Dolus an virtus quis in hoste requiriat?* which is more practisid by *Italiens* then by any nation in the world. Others never do it, but openly, and as a man would fay with drummes and trumpets, neither setting vpon a man suddenly or at vnawares, nor taking aduantage of him, (which the *French* call *supercherie*) but giuing him warning before hand to looke to himself, and time to draw his weapon, making conscience to set two vpon one. Which in old time was more ffrely obserued in *France*, then in any countrey the Sunne cloth circle; and is stil practisid by all true hearted *French-men*, such I meane as do not degenerate. Notwithstanding I haue heard many *Italiens* make a mocke at this custome. And no maruell, considering they professe and practise the cleane contrary. For if once they bite their fingers ends in threatening maner, God knows, if they let vpon their enemic face to face, it is because they cannot affaile him behind his backe. And they are not so mad as to bid him looke to himselfe, or once to offer the encounter except they be the stronger, and so well guarded, that they will be sure to be two to one at the leaft: nay though they shold set ten vpon one, yet will they cry, *vittoria, vittoria.* And which is worse then the rest, besideth all thefe advantages which they labour to get over their enemies, and the treason which they plot and practise to their vitemost, they make easie passage for themselfes by meanes of dissembling treachery. Witnesse *Simon Turke* who slue an *Italian* at *Antwerpe* (or caufed him to be flaine) about fifteene years ago, in a chaire made by a most diuellish device, hauing smothered his hatt for many years together, and giuen pregnant proofes of vnsaintid reconciliation. Witnesse also (about the same time) the *Italian* who killed *Vaudray* the knight of the watch at *Paris* in *S. Antonies* streete, in his owne house: for hauing a long time borne him in hand that he had forgiuen and forgotten the grudge which was betweene them, he came on a time to his houise whilst he was at dinner, where *Vaudray* was no sooner risen from the table to embrase him, as one that professeid great friendship & kindnesse, but he stabbid him with his dagger, and slue him. In like maner the Lieutenant criminall of *Roane* (about two yeares before) riding on his mule to the

Court,

Court, was flaine by an *Italian*, who stabbid him so nimble into the breast, that his men perceiued it not till he had conuoyed himselfe away, and being mounted vpon a lustie courfer, safed himselfe by the swiftnesse of his beast. But because I am not ignorant that such examples as these are easie and at hand to every man, and that I shold but cloy our daintie trauailers who haue bene in *Italy*, with settynge before them old cole-worts in a new dish, I will here record a late murther, wherein we shall as in a crystall see the most diuellish and damnable desire of revenge that euer entered into the heart of man. An *Italian* having nourished malice and rancor in his mind for the space of ten years together, dissembling all the while to be friends with his foys he was walking on a time with him, in a by-place came behind him and threw him downe, and holding his dagger to his throat, told him that if he wold not renounce God, he wold kill him. The man being at the first very loth to commit so horrible a finne, yet in the end yeedled to do it rather then to lose his life, and so renounced both God and the Saints, and all the *Kyrielle* (as they speake in those dayes,) whereupon the wicked wretch hauing his desire, stabbid him with his dagger, which he held to his throat, and afterward bragged that he had taken the kindliest and the brauest revenge of his enemic that euer man did, in that he had destroyed him both body and soule.

4 I proceed now to prosecute those murthers that are committed of a couetous and greedie desire of gaine; which are of two sorts. Some commit them in hope of reward, as I shewed before when I speake of assasins: others, in hope they may enjoy the spoile of trauailers with more securtie, whom we call theuecs and robbers. Of assasins, we haue spoken sufficiently before. As for theuecs, would to God they were not so frequent in all places: for it may truly be said of this age, that it surpaseth all the former in notorious thefts, as we may perceiue by the new punishment inflicted vpon such malefactors in the raigne of King *Francis the first*, by his exprefse edict. For seeing ordinary punishments wold nothing moue them, he devised an extraordinary kind of torture, viz. to breakem vpon a wheel, and there to leaue them to languish and pine away. But neither was this sufficient to make them give ouer the trade and occupation, nor to keape others from following it: witness the many executions which haue bene since, especially at *Parijs*. That of a gentleman called *villicineuf*, of the Countie of *Tonnerre*, is famous among the rest, who kept a good fellow of purpose to cut mens throates, who was executed with him, and a yong youth which was his lackey, who was whipped, and the cut-throat companion burned quicke before his eyes, and himselfe afterwards broken vpon the wheel. And this putteth me in mind of an *Italian* who comitted his robberies (if they may be so calld) in the very citie within his owne houise, whereas others are wont to rob by the high way: (whence cutters by the high way side, and robbers are vied as synonymis.) This *Italiain* called *Francisquino* hauing continued sometime at *Bononia* the ferill, in one of the best mens houses of the city, being held to be some great noble man, by reaoun of his state and bountie, was discouered in the end to leade such a life as followeth. Vnder colour of keeping open house for all gamesters at dice and cards (an vusual thing with gentlemen in that countrey, though in some cities more then in others) and of hauing continual supply of fresh company, to shew his bountie and magnificencie, his manner was to send for such as newly arriuied in the citie, to visit him: and as soone as they were come, and that he had saluted and welcomed them (according to the manner) to call for the tables or cards, and to bid his man make dinner or supper ready in the meane time, or to prouide a banquet according to the time of the day. But

But in stead of preparing it, the bloody butcher addressed himselfe to slay them when his master *Francis quino* shold giue him a signe: which course of life they had led so long, that (as the report goeth) when they were apprehended, and had confessed al their villanies, the carcasses of ten or fifteene men which they had thus murthered, were found cast in priuies. In fine, this was their punishment. After they had bene pinched with piners, they were ripped and bowelled, and their hearts had bene hastily pulled out of their bodies, were shewed them. But to retorne to *France*, and to the boldnesse of these theuith companions: this is recorded as a most memorable fact of two brethren borne in a certaine place betweene *Nueron* and *Burgundie*, neare to *Vezelay*, who were spited vpon a stake some fiftene yeares ago for stealing the Kings treasure towards *Briare*: of whom this is worthy to be obliuier, that they verified the old saying, *Conscientibus rebus nomina (epè suis)*: for their surname was *Laro*, that is, *Thefes*: neither did they bely their name, for as they were theueus in name, so were they theueus in deed. The report goes, that when the Kings officers came to apprehend them in a place whither they had retired themselves, they defended themselves very couragiouly, in such sort that one of them was slaine in the place before he wold yeld. Their fellow theefe called *Villeprun* was executed at *Rome* in the time of Pope *Pau* the third, to whom King *Francis* the first had sent his processe to attach him.

5 But what need we examples to prove that our age doth bear away the bell as well in this as in other vices, when we see that the weapons and instruments fit for the following of such a trade of life, haue not only bene invented of late, but are daily renewed and (as it were) refined by sundry deuices: For, for whose sake (I beseech you) were guns invented by a diuell in the shape of a Monke, but for theueus and robbers? For proofe hereof, since harquebuzes, pistolets and pistolets of all sorts and fizes were in vse, who were the fist (trow we) who not content to carry three or fourre caues at their faddles, filled their sleeves and breeches with them? And by whom were those great flouching flops and swaggering hose (like little tubs or beere-barrels) first invented, but by such good fellowes as wanted a commodious place to harbour such gueſſes? Now looke how much *Germany* is more famous then other countries for inventing these instruments, so much are we the leſſe to wonder that there shold be ſo many good fellowes to be found at this day that ſhould employ them to that wicked end: though through the great care and vigilancie of the Princes of *Germany*, the number of them is well abated within theſe few years. We are not (I ſay) to wonder hereat, no more then that which we reade in auncient writers of the *Chalybes*, who were the firſt ſmithes, at leaſtwife moft expert and ſkilfull in that art. Yet queſtioneſſe French theueus go farre beyond German theueus in ſubtil flights and cleanly conueyance. Touching *Italy* (for I will now mention no other country) I haue euer knowne it leſſe ſubiect to the danger of cutters: and verily during theſe three years and a halfe that I ſojournd there (ſpending my time for the moft part in traualing from city to citie) I heard little or nothing of robberies by the high way. And I remember that being at dinner on a time with my Lord *Odet de Selig*, then Embaſſadour for the French King at *Venice*, and hauing asked him the reaſon hereof, we grew to this conuelion, that *Illi quidem erat animus, sed non fatus erat animi*: that is, that their will was good, but their heart was naught. For if we conider what manner of men they be that intermeddle in this cursed occuption, we ſhall find that there are not more desperate ruffians in the world, nor more laſhful of their liues then they ſeeing that ten of them (as I haue often heard it credibly reported) haue aduentured

aduentured to ſet vpon twentye or thirtie and twentie. And that *Italians* are not ſo deperate, nor ſo prodigall of their bloud, I report me to the anſwer which an *Italian* gentleman made to a foreigner with whom he was in deadly feud: for perceiving that it ſtood not with his credit to auoid the combat, ymbleſſe he alledged ſome peremptory reaſon, he accepted the challenge. But changing his mind shortly after, when the time was come that they ſhould meet in the field, his adueryſary now trauerſing his ground, and expeſting when his antagoniſt would enter the liſts, he told him that he was a diueliſh desperate fellow, and therefore would haue no dealing with him. But if we ſhould iudge of all by one (may ſome ſay) we might twit all French-men with that which was ſpoken by a *Pickard* bragging of his valour, who hauing vaunted that he had ſpent ſome yeares in the warres, and yet neuer drew his ſword, and demanded the reaſon thereof, anſwered, *Pource que ie n'entrois mie en colere: Because (quoth he) I was never throughly angry*. But I dare be bold to ſay, that *Italians* haue oftenne borne away the blowes and received the foyle of ſiry French-men, then French-men of desperate *Italians*. And though there were neuer a *Pickard* that could be moued to anger, yet the *Gafcoynes* are terrible fellowes, and hote enough to make the *Italians* quake like an Aspin leafe, and beray themselves for feare: though ſeven or eight fond and fooliſh termes of warre which we haue borrowed from them, may (haply) make poſterie hold not only the *Gafcoyne*, but all other French-men greater dastards then faint-hearted cowards and white liuered ſoldiers: as though we had learned all our ſkill in martiall discipline and warlike affaires of them, from whom we haue haue borrowed ſome ink-horne termes. But because I haue ſpoken my mind more at large elſewhere, of the injury which we do our ſelues in this behalfe, ſelling our honour to thoſe of whom we borrow ſome triuiall and rapſter-like termes, I will not proſecute this argument any further. To retorne therefore to the matter in hand, whether it be for the reaſon formerly alledged, or for ſome other (for we commonly ſay, that there are ſome good and ſome bad of all sorts): the common opinio is, that there is leſſe robbing in *Italy* then in any other country. By *robbers* I underſtand thoſe good fellowes, who trufting not ſo much to the ſleight and ſubtiltie of their wit, as to their ſtrength and ſkill in their weapon, ioyned with brazen-faced boldneſſe and audacie, ſet vpon paſſengers with intent to borrow a bag or get a boote, though with hazard of their liues. For as for other ſorts of thefts (as namely filching and pilfering) *Italians* (I muſt needs ſay) haue no fellowes, especially in ſubtiltie ioyned with impudencie: which knacks of knavery and tricks of cunning conueyance, French-men newly arruyning, learme to their coſt. Which I would not haue underſtood of all *Italy* alike: for this I can ſay of mine owne experience, that traualing from *Rome* to *Naples* with the ordinary poſt (whom they call *Procaccio*) I ſaw ſundry paſſengers do that which I had not ſeen elſewhere in all *Italy* beſides. For they were no ſooner come to their Inne, but they vnsadled their horſes, and carried their ſaddles vnto their chambers, where they miſt haue them eluer in view, whileſt they tooke their repaſt. Of which trouble, albeit my ſelfe and the reſt of my compaie were well eaſed (for, for a crowne a day, which each of vs gaue to the poſt (as the manner is) he mounted vs well, and defrayed our charges) yet I could not but pitie them who were put to thoſe ſhifts: and I chanced to ſay that there could be no ſuch danger as they imagined, in that it was not credible that any theefe durſt prelume ſo much vpon his cunning, as to vndertake ſo bold an attempt. Which ſpeech (though ſpoken in ſimplicite) was preiudicial to a certayne *Flemming* in the compaie, who being thereby periwaded that there was indeed

no such danger, neglected the next day to carry in his saddle as the rest did, for lie found after dinner that another had eased him of that labour: and then I confessed that these diuellish theues were worse then I took the for. Now this calcs to mind that an obiection which may be made against the rarenesse of robberies in Italy: for it may be said that there lie such sharp shauers in the high way between Rome & Naples except the coast be scoured, and the world wel amended of late) that travailers are glad to get into the companye of the post, who doth not thinke himselfe safe enough neither, vniuersallie he haue a troupe of fifty or sixty horse at the least. To which I answer, that these *forfites* which haunt the passages and high wayes, are not worthy to be named the same day with those good fellowes who braue it out in other places: for they feare no colours, but aduenture to fet upon twise or thrise so many as themselves; whereas these faint-harted *forfites* (as I was then informed) never fet upon any (by their good wils) except they be two to one at the least. But I will leaue them to end their owne quarrels and controveries among them selues. For I protest I am so farre from enuyng Italy her great folson of resolute theues and robbers, that I could with all my heart, that all the good fellowes which France and Germany will afford these dozen yeares, would repaire thither.

6 But leauing Italy (into which I haue traualied further then I purposed) I wil retorne backe into France my natvie soyle, taking it in a generall acception for the countries bordering on every side, and will begin with a gentleman of Savoy who committed his robberies in or neare his houre, betwene Lyons and Geneva (being called the place *Monsieur d'Anchon*) and I will speake of him as of a man of an odde disposition among a thoufand good fellowes, as being a more cunning and gentlemanlike theefe (if I may so speake) then the vulgar sort, somewhat resemblng that archtheefe who kept such a ruffing in the raigne of *Seruer the Emperour*, mentioned before in the Chapter of Robberies: for herein especially he exceilled him, in that he would part stakes with those he robbed, if they yeelded their purfes before his bloud was vp. Howbeit he was exceedingly hated for that he bare small affection to Monks and Nuns, and took pleasure in playing them many shred ruines, which were (as the proverbe saith) *Princes sports, such as please chose that all them*. To omit the pranks which he playd with the Nuns of S. Claire at Geneva, I will onely relate two of his exploites, or rather of one deuided into two branches, whereby he made two *Franciscans* first very merry, and after very mad. For hauing admitted them into his castle, and made them good cheare, to make an end of their good entertainment, he told them he would pleasure either of them with his pretie wench. Where they refusing his kindest offer at the first, he requested them to make bold with him, telling them withall, that he well considered they were but flesh and bloud as other men. In the end he locked them all vp in a chamber together: and retyning thither an houre after (or therabout) he asked them how they had done in their new occupation. And vnderstanding they had not bin idle: O wicked hypocrites (quoth he) is this the way to overcome temptation? And hauing so said, he stripped them (poore soules) as naked as my naiile; and hauing whipped them as long as himselfe and his men could lay on loades, he sent them away all naked as they were, to teach them to fight another time more valiantly against such temptations, or not to give them the encounter. But whether this labour were well bestowed on them or not, I leaue to be decided at the next Councell.

7 In the meane time I thanke this good fellow with all my heart for putting me

me in mind of a story recorded by *Pontanus* of certaine Arabian theues, which is as memorable in his kind, and as rare an example as can be found (in my opinion) in any story, whether *Greece, Latin, French or Italian*. Wherein we shall on the one side see a point of admirable wisedome in a man falling suddeinely into the hands of theues and robbers: and on the other side, a part of great humanite in cruell cut-throates, who had addicteid themselues to this damnable trade. This gentleman called *Robert Sanscuerin* (who had bene a braue and valiant capaigne in his daies) \**Allof S. Se*-trauailing towards mount *Sinai*, to performe a vow which he had made (according *ucrin*) to the great superstitution which raignid in former times, and in part also within these hundred yeares) hausing descried certaine horsemen comming towards him, daunded of his guide and guard (for he had safe conduct from the *Soultan*) who they were. They (poore soules) trembling for feare, answered that they were *Arabians*, the most desperate and dangerous theues in the world. Where he was so farre from dawnted with the feare of danger, that contrariwise he encouraged his companie to be of good cheare, telling them that it was their best course to lay open their cariage, that when they came they might finde dinner ready, whereof he knew they stood in great need, considering they were toyld with the dust and heat. Meane time, whilst his men were making preparation as they were enioyned, he addressed himselfe to meet them, and saluting them very curteously (being a goodly man of person, as well for stature as feature) smilid on them, and bad them welcome, interlacing many pretie speeches by his interpreters, and thus kindly entertained them without bewraying his feare, or giving the least signe of sinister suspition. The *Arabians* liking well of his speeches, willingly accepted his offer, and dined merrily with him, and after they had receiued some small presents departed, hauing so forgotten all their barbarous cruelties, that contrarily they thanked him heartily for their good entertainment. This is the story (gentle Reader) whereof I kept thee in so great expectation, by which I hope thou wilt take no lesse content then my selfe. For certes we way well wonder hereat, especially considering what stories report of these *Arabian* theues aboue the rest, in crueltie resembling Lions and such like fauge beasts: so that I perswade my selfe the Poets would no leſſe haue extolled this chiaſme, then they did *Orpheus* for mollifying the hearts of fauge beasts by the sweet sound of his melodious harpe. And verily there are ſome theues ſo cruell and curiſh, that it were better to fall amongst Tygers, or into the Lions den, then into their hands. For that which *Ouid* saith,

*Obsequium Tygrej, domat, rabidoq; Leones.*

is found true by dayly experiance. And that which he saith in another place,

*Corpora magnanimo satis est praefratre Leonis,*

*Pugna suum finem cum facet hostis habet.*

cannot be called into question by any that haue read or obserued the nature of this beast; as my selfe once obſerued a Lion practising the precept of *Lipgi* containing the dutie and disposition of a generous mind, which is, *Parcer e subtilis & debet dare superbos*. For he made much (as a man would say) of idle dogs which were put into his grate, and playd the wanton with them; whereas he presently deuoured the great curres, tearing them in peices, even while he was playng with the litle puppers. As also conſidering what we reade of *Orpheus* his harpe, by which he mollified the hearts of fauge beasts, although it be spoken Poetically, and much (at leaſt may) be meant of his eloquence, whereby he wonnethe the hearts of men, how barbarous ſouer they were. Howbeit we cannot denie but that Lions take delight in the melodious ſound of musicall instruments, of which my ſelfe haue

had experience in a great Lion in the Tower of London, where whilst I with certaine others beheld him, there came in a Musition which played vpon a violin (the number of such fiddlers being great in England) who had no sooner begun to play vpon his kit, but the Lion leauing his flesh began to turne about, as though he would haue danced: and when he left of playing, he left his turning, and betooke him to his flesh againe: & when he began to play againe, he returned to his dance againe. Which spectacle and sport pleased me so well, that I could not content my selfe to haue seene it once, but came thither againe the second time, bringing oþthers with me, (who, notwithstanding I had told them what I had seene, and affirmeded it to be true, yet would hardly be perswaded,) as also a Musition who played vpon another instrument, where the Lion danced and leapt about, as he had done before, albeit he had then no flesh as formerly he had. By this therefore which hath bene said, as also by that which sundry authors haue written hereof, we may safely conclude, that there is more gentlenesse & generous nature in some sauge beasts, then in some men, be they theues or oþers. At leastwise the lamentable story of the voyage of French-men into Florida of America (in the yearre last past) doth, and so long as the world endureth will verifie this of certaine Spaniards: For (to omit infinite other treacherous cruelties) we reade how that those who chose rather to yeeld themselues to the mercie of the Spaniards then of wilde beasts, were pitifully massacred every moþers sonne; whereas they who chose rather to commit themselues to wilde and sauge beasts, and to expose themselues to infinite other dangers, escaped both with life and limme. Therefor by how much the crudelitie of some men is greater then of oþers, and by how much we esteeme these Arabians more cruel cut-throtes then other theues; by so much are we to thinkne this story more strange and admirable. The rehearsal whereof hath made me somwhat to digresse from the argument in hand.

8 Therfore to passe ouer this iust motiuе of digression, and to come in a word to the point of our purpose; as there is great difference betweene incest and singule fornication: so nature teacheth that it is a farre greater and more horrible sinne for a man to muþther his kinfman, then one that is no way alledg vnto him; and yet more hainous to muþther father or mother, wife or children, brethren or sisters. Notwithstanding we must needs confess, that since the trade of assasins (I mean this bloody butchering of men for a fet price) came in vse, our age doþt no lesse abound with ordinary and extraordinary muþthers, then with the two kinds of whoredome formerly spoken of. Howbeit patricidie and fratricidie, and such like muþthers, were never so hot among Christians as betweene the Guelphes and the Gibelins: the heate (or fury rather) of which deadly feud remaneth in Italy vnto these dayes, as well for the former quarrell as for other flaws and factions, the histories of that country do sufficiently declare, and as they who traualle into Italy may know more particularly. For as I traualled with two others from Florence to Siena, two dayes after it was yeelded vp to the Duke of Florence, in the name of King Philip: I heard an old man (borne neare Siena) report very strange things, not impertinent to the argument in hand. For being demanded what were the most remarkable things that were to be seene at Siena: Alas (said he) my sonnes, what do you thinke to see at Siena? Siena is no more Siena: you shall see nothing there but the horrible vengeance of God. And being asked what he meant thereby, I haue seene (quoth he) many a time and often with these eyes, kinsmen, yea brethren imbrue their hands in one anoþers bloud for quarrels (God knows) arising vpon smal occasions. And he added, that their maner was to dip their hands in

in the bloud of the slaine, and hauing rubbed their faces therewith, to shew themselves to their fellowes in this butchery and beastly manner: . Thefe and the like speeches this old father who was about fourtye or ten years old vttered not without many teares thanking God withall, that in mercy he suffered him to liue to see vengeance taken vpon them. For (said he) I doubted whether there was a God or not, when I saw such horrible facts reuinie unpunished. This is the good report which this old man gaue of his countrey. But would to God we were to seeke for example of such pitifull occurrences onely in Italy; and that our ciuill warres had not easyd vs of this labor, in furnishing vs with such store, that is hard to say where we should begin luch dolefull discourses. Howbeit we find elswhere moþ examples then were to be wifshed, of which I haue alleaged some few in the tenth Chapter. To which (before I come to moderne examples) I will add, one more out of Pontanus, (the author of whom I borrowed the roþt,) and will make choise of such a one as shall fit the argument in hand, touching murtherers committed in Italy by one kinsman vpon another, by reason of deadly feud and factions. This worthy learned writer therfore reports, how that his ancestors being forced to abandon and foriske their native folke by reason of the ciuill warre, and hauing retired themselues into an odde corner of the countrey, which they had forisid; so it was, that their enemies watching their oþportunitie, surprised it on a time when it was slenderly guarded: wher when they had taken it, assaultedit the tower wherein Pontanus his great grandmother was, where her two brethren (whoy were of the contrary faction) called vpon her to yeeld her selfe; which she promised to do, vpon condition they would not hurt her children. But they refusing to accept the condition, set the tower on fire, and so burned their sister and their young nephewes for the diuellish and damnable affection they bare vnto their owne faþion.

9 But to come to moderne examples, and first to begin with fraticidie, we had in the year 1545, a very memorabile (but a lamentable) example of one John Diazius a Spaniard borne in Cuenca in the kingdom of Toledo, whom I knew at Paris, where all godly and learned men had him in as good account as any stranger that set foote in France thele many years, being for his faire condicions and sweet behavior as it were another Abel. But let vs haire how he met with his Cain. After that he had made good proficency in the study of Diuinity, and attained to the knowledge of the Hebrew tong, he could find no relish in the Romish religio; whereas before he had bene plunged in it vpon the hard cares, after the Spanish fashion (I alwayes except the Marranes:) which change so displeased his brother Alphonfus, who was then at Rome, (where he had bin a pettifogging summer in the spirituall Court for diuers years) that after he had intelligence thereof, he could never rest nor be at quiet with himselfe. For hauing sought for him at Ratibone, and finding him not, he went to Newborugh a citie in Germany, vnder the dominion of the Count Palatine of Rhene, where after he had communed with him a long time, perceiving that it was not possible to draw or diuert him from his opinions, neither by menaces nor promises, nor any other remonstrances; he made semblance as though himselfe had bene caught by his brothers reaons, and won to the bent of hisbow, purposing by this subtil deuice to draw him along with him to Trent (where the Council was then holden) and from thence to Rome, and so to Naples, telling him that he might benefite himselfe much better in those parts then in Germany. Which counsell of his, though John Diazius approved and liked well, in such sort that he was halfe periwaded to follow his carnall motion:

Notwithstanding being loth to do any thing without the aduise of those religi-  
ous and learned men appointed for the conference at *Ratisbone* (of which num-  
ber *Martin Bucer* was one) he acquainted them therewith; whiche having *Alphon-  
sus* in icelouise, and doubting that it was but the copie of his countenance, and  
that he did but couterfeite a conuert, to the end he might peruerit his brother, they al-  
with one consent vterly disswaded him from it. *Alphonsus* being thus frustrated  
of his hope, intreated him to beare him compaine only to *Auspurge*; from which  
also being disswaded by them, he determined to leaue him, haing one onely man  
with him, who afterwards serued him in stead of an executioner, as by and by we  
shall heare. Hauing then exhorted him to continue constaunce in the profession of  
the truthe, and shewred him all tokenes of brotherly loue, kindly taking his leaue  
of him, and forcing a pece of money vpon him, he left him at *Newburgh*, and tooke  
his iourney to *Auspurge*, from whence returning backe againe to *Newburgh* the  
next morning, and leauing his horses at the towns end with a good fellow (whom  
he kept for the purpose) he came to the house where his brother lodged about  
the breake of day, where his man knocked at the gate, and enquired of a boy that  
came to the doore for one *John Diazius*, saying that he had a letter for him from  
his brother *Alphonsus*. Whereof he had no sooner intelligence, but he leapt out of  
his bed from a friend of his, and castinge his night-gowne about him, went out of  
the chamber into a withdrawing roome, whither he had appointed the messenger  
to come, his brother *Alphonsus* staying in the meane time at the staires foote. The  
messenger being entred in, deliuered his letter: where as he was reading it at the  
window (for it was not yet cleare day) he standing behind him, strooke him into  
the right temple with a hatchet which he had vnder his cloake: the violence  
of which blow was such, that it gaue him no leasure to tell who had hurt him. The  
bloudy butcher then fearing lest the body now ready to breathe forth the soule,  
should make a nois as it fell to the floore, layd it downe softly on the ground, and  
leauing the hatchet deepe in his head, returned to *Alphonsus* his master expecting  
him at the staires foot, as hath bene said. *Diazius* his friend (who was all this while  
in bed) suspecting that all was not well, rose vp to see where he was, and what  
he did. And he was no sooner come into the withdrawing roome, but he heard  
the spures of the murtherers at the staires foot: and because he knew not whether  
they came vp or went downe, he made the doore fast at the staires head. But (alas)  
it was too late, as he knew shortly after, by that pitifull spectacle which presented  
it selfe to his view, not without horror and fearfull astonishment, as you may well  
imagine. But as soone as he could recover himselfe, he drew neare to the corps  
lying vpon the ground, folding his hands & lifting vp his ries to heaven, as though  
he were praying. The pulling the hatchet out of his head, he perceiued that he had  
some life in him; in which estate he continued the space of an houres so that when  
he heard any man call vpon God, he made some little signe with his eyes. This  
done, he called to those of the house, to the end they might be witnesse of this so  
pitifull a spectacle. Now what punishment was inflicted vpon these wicked mur-  
therers, it is vncertaine, albeit most are of opinion that they escaped scotfree, for  
that the Emperour *Charles*, the fist at the Popes intreatie wrot in their behalfe, that  
their inditement might be deferred for a time, and that he with his brother *Ferdinando* (vnder whose iurisdiction they were taken) would haue the hearing of the  
matter themselves. How euer it were, the constant report goeth, that certaine *Spani-  
ards* at *Inpruck* were not ashamed to say that there was no euill in this murther,  
and that he which murthered an hereticke, was *ipso facto* absoluied by the Pope.  
Let

Let vs now heare another like vnto this in substance, though much differing in  
circumstance: I say like to it in substance, in that one brother murthered another,  
but much differing especially in one circumstance, which may haply make it seem  
as strange as any murther committed thes many hundred yeares. By this circum-  
stance I understand the non-age of a *Cain* murthering his innocent brother *Abel*. For I heard it reported, that about the yearre 1547, a child in a village of *France*,  
neare *Dammarin* in *Gule*, who was but fwe or at the most fve yeares of age, con-  
ceiued such hatred against his brother because he had the greater pece of bread,  
that he stabbed him forthwith with a knife which he had in his hand, & fwe him.  
In which storie we may as in a crystall behold the wicked seeds of sinne, which na-  
turally breed and (as it were) spawne in our hearts, not only in our non-age or in-  
fancie, but as soone as we are crept out of the shell, and bewrayeth it selfe when we  
come to haue the least vfe of reason.

10 But the world is full of examples of men that haue murthered their wiues:  
*Italy* especially, and therfore I hold it needlesse to infist vpon particulars. Notwith-  
standing I cannot omit two very strange murthers, I meane such as for their plot-  
ting and acting were extraordinarie: for whereas such executions are commonly  
done rashly in heate and choler, these were committed of set purpose vpon a  
grounded and settled resolution. The one is of a citizen of *Millan*, who (as  
it was told me in a place neare *Millan*, about a dozen yeares ago or somewhat  
more) being in *France*, and hauing intelligence that his wife played false at tables  
and bore a man too many, being (as we may suppose) sufficiently informed thereof,  
tooke horse and rid post to his house at *Millan*; whither he was no sooner  
come, but he called for his wife to the doore, who comming in all haft to welcome  
him home, being (as it seemed) very glad of his retorne, received him a coun-  
ter-curteife and a terrible cooling card with a stab of his dagger, after he had all to  
be rated her, calling her false, perfidious, diuoyall, trecherous and wicked wretch.  
And leauing her in such a case that he needed not to feare she would play false  
with him againe, he tooke horse and departed. The second is of a *Switzard*,  
who hauing taken his wife at vnawares playing the harlot, bore the injury pati-  
ently for a time; but hauing pardoned her in his heat (contrary to the common  
practise) he fwe her a few dayes after in his cold bloud, saying he could not endure  
a woman that would play him such false play: he fwe likewise his children and  
himselfe also, as after we shall heare.

11 Yet there are not (God be thanked) so many examples of women which  
haue murthered their husbands, though there be moe then a man would haply  
imagine. Among the rest an Italian Ladie called *Frances Bentivole* is not to be for-  
gotten, who perciuing that her husband (commonly knowne by the name of  
*Galeo* Lord of *Fauence*) playd the man and stood to his tackling in defending him  
selfe couragiously against the two murtherers which she had tuborned and hired  
to kill him, that they had much ado to dispatch him, tooke vp a dagger, and with  
her owne hands gau him his deadly wound. Now the hatred which moued her  
to commit this murther, was conceiued upon a rumor blazed abroad in the citie,  
and whispered into her eares, that before he married her, he had contracted him-  
selfe to another citizen. A weightie reason no doubt. It is also reported, that a wo-  
man dwelling neare *Xarbone* being in bed with her husband, cut off his priuities,  
for that he had defiled the mariage bed: of which example I haue already spoken.  
But infinite are the examples of light houswifes who haue procured the death of  
their husbands, to the end they might more freely enjoy the companie of their

paramours. And many haue poisoned them, that so they might more cunningly couer and conceale their vilenie. For which crime my hoste of the Lanterne at *Paris* was burnt about thirte yeares ago. For her husband being loath that the fist to, drinke the wine which he had poisoned, because the colour of it was changed, yet aduentured to drinke of it after his mans; and perciuing by his sodaine death that it was of preuent operation, he preferred himselfe, by an Antidote. The like punishment was inflicted vpon a gentlewoman of *Brie*, in the same city, and much about the same time, for killing her husband in his bed, with intent to marrie her knawe, who was executed with her for company.

12 We haue also late and fresh bleeding examples of Fathers murthering their children: but two are famous and memorable among the rest, which may well go hand in hand, in that they killed their children without any cause or colour at all, for a thing which they could not helpe. The one is of an *Italian*, the other of a *Switzard*. The story of the *Italian* hath bene published before: howbeit I will not speake of it as fetching my authoritie from the printed pamphlet, but as being then at *Padua* my selfe where the murther was committed. About thirteene years ago a good fellow (named in the printed story) being cast at *Venice*, in a suite whereon depended his whole estate, was lo ouer of tyme with the world, and so despaired of Gods prouidence, that he persuadeth himselfe there was no remedie, but that his daughters when they came to age, in stead of being honestly maried, were of necessite to go to the common stewes. For preventing of which so great an inconuenience, he was perswaded by one (whose counsell & aduise he had asked in the managing of this busynesse) that it was his onely course to cut their throates whilst they were yong. And so he did one night, hauing the euening before borrowed a Barber razor. Being then at *Padua* (as hath bene sajd) when this tragical event happened, I could hardly refraine from going to behold this rufus spectacle: I meane these filie soules lying in that pitifull plight. But when certaine Ichollers, my companions (who had scene them) related vnto me the maner of their death, and how they lay wallowing in their blood, it imprinted such a lively sense of compassion and comiseration in my mind, que non me bafana l'animu, (as the *Italian* speakes) that I could not find in my heart to see them. They further told me, that there were three in all, one of which had her hand almost cut off, which she had vised (as they supposed) as a buckler against the fury of her father; who (as it was afterward reported) cast him selfe headlong from the top of a rocke not farr from *Tivole*, wher he had led to saue himselfe. The second is of a *Switzard*, who hauing taken his wife at vnawares playing the strumpet, and pardoning her for the preuent, changed his minde not long after, and repealing her pardon, slue her with his owne hands, saying he could not endure to see her lie that had played him such false play. And hauing slaine her, he dispatched his children also, saying he would not haue his children called bastards. And the report goeth, that after he had thus embrased his hands in their blood, he layd violent hands vpon himselfe also, throwing himselfe from the top of a house, or (as others say) of a towre, hauing first written in a paper (which was found about him) the fact which he had committed, and the reasons that moued him thereto, viz. that knowing himselfe to be but a dead man in lawe, he chose rather to be his owne executioner, then to undergo an ignominious death. By which examples we may perciue that the diuell is as full of his subtill sleights and stratagems, and as cunning a knawe as euer he was. Now these two examples do suite each other (as hath bene said) in this very thing, that these men slue their children without cause or colour at all,

for that whereof they were as innocent as the new borne babe.

13 And haue we not examples (on the other side) of parricides, that is, of children murthering their parents? Yes (God knowes) and that even in *France* it selfe, which had lamentable experience hereof not long ago. For Anno 1565. Septemb. 28. this accurst enemy of mankind had such power and command over a yong man dwelling in *Chastillon sur Loing* (a gracelesse griffe vnworthy to grow vpon such a stocke) that he caused him to take vnto him the heart, not of a man, but of a beast, nay worse then of any brute and sauge beast, in committig so cruell and so vnnatural a fact. And for as much as the Lord of the said place (a man for his vertues, especially his wisedome, admired at this day, and beloued of all men) hath thought good to publish this storie in print, I hope it wil not be taken amisse, if treding in his steps, I here make a short abstract and abridgement thereof. The storie is this. *Iohn Guy* the sonne of *Eme Guy* a cappier in *Chastillon sur Loing*, had <sup>The word signifieth</sup> bene a very loose leud boy, and a notable vagabond evn from a child: in which ther a cappier dissolute courses he had bene fleshed and animated by the ouer-great indulgence or a hater, or a halder of his father. Now it happened vpon a Saturday (the day before specified) <sup>ther of his</sup> that he was swaggering abroad and keeping reuell rout (as his maner was) he came not home <sup>and cap.</sup> till very late in the euening: whereupon his father was exceedingly incensed against him, and told him, that seeing he continued his reuelling in this sort, there was no remedie, he must thrust him out of doores. Whereunto he answered very boldly and faulcily, that he was readie to be gone, if he had his apparell. These speeches thus passed ouer, his father went to bed. Howbeit he was no sooner layd, but he was enforced by menacing threats to command him silence, considering his round replies in that fierce and furious manner. In the end, seeing all was in vain, and that his menaces nothing auailed, being no longer able to endure his long and proud replies, he rose in great anger to correct him for his sauciness. Now when he perceiued his father comming towards him in that maner, with intent to beat him, he caught hold of his (word which hung in the chamber, and therewith rati him through in a trice, so that he funke downe prently, crying out that he was slaine. The neighbours amazed at the cri, came rushing in, and the justice shortly after, where they found the poore man lying all along in the place, expecting nothing but prefat death, which arrested him not long after: and his sonne standing by him dressing himselfe (his sword lyng by him all on a goare blood) who notwithstanding that his father moued with compassion, and forgetting his vnnatural dealing and crueltie towards him, had willed him to saue himselfe, saying, Saux thy selfe, faue thy selfe my son, I forgive thee, this my death and that his mother also had perfwaded him thereto, yet God in his iust judgement so held him backe by the reines of his prouidence, that he had not the power to stire a foote. Being then demanded by the justice, what had moued him to kill his father in that vnnaturall and barbarous manner, he answered, that he never meant to kill him, but that he might thanke his owne heate and haltemess, in running so desperately vpon his sword which he held in his hand onely for his owne defence. This is the history as touching the fact. But forasmuch as the foreaid pamphlet, whereby it was first published, containeth many remarkable points which ensued hereupon till the time of his execution, very worthy our obseruation (for in the morallitie consifts the fruite and profitie which we are to reape by this historie) I shall intreate the Reader not to take it in ill part, if I be somewhat more large and prolix in the rehearsall hereof: then I haue bene in the rest. For assuredly considering the very name of parricide is so horrible and hatefull to all, I would not haue prosecuted

scuted this storie so farre, had it not bene of purpose to speake something of his conuictiōn , to the end I might shew as well Gods great mercie, as Satans great enemie against mankind, the poison of which passion he bewrayes against such as keepe not sentinell ouer their hearts, and stand not vpon their guard. This murtherer then thus attachēd, by course of justice was sent to prisōn , and witnesſes were produced, who deposēd that he had bene very disordēred and vnruley of a child, despising for the most part his parents admonitions and reproches, notwithstanding they had alwayes receiued and entreated him in the kindest manner, when ſouer he cried *peccavi*. His inditemēnt being drawne , he was ſentenced by the Judge of *Châſillon* the Saturday following, to haue his right hand cut off vpon a ſcaffold in the market place, right ouer againſt his fathers houſe, both his paps to be pinched with red hot pinchers, and afterwards to be hung by the feete vpon a gibbet, and strangled with a ſtone of ſixe and twenty pound weight tied to his nekke, where he was to hang the ſpace of fourte and twenty hours; and laſt of all to be hung vpon the common towne gibbet, there to remaine . But he appealed from this ſentencē, being perfwaded therewerto by a wicked wag-halter, who had bene a falſe coynier , and for his middelement condemned with him, and ſentenced to be ſent to the gallices: from which he had alſo appealed. Whereupon they were ſent to prisōn againe, to the greater tower within the Castle, till ſuch time as they ſhould be conueyed to *Paris*, during which time many reſorted vnto them, eſpecially to viſit this Parricide, to fee if they could bring him to a ſight and ſenſe of his ſinne, and ſo to be the iſtrument of a ſoules ſaluation. But perciuing that he conceiuēd no otherwife of his offence then of a pettie fault, they vnfolded vnto him the hainouerneſſe thereof, and the fearefull iudgements of God which would ouertake him for the ſame, not only in this life by the ſword of the magistrate, but likewiſe after death by his final doome, if he did not confeſſe the fact and acknowledge his fault, that ſo he might haue recourse to the throne of grace, euer open and of eaſie acceſſe to thoſe who with a true ſenſe and ſorrow for ſinne vnfainedly deſire pardon and reconciliation, in aſſurance to be heard. But he neuer gave the leaſt ſigne that he was any thing moued with theſe remonſtaſces, but ſtill anſwered that he had appealed, & that he had not ſlaime his father, but that he ranne vpon his ſword, the ſabre falling off to the ground. This was all that could be wrong out of him at that time. And albeſt they plied and preſſed him againe and againe, yet could they not bring him to a ſight and ſenſe of his ſin: for the more they labored to diſcoſter and lay open the enormitie and hainouerneſſe of his fact, the more he excuſed and cloaked the ſame, laying to himſelfe, Ah wicked wretch, I might haue elſeapeſ if I would, and my father knowing he had receiued his deadly wound, counſelleſ me ſo to do, but then (foole that I was) I would not liſten vnto him. They then tolde him that it was not in his power to ſtirre a foote, or to move a finger without Gods permiffion and prouidence, and therefore that he might affirme himſelfe it was the will of God he ſhould not ſlie away, but tarry by it, and abide the triall, that ſo he might be brought (if it were poſſible) to ac knowledge his offence, and that receiuing condigne punishment for the ſame, he might ſerve as an example of his diuine iuſtice. Moreouer, they exhortēd him to make wife of this chaffilment and correction, and to conſider that the prisōn is Gods ſchoole, wherein he was to leaſne how he hateth and abhorret̄ ſinne, ma nifesting his iuft iudgements vpon the wicked when it ſeemeth good vnto him, ſpeches,

ches, the more to aggrauate his offence by every circumstance, he confeſſed that he had lurch a hardheat & cauterized conſcience as was in credible: making ſignes in the meane time as wel with his head as with his hands, whereby they perceiued that God began to worke in his heart, and therewpon they propounded the mercie of God as before. Now after they had ſpent many like ſpeeches to rouse vp his diuine conſcience from that dead ſlumber which had feazēd vpon him, they were aduertified that the falſe forger (formerly mentioned) had perfwaded him to be of good cheare, and to lay nothing to heart, but to prolong his life by all meanes poſſible. Whereupon order was taken they ſhould be ſequeſted eacþ other, the other, that ſo this wicked wretch might no longer poſion him with ſuch perſiſtent perfwafions , who put them in ſome better hope when he heard no more of them. Neither was their hope in vaine: for being ſolitary and alone by himſelfe, he thought more ſeriously vpo their ſpeeches, in ſuch ſort, that he confeſſed to the iaylour and others, that he had highly offendēd God, in that he had ſo wickedly and wilfully muurthered his father, and that he had iuſtly deserued death, deſiring withall that the Baillife might be leſt for, ſaying he would deſtit from his appealē. Whereupon they exhortēd him to make a holy wife of thoſe godly admoniſtions which had bene giuen him, telling him withall that he did well to giue ouer his appealē, ſeeing he ſhould eſcape neuer the ſooner, and that it was much to be feared leſt appealing to the Court of Parliament at *Paris*, they would be ſo fare from mitigating the feuerite of his punishment, that they would adde to the rigour thereof. Meane time came a Minister of the word, who plied him ſo with pitthy perfwafions, that he brought him to acknowledge the hainouerneſſe of his finne, and to aſke God forgiuenesse , in ſuch ſort that perfeuering in this acknowledgement, he ceaſed not to vtter many good and godly ſanctified and fauorit ſpeeches, by which he gaue cleare evidence that God had miraculoſly wrought in his hart. And perſiſting in his former reſolution of forſaking his appealē, he aduertified the Baillife hereof: whereupon he was executed accordingly the Munday following. Where it is to be obſerved, that ſo that time forward, till the häng man had made an end, and parted two old friends, this poore patient (and now peccant parricide) had God and Christ euer in his mind and mouth, ſtill crying to heauen for mercy and forgiuenesse: being armed in this his laſt conflikt with ſuch conſtanſie and heauenly reſolution , that he neuer twicht for any torment, nor once changed countenance, which strooke an amazement into the minds of the multitude. He that defiſe to haue a more ample diſcourse hereof, may haue recourse to the fore ſaid pamphlet.

14 As for women which haue muurthered their children, I perfwade my ſelſe there are but few to be found which muurther them after they are once growne in yeares. Howbeit many there are, as well of thoſe which kill their newborne babes, as of thoſe who execute their crueltie vpon them in the wombe before they fee the light of the Sunne. And doubtleſſ this muurthering of children in the wombe (to begin with it in the first place) is a very ancient finne. For the Greek Poet *Phaſyllides* gaue a cauteſ to the women of his time, to take heed of it. And *Ouid* like wife (another Pagan Poet) sharply cenfureth a hulwife for the like offence: adding withall many excellent diſſauations to that end. And it was one branch of *Hippocrates* oath (as we know) never to minifter nor preſcribe women any thing that might cauſe abortion, or any way endanger the fruite of their wombe. Now there are two maine reaſons of this wicked practiſe. Some do it for feare they ſhould be knowne to haue playd the wantons and loſt their virginity: or (to ſome-

somewhat more generally) for scarfe of being disclosed to haue had to do where they ought not, be they married women or widowes. Others for scarfe of abridging and shortning their youth, especially for scarfe of that which *Ouid* speakes of.

*Scilicet ut carcer rugitur criminis venter,*

*Sternunt pugna tristis arena tua.*

And as for the shortening of their youth, the same Poet saith.

*Addit quid et partus faciunt breviora iuvente*

*Tempora.*

Notwithstanding whose testimonie, we find it true by dayly experience. I haue further heard of certaine gentlewomen, and my selfe haue knowne some who made no bones to weare poytrels or stiffe stomachers, endangering thereby the life of their child: and to the end they might not lose the credit of haung a fine slender bodie, made no conscience to destroy that which shoulde haue bin as deare vnto them as their owne liues: I speake of such hufwifes as miscaried in the cariage. As for those murthering *Medea's* who made away their new borne babes by casting them into ponds, pitius, &c. Nunneries within these few yeares would haue furnished vs with store of examples, as well as of those which murther them in the womb. Neither want we examples of former ages: for *Pontanus* faith of his time: *Quod quidem execrationia genus maxime sacerdotes attingit, qua Deo virginitatem quam vorant, politis tamen votis, rituq; sacerdotales perurantur atque incelsi contaminato, granida facta, ne scelus pateat, execrabiliori conatur felere id ipsam prohibere ac corriger: dum aut medicaminibus adhibitis abortionem procurant, aut parsum statim ipsam exanimant, terregant, aut cloacis clam infundunt.* Now when I say that we might haue found store of such examples within these few yeares; my meaning is not, that it is so hard a matter to finde some at this present: but that the number was then farre greater then now it is, as well in regard of the multitude of Nunnes, as for that they were in greater feare of losing their good name, if once they shoulde haue bene knowne to haue played fast and loose, then now they are, considering their ghoſtly fathers are not ſo ſtrict and ſtoicall, but that they will (if need be) giue them pliſſe for the greene ſickneſſe. Moreouer, in that they ſee ſundry Nunnes leue their Nunneries, I meane their brothel-houſes and beds, and betake themſelues to the marriage-bed, where they liue orderly and well; it inakes them looke a little better to their conſciences before they go about ſuch murthers. Yet it cannot be denied but that this wicked murthering of poore innocents extendeth it ſelfe beyond the Cloifters, not onely to mariaſable maides who are vnder the mothers wing, or in the gouernement of their kinſfolks, (even to ſuch as are worshipfully & nobly descended) but to widowes alſo: which the ſaid *Pontanus* hath not concealed touching ſhole of his time. For he further addeth: *Nec verò monſtroſa hac feritate ſacerdotes tantum, veruētiam vidua, ac nubiles pueræ, ſplendidiſimæq; etiam fedantur familiæ.* But maidſervants of all other are oftenet taken tardie with this fault, and they onely (poore ſoules) are called *coram* before the magistrate, according to the old ſaying alleaged before out of *Iuuenal*, *Dat ueniam coruis, vexat censura columbas.* For I haue often ſeen ſuch at *Paru* hanged for this crime, and none but ſuch. And I remember I once ſaw an Anatomie in the Phisike Schooles of a maid that was hanged for casting her child into a priuie. To this purpose it is which the ſaid *Pontanus* addeth in the ſequell of that history: *Vir maximènotus, mihiq; per familiariſis edes quam emisſet, emundariſq; latrinarum fordeſ, interq; emundandam accurreret ſubitam ad exclamacionem redemptoris operam tam facientis, animaduertit infantulus cadaverulum fordbus illis inuoluum.* And

And verily none ſhould be better acquainted with ſuch ſecrets then midwifes, were it not that the maner is to go to their houſes, and after they haue blindfolded them, to lead them to the place where the trauailing woman lieth, whom they alſo maske or muſtie for ſcarfe left the midwifes (who muſt of neceſſity haue their faces vncouered) ſhould know her. This I can lay of mine owne knowledge, that I once heard a midwife report, that ſhe was not onely thus hoodwinked (a praefte that would be found common at this day, if diligent enquierie were made) but that the child alſo was murthered before her face, as loone as it was borne. And that ſhe did no ſooner begin to exclaime againſt that ſo hainous and botible a fact, but ſhe was in danger to haue been ſorced with the ſame lawe by the murtherer and their complices. She further added, that they hung the chamber (in which the woman was deliuere and the child murthered) with white cloth, to the end ſhe might take no notice thereof: and that they conueyed her backe againe to her houſe hoodwinked as before. By this we may ſee what murthering minds ſome women beare. True it is indeed, our Ladies at this day need not to take ſo cruell a courfe, conſidering they haue ſo many *prophylactis* to keepe their bellies from tympanizing. Touching the currish crueltie or rather fury and fury affection of women againſt their owne blood: *Pontanus* recordeth a farte ſtranger fact then any yet mentioned, of certaine which ſtiffed their children with their owne hands as they were comming from betweene their ſeete; not ſo much for ſcarfe of haung their whoredome and harlatory knowne, as to be reueged of their husbands. Whereof he ſeemes to ſpeakes as of a thing which fell out in his owne time. For hauing diſcoured at large of the foreſaid villainies committed in thofe daies, he addeth, *Comperit auidio etiam exores, que ut viros haec iniuriarum genere infectarentur, aut illatas ab illis iniurias velicerentur, hoc potissimum ratione in lucem venientem propris eliferint manibus.* Howbeit I cannot think that ſo defperate and diuelish a deſire of reuenge could euer enter into the heart of any Frenchwoman: and God grant that *France* neuer finde a race of ſuch *Medea's*. But here I am in ſome doubt, whether I ſhould with ſilence paſſe ouer thoſe women who commit their children to the firſt nurſes they meete with, neuer enquiering of their qualities and conditions, nor of their ſkill and will to perorme their dutie; nor yet whether they be ſound or ſickly, of a good or a bad coniitution, as rotten, poocky, leproous, &c. Who after they haue once rid their hands of them, and committed them to their care and cuſtodię, ſeldome or neuer take thought for them, or remember them, till they haere the paſſing bell go for them, they being ready to giue vp the ghost. Notwithſtanding I dare not call ſuch mothers murtherers, (eſpecially when they haue a iuft excuse to exempt them from the performance of this dutie) Yet thus much I dare ſay (let them take offence that will, it ſkillett not, ſo that wife and moideſt matrons be not offendēd) that they are more cruell then the very heathen, who exposed their children to the wilde world, recommending them (as it were) to the ſtarres and deſtinie. If they ſhall alleage for themſelues, that all children which fall into the hands of ſuch nurſes, neither die, nor otherwife miſcarrie: I anfver againe, neither do all die that are exposed. For fortune is ſo fauourable to ſome, that they may thanke God, that ever they were exposed: whereas children committed to ſuch naſty nurſes, either die ſhortly after, or carry about them ſuch diſeases and maladiés, as make them miſerable all their liues long. By which we may ſee how far women at this day degenerate from the natural affection of the Queene (formerly mentioned) who was ſo highly offended with one of her Ladies for giuing her child ſucke; ſo loath ſhe was it ſhould haue

have any nurf saue her selfe, and so icalous (as it were) of imparting this honor to any other. But sithence I am come by good occasion to speake of the custome which in times past was common among the heathen of exposing children, my purpose is not to give it so generall a passe, but to discouer of the difference betwene these Pagans, and those who haue the name, and beare the badge of Christians. First then I confesse, that this custome of exposing children hath had small or no entertainment among Christians, as sundry Greekke and Latine authours do sufficiently witnesse. For it hath not bene heard that *enfans trouves* (as the French call them) were ever exposed by any, but by such as were pinched either with pouerie or feare of infamie. Albeit Monasteries at this day, (and many of these murthering *Medas* (who are neither virged with the one, nor preffed with the other) in the same stead that exposing did in old time, which vnnaturall and cruel course they take, left through the multitude of children they shoulde be constrained to keepe a meaner house and carry a lower saile. And hence it is that many parents make their children beleue, that they haue vowed virginite, which (God knows) they never meant; and vnder colour herof confine them in some monastry in their yonger yeares, whilst they know no more what virginite meane than little girles, who put the finger in the eye when they are called maides. But what curles and imprecations children thus mued vp vpon against their parents when they come to yeares of discretion, is more then notoriously knowne. The queſtione then is, whether they do not as muſter them, whē they force the streame against his courfe, in compelling them to enter into ſuch a ſtate of life, wherein they cannot live without falling into horrible pollutions, which ceafe not to pull the fearful iudgements of God vpon their heads. For mine owne part I am of opinion, that by how much the ſoule is more precious then the body, by ſo much this muſter is greater then the former.

15. I might here addre ſundry other ſorts of muſters, at leaſtwife facts as hainous as any muſter, as of griping vſurers and ſuch as by ſinifer means grind the faces of the poore people, and ſet them to the very bran, as penitogging proctors, prowling promouers, and chicken iuſtices, who are therfore rightly called comon cul-throates, bloud lickers, and comorants of a countrey. But I will content my ſelfe with thicke before ſpecified, and come to thoſe that are *felons de ſe* (as Lawyers ſpeak) whose examples ought the more to humble vs, in that they ſlew vs what great power the diuell hath ouer vs, when we give him but the leaſt advantage, and ſtand not vpon our guard by holding him out at the ſtaffes end: I meane when we quench not his fyre darts by the ſhield of faith, and beat them not backe by the iword of the ſpiriſt. For though Pagans made little or no conſcience to make away themſelues, and though moſt Philofophers approoved it by precept, & ſome also by their practiſe; yet the Christian world was neuer ſo corrupt, but that it hath euer condemned theſe *felons de ſe*, and razed them not only out of the number of Christians (by denying them Christian buriall) but even of men; notwithstanding they haue been frequent and common in all ages, as histories record. First therefore to begin with women (as we did before with the fact of *Lurezia*) we ſtade to begin with the mother and her two daughters (in the raigne of *Dioceſtian* the Empereur) vnder colour of doing their eaſement, light out of their chariot, in which they were caried to *Antioch*, there to forswear Christian religion, and to ſacrifice to the impious Gods, or shamefully to be in treated, and afterwards put to death, caſt themſelues into a certaine riuere, and there were drowned. And prophane ſtory affords vs ſundry examples of maides, who choſe rather to lose

their

their liues then their virginity. Whereof we haue ſundry preſects euē at this day, and that in both feſtes. Among the leſt I remember how a woman of *Switzerland* about nine or ten years ago, vnderſtanding that he whom ſhe had admitted into her bed, was not her husband, but a knauish companion that had deceiued her, fell into ſuch a ſea of ſorrow, that he drowned her ſelf. And we read in the Queen of *Nuggeris* narratiōn, of the pittiful death of a gentlewoman who hanged her ſelfe for very griefe that a Francifcan had had the vife of her body. But more of this hereafter, when we come to intreate of the whoredoms committed by our good Catholicks. I haue alſo heard of certayne women who diſpatched themſelues in great fury & rage, for that their husbands had cut in ſunder the due loues knot, and profaned the nuptiall bed, when they could not be reuenged of them that were riuals of their loue: as also of others, who vpon other occaſions haue laid violent hands vpon themſelues. Neither doth this hard hap helpe the weaker ſex only; for we find that many men alſo haue bene drawne or rather driven to do execution vpon themſelues. And concerning the profanation of the nuptiall bed, let vs here againe call to minde what happened in a towne of *Switzerland* (about twenty years ago) how artian hauing taken his wife in the like fault, and pardoned her for the preſent, repented certayne daies after, and ſluē her; alid not her onely, but the childe ren alſo which he had by her, ſaying he would not haue his children called baſtards: and hauing ſo done, caſt himſelfe headlong from a high ſteep place, and brake his necke. In whose boſome a paper was found, whereby he had ſet downe the reaſons which had moued him to committe theſe muſters, especially to make away himſelfe, viz. that knowing himſelfe to be but a dead man in law, he chose rather thus to end his daies then to be put to a ſhamfull and ignominious death. Which putteþ me in minde of that which *Pomponius* relateth of an Italian Lord, who hauing ſlain him whom he ſuſpected to haue bene naught with his wife, was watched ſo narrowly by his brother, that being out of all hope to escape, he firſt ſluē her with his owne hands, and his children after; and hauing ſo done, threw himſelfe from the higheſt tower of his caſtle. I haue heard it alio credibly reported, that a citizen of *Padua* hauing ſlaine his daughters being but very yong, ſome few daies after caſt himſelfe from the top of a rock, in the ſelfe ſame place whither he had fled to hide his head. As for thoſe bloody muſters of the double die, which make away not onely their children but themſelues alio, I will here record as tragical a ſtory as is to be found (in my opinion) in any historian, auncient moderate, which (as ſome relate it) was lately acted in *Beaſſe*, as followeth: A certayne husbandman (who was reasonably well to liue) binding ſheaves in the field, ſent his ſonne of an arrond home to his houſe, and being greatly offendēd with him at his returne, for that he stayed longer then he expected, he threw a clod at him, and hit him ſuch a blow on the head, that he strooke him ſtarke dead, ſo that he fell groueling downe to the ground: whereupon hauing couered him with ſheaves, he went home to his houſe in a deſperate mood: where finding his wife bathing her ſelfe, and giuing her yong child ſucke (whereof ſhe was deliuered not many weeks before) he went into his barne and hanged himſelf. His wife hauing intelligence hereby of one who had occaſion to go into the barnetot long after, leaping out of the bath in great feare, left her child ſo heedleſly in the bath, that it fell into the water, and ſo was drowned. Where ſhe (poore ſoule) amazed, and almoſt beſide her ſelfe to ſee her husband hang in that ghastly manner, and finding at her returne that her child was drowned, was driven into ſuch an exaſte of deſpair, that ſhe went backe againe into the barne, and locking the doore

vpon her, hanged her selfe by her husband. Whereto note the mischieues that came thicke and three-fold, one in the necke of another: the father killing his sonne, & the mother drowning her child against their wils; and both of them in like desperate mood hanging themselves. Only here was the difference, that he drowned her child through mere oversight, and he killed his sonne by meere chance and casuallie: for according to the common saying, *He often killeth who thinkes but to hurt.*

16. Now as men are driven to this extremitie of distresse and despaire, not onely vpon these or the like, but vpon sundry other occasions: so many there are who for other causes haue made away themselves. For which purpose I might alleage a packe of villanous vslers, who by the iust judgement of God, haue had no other executioners then themselves: And all such generally as are tormentted with that inward fury of an accusing conscience, are subiect to this so infamis and detestable kind of death. For after they haue once judicially arraigned and condemned themselves in the Court of Conscience, by a straunge kind of proceeding, they put the sentence in execution in as strange a manner. For example: A Secretary in a towne of Switzerland hauing bin sentenced by his conscience (in such sort as hath bin said) vnderstanding that his knaueries were too well knownis: albeit his heart had often failed him, yet in the end he did open execution vpon himselfe, euen then when his keepers thought him furthest from danger. For though they kept him for the present from hirynge of himselfe, hauing found him in the bath stabbynge and lassayngh his body with a pen-knife, yet the same day he made a scape from them, and leaping out of a window brake his necke. And here I may not forget *Bonauenture des Periers* (author of that daimable booke called *Cymbalum mundi*) who notwithstanding the paines which was taken in watching of him, (for that they saw him in a desperate mood, ready vpon every light occasion to sacrifice himselfe to his owne shame) fell vpon his sword, the point running in at his breast, and out at his backe. But we haue an example of a fare more strange and dangerous distresse (considering the occasion) in *Francis Speris* an Italian: and so rare in this kind, that it will hardly be paralleled either with auncient or moderne: for he made himselfe away by such a death as other desperate and diuellish minded miscreants would not willingly choose, viz. by a long and a lingring death, for he famished and pinched himselfe away, obstinately abstaining so long from all manner of sustenance, till he had starued his soule out of his body, as we may reade in *Sleidan* and other historians.

## C H A P. XIX.

*Of Crueltie practised at this day.*

**A**lbeit the murthers formerly mentioned be not altogether voyde of cruelties nay, though some of them breathe forth (as it were) nothing but barbarous, fauge, and cruell immunitie: I will notwithstanding alleage some few examples hereof apart by themselves, yet not all our moderne examples promiscuously which offer themselves to my pen, but such onely as are rare and extraordinary, exceeding the vulgar sort. And albeit our last ciuill wares might serue as a plentifull storehouse

house to furnish me with choise of matter, yet I will beware how I harpe vpon that string, left rubbing of old sores. I should make the wounds of many to bleed afresh. Neither will I speake of the cruelties exactured at *Merindol* and *Cabriole*, which being but barely related in the high Court of Parliament at Paris by the Attorney *Aubery* and other Lawyers, caused the auditors to stop their ears, they were so hideous and horrible. This one thing may giue sufficiente testimonie of the enormite and hanoueris of thereof, in that to *Nevres*: Lord of *Oppes*, ring-leader in this danse, as being chiefe President of the Parliament of *Fronteine*, and Lieutenant generall for the King in that country in the absence of the Lord *de Givryen*, could not find souldiers cruell enough to his liking, notwithstanding he had made choice of the veriest bloody butchers that were in a country, commanding them (among other his Canniball-like cruelties) to rip vp women with child before his face, & to tread their babes vnder their feet. O curiſh crudite, wel worthy that hogbile death which befell him, not by the hand of man, but by the iust judgement of God, the searcher and seer of all secretes! And this persecution raised against the poore people of *Merindol* and *Cabriole*, is so much the more famous, that they led a great army against these poore soules, who never desired any thing more then to yeld themselves, neuer attempting nor once intending to resist and make head against them: but humbly intreating that they might be suffered to vse the liberty of their conscience in their priuate houses, and not to be inforced to admit of the Romane religion; at leaſtwise that they might be permitted to flie into ſome other country vpon ſuch condition as they ſhould thinke good.

2. But leauing this history, I proceed to other examples of crudite, nothing inferiour to that in *Herodotus*, which notwithstanding is thought by many to be incredible. For where is the man to be found, who hearing what he reporteth of *Herpanus*, viz. how he was ferued with the flesh of his owne sonne, and how he ate thereof at a feaste, to which he was invited by *Afages* King of the *Medes* (neuer suspecting he ſhould haue bin ferued with ſuich a lawce, nor entertained with ſuich a dainty dift) will not prefently fancy it to be as veiy a fablie as that which the Poets haue fained of *Atreus*, who made his brother *Thyſer* eat his owne children? Notwithstanding we find as great crudities practized in these dayes. For *Pontianus* reporteth how that certaine Italians hauing taken one of a family with which they were in deadly feud, chopped him forthwith into ſmal pecces, and hauing pulled out his liuer, broiled it vpon the coales, and ate of it (euer man his morell) with great reioyning, vſing sundry ſolētyme ceremonys and merriments therewith: I will here fet downe his words at large: *Asiam meam Leonardam, ratiſiſimi exempli matronam, non sine multis lacrimis puer audiebam referentem, quām inter digladiantes quidam inter ſe familias inimicitia summis exercerentur odīs, cap. sum quæpiam factio ex altera, emiū, & exſigio conciſum in minutissima etiam fūrſa: mox, & exemplum illi ſecur, et prinnis candensſiſimisque carbonibus, ab ſationis eius principiis toſtum, pérque buccellas mitinim diffidit, inter cognatos adiit inuitatos in dentaculum diſtributum. Quæ aut luporum tam exambulata rabies, aut fauoris pro propria poteſtigis hanc ipsam ſuperauri? Allata etiam post degenerationem ſancti exorabit, tem poca non ſine collecti crux aſpergine: congratulatione habita mītrā, ſrifus, ſcōr, deponitque cibum ipsum condientes. Denique & diſipit propinatum tantuſiudice ſantoribus. Quid hic exclamem nihil habe, ni forte, &c. Which ſtory calſa another to mind to this effect. A certaine gentleman bearing great affection to a married gentlewoman, went into the warres, where he intreated his fellowſoldiers, that if*

it wete his chance to be slaine in the field, or otherwise to die, they would take his heart and present it unto her with certain speeches which he deliuered vnto them. After his death (which happened not long after) his heart was taken and kept by the gentlewoman's husband (who had bin informed of the request he had made to his fellowes,) and he was no sooner come home, but he caused his cooke to deliuer in such curios manner that his wife ate thereof, thinking of nothing lesse then of such mede. Whereupon asking her how she liked it: she answered she liked it well. You cannot chuse (quoth he) but like it well; for it is the heart of your best beloved. She straight perceiving his meaning, tooke the marter to heart, that she never ate good morsell after: neither had she need; for she died shortly after for very griefe. Which fact I have not here set down to parallelle it with the former crueltie, but only to shew his sauge nature in causing his wife to eate mans flesh. For (all things being well considered) it will appearre that this his cutrill kindnes towards her, was rather rigorous severitey then ouer-great crueltie. In like manner a Dutch gentleman punished his wife for playing the strumpet, rather rigorously then cruelly: who hauing slaine the gallant, (to whom last she prostituted her selfe) appointed her his skull to drinke in stead of a cup. The same (in my conceit) may be said of a gentleman of Piemont, who hauing taken his wife in the fact, caused her together with the old bawd (which had holpen her in this busynesse) to strangle the gentleman with whos he was found, and to bearn the dead corps company all their liues after: for he clost them round within a wall, leauing them only a little hole, by which they might receive bread and water. Such facts (I say) are rather to be reckoned in the number of ouer-rigorous punyments, then of ouer-cruel reuenge: as that which I haue alledged out of *Pontanus*, which as it may be paralleled with the fact of *Affagies* recorded by *Herodotus*, and that of *Atreus* mentioned by the Poets; so are there sundry in this age which may as foly be paragonized with that of *Medea*. At leastwise I can readily furnish the Reader with three. The first is that which I haue already alledged out of *Pontanus*, of those murthering *Medea's*, who to auenge themselves of their husbands, stifted their children comming from them with their owne hands. The second of a hufwife of *Milan*, who (as *Bandel* reporteth) finding not how to wreake her malice vpon her husband, who was diuorced from her for adultery, being with child by him (albeit he knew not so much) let loose the raines to her rage, and wrought her wreake vpon the fruite of her womb, whereof by violent means she was deliuerned three moneths before her time, and after so crudely misfairef it, that I had rather it should be read in the writings of *Bandel*, then in mine. The third likewise may be taken out of the same author, where he speakef of a yong Spanish damell, who hauing prostituted her selfe to a gentleman in hope of mariage which he had promised her (although she was but of meane and base parentage) and hearing afterwards that he was maried to another, conceived such hatred against him, that she wrought her wits how possibly she might compass his death. In the end she vted this policy, she perswaded him by her flatteryng letters to come and visit her; and the time being appointed when they shoulde meet, she earnestly expected his comming, having made all things ready (with the help of an old dame) to welcom him to her house in such foyt and manner, as her fierce and outrageous malice (inflamed with extreme desire of reuenge) shoulde counsell her. To the end therfore she mighte the better conuoic the period of her intended purpose, and accomplish her deaignes, though at the first she entertained him with complaints and grieuances, yet by and by after mincking as though she reded fully satisfied

fied with the reasons which he alledged, and that she was somewhat appeased, she recyded to his importent affection, to play the wanton with him as before. Whereupon they went to bed together, where she still expected when to find him sound asleep; thus she might execute her furious encrepit. A triche failed she of her purpose, for not content to haue iugis her many deadly woundes (being awaked at the first blow, and perciuynge hymselfe so iangled in the girdle which the old swor had drawne, that he could neuer loose hand nor boote) she ranunce over the dead corps by sundry sauge and barbarous crudities, before he could quench the heate of her rage. For which crutall murder, his swyng voluntarily confesst the fact (at least bewrayed and betrayed her selfe by her words) was beatened, and the old bawdallio, as *Bandel* saith. Howbeit others (following *Pandanus a Spani*, and who hath written this story in Latin) affirme that she was never taken. How enter it were, we may see: the fact of a right *Medea* in the glasse of this example, as well as in the former: which who soever shall duly consider, cannot thinke that strange which *Herodotus* reporteth of *Amesfris* wife to King *Xerxes*, how she hauing prosecut her husband to deliuer his contubilie into her bands, cut off her dugs and cast them to the dogs, as also her nose, ears, lips and tongue, and hauing thus mangled and disfigured her sent her backe againe to her houle. To conclude, if the question be touching the greatness of womeyns crueltie, we are first to be resolued of that which *Iuuenal* faith, that they are superlativ in their reuengefull desires: secondly of that which *Ovid* discouereth of late, viz. of their mad malicious minds, especially when any encroch vpon their free hold, and disturb them in their possession. His words are these:

*Sed neque fulvus, per mediis sum' sensu' sp' tra' off;*  
*Fulmino rapido dum rot' ore easer;*  
*Nec lea, cum casulis lacteisibus ubra pridet;*  
*Nec brevis ignare vipera la' pede;*  
*Famina quam socij deprensa' pelle' lets;*  
*Ardet, q' in vultu pignora mentis habet;*  
*In ferrum flammisq' ruit, &c.*

That is,  
*More fierce and fell was never chased Boare,*  
*While with his angry tusks he doth goare;*  
*The busie Maffiffe, nor no Lionesse,*  
*Whose sickling whelps her empty teats do preſſe;*  
*Or the shous viper hir with hedgeleſſ gates;*  
*T hen is the wife that finds a viall mare;*  
*Vno bur lone and bed; and in her bres;*  
*The signes of her conceiued hatred shone;*

For further confirmation herof, I will alledge one other example out of *Philip Comminius*, and that in his owne words, as followeth. For shortly after, he laid to King *Lancelot* was poiſoned at *Prige in Bohemia* by a noble woman (whose brother I haue scene) with whom he was in loue, and she also with him; who being out of patience because he had maried King *Charles the 7*, his daughter (now called the Princess of *Vienna*) contrary to his promise, poiſoned him in a bath by giuing him an apple to eate, putting the poiſon in the haft of the kniſt. Thus farrre, where he further reporteth that the king of *Hungary* cast offte *Mathias* into priſon (who was King after him) hauing firſt laine his elder brother. Now we may well imagine how ſhe would haue entertained the Queen, if ſhe had

had her in her hands.

3 But to retorne to these sauge cruelties executed in way of reuenge: *Pontanus* records a notable example which fell out (as it seemes) in his dayes: A slue of *Mauritania* being buffered by his master and almost beaten to death, to the end he might be auenged of him, and put an end to his wretched and miserable life, he tooke this course. Having espied his time when his master was gone farre from his houle (which stood in the countrye) he locked and barred the gates as well as he could, and hauing bound his wife hand and foote, he caid her and her three childe ren to the top of the house, there expecting his masters retурne. Who comming home, and finding the gate shut against him, began to threaten his slue as he shewed himselfe from the house top. The slue answered that he would by and by make him sing another song: and forthwith threw downe two of his children. The poore man (their father) remaining for a time amazed and confounded at this spee-  
chale, and more like a dead man then a liuing creature, yet comming at last to him selfe againe, thought it his best course to entertaine him with faire language, and to promise him not onely pardon for the two murthers already committed, but also manumission and freedome, to the end he might (at leastwise) sau his third sonne. And so did. But the slue replied and said, Thou mayst sawne and flat-  
ter, and make faire weather with me as long as thou wilst, but I will not spare him for all that, except thou wilst cut off thy nose. The poore man (in hope to sau his childs life) accepted the condition, and cut off his nose. Which he had no sooner done, but the slue cast him downe from the top of the house, and his wife after. And hauing so done, seeing his master torment himselfe in that manner, and cast forth such horrible outcries, said, Thou mayst hang thy selfe if thou wilst, but I wil keep my selfe (I warrant thee) out of thy fingers. And hauing so said, cast himselfe downe headlong from the roofof the houle.

4 Now albeit the crueltie which is exercised in this and such like reuenge, be exceeding great, yet it is much more increased, and (as it were) redoubled by those who in wreaking their malice vpon their enemies, wrap in others also with them, who (to vse an old English phrase) cannot do with all. As it surrone about sixteen years ago in a city in Italy (at *Boulongne* if my memory faile me not,) where a malicious minded miscreant so extreamly thirsted after reuenge, that finding no other meane how he might cry quittance with his enemy, layd gunpowder in his cel-  
ler, and afterwards set fire to it, and so blew vp the whole houle; where not only his enemy, but sundry others were murthered with him. Others, no lesse cruell then the former, in stead of reuenging themselves vpon those that haue any way iniured them, either because the parties are dead, or for that they dare not encounter them, reuenge themselves vpon those that are mere innocent, onely because they are allied vnto them, or are their friends or countreynem. Whereof this age wil affoord sundry examples, not only in matter of common hostilitie, but also of pri-  
uate emprise. As the said *Pontanus* relateth how the Italian Lord hauing slaine one who (as he supposed) had played the knaue with his wife, was so straigly besieged by his brother, that hauing first made away his wife and children, he cast himselfe headlong from the highest tower of his castle. Hereupon (say) he relateth, how that he which besieged him (called *Corradus Trincius*) perceiving that he had escaped his hands, and that he had lost his hinde of opportunity of reuenging himselfe, cruelly murthered all that he could meet with, who were either kith or kin vnto him. And not so onely, but chopped them in peeces like herbs to the pot, and scattered them in the fields and highwayes: the like he did with their bowels also.

also. His words are these: *Corradus Trincius, qui fulgire in Umbria imperavit, ca-  
so Nigro eius fratres a praece arsis Nuceria, ob adulterio sufficientem, praeceum  
ipsum, et expugnare aggressus est, ut ille, amissis tandem omniis coendis, interficeret  
prius uictos & libertos, sed & iumenta suos deceret, et utrum in Corradi possit aciem per-  
uenire. Ita quia Corradus deinceps opportunitate in viuorum illum scindens, quoque famili-  
ares, cognatis, amicos, nos, quique erant, confundidem exercitus forte aliquam, cap-  
tos, crucis, etq[ue] ad execracionem, ad ultimum combulito in fuga, exacerbito, mo-  
peratus, ac per sensu mortis, regumur. viarum spes ac marginis, eorum uisera,  
intelligere, suspende ac paxim dispergi: ut bege aut vindictam appellare hanc posse, an-  
punitionem. But some do worse then all this: when not content to reuenge them-  
selues vpon their enemys, they wreake their malice vpon their kinmen and ac-  
quaintaocce.*

5 There is yet another kind of crueltie practized rather in sport, and in a mad merriment then in way of reuenge: whereunto Princes and great Lords are more addicte then men of bafe or meaner place. Whence grew the proverbe, (applyed to such as please themselves in keeping, revell rout, and playing the pike in a pond): *These be Princes sports, they please them onely that do them.* Which puts me in mind of that which I saw done by a yong Nobleman, who was no sooner preuented with two great English malties, but the toy took him in the head, to make triall of them vpon the legs of a poore boy, how well they could bite: and letting them loose at him, he quickly perceiued what they could do: which was a pitifull spectacle to all faine himselfe. And now (gentle Reader) consider how the Athenian judges would haue censured such a fact, when they put a yong man to death, onely because he tooke pleasure in putting out of birds eyes: taking it as a pregnant proofe of his future crueltie. But to retorne to those that play the bloody butchers with such as never offend them, (say whiche are neither kith nor kin, nor yet countreynem to those that iniured them) the said *Pontanus* writeth of an Italiam captaine whom he calleth *Nicolaus Fortibrachius*, who carried a dumbe man with him whither soever he went, laden with halters; and when the fancie tooke the foole in the head to hang any that he met with (to the end he might haue some sport) he would make a signe to the dumbe man, and then the whoreson would straight put a rope about the parties necke, and trisse him vp at the next tree. In which pastime the kin captaine tooke such pleasure, that if any one day had passed ouer his head, wherein he had not done some such execution, it grieved him as much as if he had lost so much time. He further maketh mention of one *Riccus Montclarus*, whose manner was to kill men in kindnesse, and gently to cut their throates, tempering his crueltie with mimical concites. For when he was minded to murther any, his manner was to entertaine them very friendly, and to invite them to a feast, and to ask them how many glases of wine they would drinke with him, and how many morsels of such or such baked meate they would eate: and hauing demanded thei fruolous & ridiculous questiones, he would preudely stab them with his dagger till he had killed them.

6 Moreover, crueltie sheweth selfe in excessive punishments, to which pur-  
pose the said *Pontanus* alleageth an example of the King of *Naples* Lieutenant, who not content with the punishment prescribed by law, caused malefactors to be sawne in peeces ouerthwart the back. It further bewrayeth selfe in those that take pleasure in inventing of new torments, whether with intent to practise them themselves, or to teach them others who may put them in execution. Which puts me in mind of a good fellow who published a book about fift and twenty years ago,

ago, full of pictures of racks, and all kind of tormenting instruments, which the wit of man could possibly devise. But we may not here forget the just judgements of God which haue befallen the inventors of these cruell torments, as well in this as in former ages. For as *Perillus*, having presented the cruell tyrant *Phalaris* with a brazen bull, which might ferre him in sted of a furnace to burne men in, was constrained to take the first triall thereof, and to feele the smart of it himself (as befell *Arnuttus Paternulus* with his brazen horfe:) So *Philip Commius* telleth vs how the Bishop of *Verdan*, who first shewed King *Lewi* the eleventh the invention of iron cages, was the first whom the King mited vp in one of them, and that for fourteeene yeares together. We reade also of sundry sauges who first fel the smart of their cruel counsell given against others. And thus much touching the leudness of the Latie. In the next place we are to borrow a word or two without our good Catholickes of the Popish Cleargie.

## C H A P. XX.

*Other examples of the wickednesse of this age, especially of such as terme themselves Cleargy-men.*

\* The Popish Cleargie.

**V**E haue already heard what inuentiues the good Preacher *Menot* maketh against the Cleargie of his time: and we know how *S. Bernard* (long before) cried out against them. Let vs now see if they did repent at the last, and turne from their wicked wayes, making benefite of such reproothes. What say I, benefit? Nay, they were more obdurate and hardened thereby. For as light huswiues before they haue putt off their peticoates are as nice as a Nunshen, and shew some few sparks of shamefastnes and modesty; but when they once perceiue that their licentious leudnesse is brought to light, and that they are vpon the flagge, and their liues in every childs mouth, keepe open house for all corners, and are more lauish both of their lips and lap, yea ten times more exorbitant, in spite of all that speake against them: Even so for all the world did Cleargy meself (at leastwise the greatest part) when they once perceiued they could no longer conceale their symonies, villanies, whoredomes, lecheries, and such like loose and dissolute demeanour, of all which I am now to intreate. For as for their falle iugling & erroaneous doctrine, wherwith they haue so pestered the world, I am to discouer hereafter apart, towards the end of this booke.

2 Neither wil I now busie my self with their haules & hounds, as *Menot* doth, nor with their whores and concubines, nor yet with their croiser staues & myters, viz. how many they shold haue (I speake according to *Menot* who calleth two bishopricks two myters, and two Abbayes two croiser staues) neither with their election, as whether the holy Ghost be presidient thereto, or that spirit which had the greatest stroke in the election of Pope *Sylvester* (according to those historians who do not affirme that the diuell was chosen Pope, & called *Sylvester* the second) but that he obtained the Popedom by the helpe of the diuell, to whom he had giuen himselfe body and soule long before.) But will briefly shew that which evertier man that hath his eyes in his head, may easily perceiue, as well in these as in sundry other particulars, how that since the time of this Preacher they haue in such sort made forcible entrance and taken possession of the things which they could

## CHAPTER XX.

could not then peaceably enioy, that if he were now living he would easilie see it were but lost labour to dispute against them. For it is not to be thought that a Popish Prelate will beate his brains nowadayes to know whether his benefices be competitor or incomptible: how many liuings, how many whores, how many hounds and how many haules he may keepe. For suppose he haue three cart loades of benefices (it were possible,) fift or six heards of whorcs, and as many hounds as the Cardinal had whom the good Preacher *Barela* mentioneth (which were neare a thousand) yea and as many haules as all the Princes in Christendom (prouided always that he beware how he speake or do any thing for which the Pope his maker may be moued to deprive him:) he is in the meantyme dispensed with, as being an honest man: and besides authorized to employ his five fenses in whoredome and lechery, in despite of the French pox and the knave-bald disease (for excommunication hath no power over these Ladies) and to keepe (if need be) a dozen of bawds for the purpote. And when his stomacke will not ferre him for these, to seek out daintie bits for his tooth in the very middest of Nunneries (otherwise called monasteries of reformed women) into which it is not lawfull for any secular man to set foote. But if they chance to be weary with *The forke*, continual change, or through remorse of conscience betake them selues to one *and to in that* which follo-*web.*

3 Howbeit we are not so much to wonder at the Popes greater creatures (who are now growne to such power, credit and account, that they scorne to seek for a dispensation of their creator, to authorize them to live in all wantonneesse, riot and dissolutenesse, as himselfe doth) as at his lesser creatures, who living in some sort vnder discipline, and (as it were) under the rod, ought in all reaon to be more afraid to offend for feare of the whip. But if I shall demonstrate and shew that even they also runne with ful swing after their lusts and plaoutes, letting loose the raines to

## THE FIRST BOOKE.

to all licentiousnesse, notwithstanding all restraint which ought to withhold them, let the Reader judge what will become of the rest. By the Popes *leſſer treasures* I vnderstand the ſingle ſoled Pri:ſts, both blacke and white Friars, both Mcndicants and Redituaries (if I may vſurpe this goodly Latin word *Redituarij*) and to be ſhort, all ſuch as are but mushrooms and baggage in reſpect of ſat Abbots.

4 But before I come to deciſhew and lay ouer their loofe life and diſſolute deſcamour in orient colours, and instance the ſame by particulaſ examples, I cannot omit that which is notoriousli knowne at thiſ day (which notwithstanding may haply ſeeme incredibl to posteritie) how that long ſiaſce the weightiſt arguments which they could alledge to proue a man to be out of the right Romili Church (and therefore worthy to fy a fagot) were theſe: That he was no whoremonger, no drunkard, no ſwearer, nor blaſphemē, and that he did alledge the Diſciptures. In ſo much that a certain Fryer being accuſed to the Biſhop his Diſciplin to be a *Lutheran*, was acquiſed by him as cleare of the crime obiecte, becauſe he wanted none of the foreſaid qualitieſ. Whereupon an Epigramme was made, which for the good grace it hath, deſerueth here to be iſerted, eſpecially conſidering that (to my knowledge) it neuer came to light before.

*Eſſe Lutheranum rumor te Gaurice clamat:*

Sed tuus Antilles te tamen eſſe negat.  
Tam ſcorſaris (aīt) quām ſi vel Epifcopus eſſet,  
Et pota dubium pernigil uisque diem.  
Nec memor es Christi, niſi cum iuare libebit.  
Nec ſeu Scripture vel breue Iota ſacra:  
Nempe per huc faciuit nūquām fallensia ſigna  
ille virgil ſanus noſcere paſtor ones.

That is (if I hit it right)

Rumor reports thee for a Lutheran,  
Thy gloſſy father counts thee no ſuch man:  
For whores thou haunſt (faith he) with luſtis chafe,  
As iſhou war ſt a myſter by thy place.  
Thou reuelſt ſo (beside thiſ wanton play)  
That enuermore thou drinkſt the night to day.  
Of Chriſt (faue when thou ſwearſt) thou thinkſt no whit,  
Nor knowſt one letter of the holy writ.  
By thiſe furſomes (that neuer faile thiſ master)  
Are all found ſheepe knowne of thiſ carefull paſtor.

But let vs heare the deſcription of the vertuous qualities of Friers, made by another Prelate.

Pour nombrer les vertus d'un Moine,  
Il faut qu'il ſoit ord & gourmand,  
Pareſſeux, paillard, mal doine,  
Fol, lourd, juorongne, & peu ſauant:  
Qu'il ſe creue à table en beuant,  
Et en mangeant comme un pourcean.  
Pour ceu qui ſiſtache un peu de chant,  
C'eſſez, il eſt bon & beau.

That is,

If that I muſt in order tell,  
What vertues long to Monkijſchell:

## CHAPTER XX.

*He is not fit for Cell or Couen,*  
*That's not a glutton and a ſlouen:*  
*Sluggish, lecherous, for nougħt fit,*  
*A drunken dolſ deoyd of wiſe.*  
*He muſt eat at each repaſt,*  
*Vnill his belly welnigh brayſt.*  
*He muſt guzzell in the wine,*  
*Till he be drunken as a ſwine.*  
*And if he can but chant it well,*  
*This man is fit for Quyre or Cell.*

To which testimonies theſe proverbiall ſayings agree very well, *As fat as a Frier,* *As frolicke as a Frier, &c.* And theſe verſes put me in mind of a poeme which wil eaſe me of ſome labour in gathering the ſweet doings and demeanour of theſe diſpling Friers (though they haue not the like meaneſ that Prelats haue:) which notwithstanding I would not haue vouchſafed once to haue alledged, but that it hath as good a grace, and runnes as roundly as a man would wiſh.

- 1 *Mes freres, ſe vous priez de faire*  
*Quelque honnête ſagen de viure*  
*En ſimplifieſ & ſobremē,*  
*Et laiſſer voſtre ebriez,*  
*Eguillon de toute maleice.*  
*Monsieur nous faſſons le ſervice.*
- 2 *Voire, maſ viuans ſobremē,*  
*Pouſ ſerviriez Dieu purment:*  
*Et paſs chaque auvois enmie*  
*De faire voſtre bonne vie.*  
*Mench veauſ faire vertu que vice,*  
*Monsieur nous faſſons le ſervice.*
- 3 *Mais c'eſt choſe à Dieu detefable,*  
*D'effre afiſſis trois heures à table*  
*A iurongner & goumander.*  
*Voulez-vous poiſt vous amender,*  
*De peur que Dieu ne vous puniſſe?*  
*Monsieur nous faſſons le ſervice.*
- 4 *Mais ayant beu vingt fois d'autant*  
*Nyl de vous n'eſt ſaramaſ content,*  
*Sentant ouider ſon gobete.*  
*Car il demande ſon valet*  
*Qu'incontinent il le rempliſſe.*  
*Monsieur nous faſſons le ſervice.*
- 5 *Mais voi deuis & vos propos*  
*Sont tous de putains & de pots,*  
*Anſi pleins de laſiueté*  
*Que vous eſteſ d'oiſiueté:*  
*Et touſours ſongez à malice.*  
*Monsieur nous faſſons le ſervice.*
- 6 *Mais penzez-vous ſeruir à Dieu,*  
*Blaſphemans ſon Nom en tous lieu,*  
*Et ne penſans pour penitence,*

## THE FIRST BOOKE.

- Fors qu'à croistre vostre pitance,  
On crocheter un benefice?  
Monsieur nous faisons le seruice.
- 7 Mais penchez-vous qui soit asses  
De prier pour les trespasser  
Qu'on fait du bien au couvent,  
Si vous ne priez Dieu souuent  
Que sa grace vous soit propice?  
Monsieur nous faisons le seruice.
- 8 Mais quel seruice appellez-vous  
D'ainsi murmuré contre nous,  
Tous confondre en pieux desordre,  
Et defisir Dieu, nous & l'ordre,  
Si vostre pitance appetise?  
Monsieur nous faisons le seruice.
- 9 Mais dequoï seruent tous vos chants,  
Quand vous eslez trompeurs meschans,  
Qui n'avez vertu ne science  
Qui à regater la conscience  
De quelque semelleste nice.  
Monsieur nous faisons le seruice.
- 10 Mais que f'rt d'aller au moultier,  
Et psalmodeser le Psautier,  
Etrechanter en cens façons  
Versets, Antennes, leçons,  
Ayans le cœur à la sacifice?  
Monsieur nous faisons le seruice.
- 11 Mais quoi? vostre deusion  
N'est rien que simulation,  
Et vostre chant melodiens  
N'est à Dieu simon odiens,  
Aimans pur cœur qui le benisse.  
Monsieur nous faisons le seruice.
- 12 Mais c'est peu de seruir de bouche,  
Si le seruice au cœur ne touche.  
Avoir l'esprit à la cuisine  
En chantant au temple matine,  
Ne fert qu'aux poumons d'exercice.  
Monsieur nous faisons le seruice.
- 13 Mais pour le seruice diuin  
Vous faites seruice de vin,  
En fredonnant vos doux accords.  
Mais que nourrissez vostre corps,  
Peu vous chant que l'ame perisse.  
Monsieur nous faisons le seruice.
- 14 Mais vous eslez si desreiglez,  
Et en vous maux tant auenglez,  
Qu'il n'y a homme si sauant  
Par ses raisons vous pourfusant,

Qui

## CHAPTER XX.

- Qui de rien amender vous paise,  
Monsieur nous faisons le seruice.
- 15 Mais vous ne donnez iamais rien,  
Et ne vous chant quand ne combien,  
Ne qui, ne quoi, n'en quelle sorte  
On vous donne & on vous apporte,  
Mais que le couvent enrichisse,  
Monsieur nous faisons le seruice.
- 16 Mais vous n'avez ni sonni care  
De lire la sainte Escriture,  
De l'estudier ni entendre,  
De la retenir, & l'apprendre  
A soi & ignorans nonice.  
Monsieur nous faisons le seruice.
- 17 Pour response à Son prieur faire,  
Le couvent dit qu'il n'y a frere  
Qui n'accomplice & ne consent  
L'exhortation presente,  
Et de bon cœur n'y obéisce.  
Monsieur nous faisons le seruice.
- 18 Mais quand je dis, Frere Simon,  
Pour quel n'allez-vous au sermon?  
Frere Gringoire & frere Gille  
Que ne prêchez-vous l'Evangile?  
Chacun dit, Je suis à l'office,  
Pater, en disant la gruce.
- 19 Or ne sauroit-on tant prêcher,  
Tant exhorter, tant reprocher  
Leur manuas train, pour les confondre,  
Que nelles mes touz répondre,  
De quelque chose que dire paise,  
Monsieur nous faisons le seruice.
- That is,
- 1 To you sir Friars this suite I make,  
That some good course of life ye take,  
In single heart and sobernesse,  
And leave your daily drunkenesse,  
Which of all ill doth stirre the fire.  
An't please you (Sir) we serue the Quire.
- 2 Ye do, bus if you ober line,  
To God ye shall right worship givies  
And in the people breed a strife,  
To tread in steps of your good life.  
Vertue then viciath better hire.  
An't please you (Sir) we serue the Quires
- 3 But unto God its detestable,  
To sit full three hours at the table,  
In drunkenesse and belly cheare,  
Why do ye not amend this gears?

## THE FIRST BOOKE.

- Left God you punishe in huire?  
An's please you (Sir) we serue the Quire.
- 4 But when y haue dranke carowes twentie,  
If once ye find your maceous empise,  
Not one of you doth rest content,  
But calis for frell replenishmen  
Vnto his nouice or apple-squire.  
An's please you (Sir) we serue the Quire.
- 5 But what's all your discouerse and talke?  
Of queanes, and how the pots may walke,  
As full of lust and wantonnesse,  
As you your selues of idlenesse.  
Te muse of ill in tounne and shire.  
An's please you (Sir) we serue the Quire.
- 6 But thinke you, God ye serue aright,  
His name blaspheming day and night?  
N're thinking of contrition,  
But how to encrease your pension,  
Or some fat benefice to acquire.  
An's please you (Sir) we serue the Quire.
- 7 But I thinke you i'th enough at lefft,  
To pray for such as are deceas,  
And to your Couent something gauie?  
Whyle you me pray that God ye save,  
And with his grace your hearts imprey.  
An's please you (Sir) we serue the Quire.
- 8 But what a fernice call you this?  
If of your commons ought ye misse,  
In sight of God, us, and our calling,  
To make such murmuering and such brawling?  
Enough to set the world on fire.  
An's please you (Sir) we serue the Quire.
- 9 But wherefore serue your songs so graue,  
When each you playes the coyning knauie?  
And hath no vertue nor science,  
Save to vexe womens conscience,  
Which are full nice in their attire.  
An's please you (Sir) we serue the Quire.
- 10 But what availeth't to go to Kirke,  
To sing the booke of Davids werke:  
To defant in an hundred sortes  
Your Lessons, Antimes, and Reportis:  
When padding is your chife desire?  
An's please you (Sir) we serue the Quire.
- 11 But this your invocacion,  
Is deepe disimulacion.  
And these your songs melodious,  
Are unto God but odious,  
Wt' doth she praise of thi heart require.

## CHAPTER XX.

- An's please you (Sir) we serue the Quire.
- 12 Bus little asilis so sing with voices,  
Except the heart sing and rejoice,  
It is bus exerceise of lungs,  
To straine your sides and wag your tonges,  
To be while your mind's at kitchin fires.  
An's please you (Sir) we serue the Quire.
- 13 Bus you in stead of workydigne, A M D  
Bess fernice offer vntid hones:  
Their Ayres you chauns most sweet and fresh,  
And so you pamper may she flesh,  
You care not for the soule a brier,  
An's please you (Sir) we serue the Quire.
- 14 But you seeke incorinate,  
So hoodwinkid in your soule estate,  
That nos the wisest man aline,  
Can argument so well contrarie,  
T amend the life of Monke or Frere.  
An's please you (Sir) we serue the Quire.
- 15 But nowght you give, and all you take,  
Regardlesse how, and for what sake,  
Of whom or why, (so that you haue  
The thing your greedy gauis doth craue)  
What care you for enrich the Prieur,  
An's please you (Sir) we serue the Quire.
- 16 But never comes it in your head,  
The sacred scriptures once to reader,  
To fynd them, or marke their frame,  
To think thereon, or teach the same,  
Your nouices, for thanks or hire,  
An's please you (Sir) we serue the Quire.
- 17 For answer unto the Subpriore,  
The Couent saith ther is not a Frere,  
But well accepts and doth fulfill  
This exhortation, brewe and will,  
Obedient as child to ffre,  
And all say (Sir) we serue the Quire.
- 18 But when I say to him or her,  
Why misse you sermon, Friar Sim?  
Sir Giles, and you sir Gregory,  
Why preach you not the Goffel? Why,  
An's please your worship, with the Frere,  
I do my dutie in the Quire.
- 19 And thus they answer all and each,  
(What we say, what are we preache),  
Nor can the voice of man so sound,  
As their ill guises to confound,  
But still in answer they confesse:  
An's please you (Sir) we serue the Quire.

But seeing I haue honored the Latie so farre as to register their liues and actions thus authentically (as it were) in the court roles, from point to point, I feare me I shoulde be holden an enemy to our holy mother the Church, some lunking *Lutheran* or odde *Huguenote*, if I shoulde not make as honorable mention of her obedient children the Catholike Cleangy.

## C H A P. XXI.

*of the lechery and whoredome of the Popish Clergie.*

**I**rst therefore to begin with whoredome: let vs see to what height it is growne since Menos time. *Est filia seducta* (faith he, fol. 8.2. col. 3.) *quiuit per annum inclusu cum faceret cum poto & coctilarci (at bed and boord) hodie venit ad confesoram: via dicere quid etas debet re ad dormiendum cum Canonicis, vel cu illo faceret, & sic perseruerare toto tempore vita?* Moreover he saith that the first pray that soldiers fought for wher they entred any towne, was Priests lemans (or concubines.) But if I durst be so bold, I wold speake of the infamous tribute which was wont to be exacted of Priests, to the end they might be dispensed with for keepeing of lemans, which hath also borne a shameful name. And such as desire to know the originnall of such sweet doings, pray here see it. In the first Council of Toledo (which was holdē as the flory faith) in the raigne of the Emperors *Arcadius* and *Honorius*: to the end it might appere what nobly spiris was then presidient in Councells among a nuber of Prelates there assembled, this canon was agyed vpon for the keeping of Concubines. *Ceterum si qui non habet uxorem, & pro uxore concubinam habet, & communione non repellatur; tamen ut unius mulieris, aut uxoris, aut concubine, ut ei placuerit sit communione contentus.* And about two hundred years after, *Isidore* (as *Gratian* quoteth him) in his great dunghill of decrees, *dist. 3.4.* hath written herof in these words: *Christiano non dicam plurimas, sed nec duas simul habere licet, nisi vinam tantum aut uxori, aut certe loco uxori (si coniux ait) concubinam.* Whereupon Priests inferred, that seeing such liberty was granted to common Christians by vertue of this text, they which made others Christians had a larger priuiledge, and so haue vterly reieced mariage, as too strict a rule. But as for keeping of concubines, they so notoriously abuised themselfes and their neighbours wiues, that *Germany* (in the raigne of the Emperour *Maximilian*) amongst many other grieuances against the Church of Rome (called *Grauamina*) exhibited two to this effect (concerning the foresaid tribute) *graui. 7. Infuper etiam clericos religiosos, & seculares, accepto ab eisdem annuo censu, publice cum suis concubinis, pellicibus & alijs id genus meretriciis illegitimē cohabitare, liberosq; procreare sinunt.* Againe, *graui. 9. Item in locis plerisque Episcopis & eorum officiales non solum tolerant concubinatum, dummodo certa persolubunt pecunia, sed & sacerdotes continentines, & qui absque concubinis degunt, concubinatus censum persoluerent cogant, afferentes Episcopum pecunie indigem eis: quia soluti, licet sacerdotibus vel calibes permaneant vel concubinas alant.* But they pōt contente with their concubines or whores, haue further by subtill sleights abuised honest and chaste matrons. For proof whereof the Queene of Nauarre relateth a very memorable and tragical history, which I will here briefly set downe. There was a Franciscan lodging in the house of a gentleman of *Perigord* (whom the Frier ruled

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at his pleasure, and by reason that he was his confessor, was very inward with him) who being priuie and after a sort author of the purpose which the gentleman had to lie that night with his wife, (delivered but 3. weekes before) played his part so well, that he came before the appointed time in stead of her husband. And hauing saffisched his lust, went away ynkowne vnto her, because he spake never a word, & going prefently to the porter, willed him to open the gate, and to helpe him to his horse, making him easly beleue what he list, by reaso of the greate credite he was in. Afterward came her husband at the time appointed, where she (thinking it had bin he who was newly departed from her) could not refraine, but vied certaine speeches vnto him, wherby he perceiued the knauish part that had bin playd him. And because there lodged none in that part of the house but his wifes brother & the Franciscan, he suspected the Frier, and hyd him straight to his chamber, but found him not, which greatly increased his suspition. But hauing spoken with the porter, he was fully perwaded that it was he indeed. Wherupon he returned back to bring his wifes word how the matter stood: which did so exceedingly perplex her, and drue her into such a desperate & furious fit, that being there all alone, (her husband hauing left her to purifie the Frier) she hanged her selfe: and as she strugled too and fro in the agony of this cruell death, she killed her little babe, with a blow of her foot. Who being ready to give vp the ghost, cried out so loud, that it awaked a woman lying in the chamber, who hauing beheld this pitifull spectacle, all amazed and affrighted ranne to looke for her misris brother: who being come, and seeing his sister in this lamentable estate, after many ouertures and deape sigfis asked her who it was that had committed that horrible fact, she answere she knew not, but this she knew for certen, that none came into the chamber but her master. Wherupon he prefently ranstaked every corner of the house to find him out; and finding him not, was the rather perwaded that he and none but he had committed the murther. Thereupon he tooke horse and holly pursued him, and watching him by the way as he returned from following the Franciscan (whom he could not overtake) he no sooner saw him but calling him daffard and villaine, drew vpon him. The other (hauing no leisure to enquire the caufe of such an affault) was faine to stand vpon his guard. And thus they continued foining and fighting, till in the end, wher with bleeding, wher with weariness, they were constrained to surcease. Then the gentleman understanding of his brother in law, that he was innocent and ignorant of the fact, and hearing what the Franciscan had done, and how that whilst he was pursuing him, this other mischiefe had happened, he cried him mercy for wounding of him, and getting him on his horse (as well as he could) brought him to his house, where he died the next morning, confessing to his kinsfolks and acquaintance that himselfe was the caufe of his owne death. Howbeit his brother in law was counseilled for satisfying of the law, to sue for his pardon to King *Francis* the first, which he obtained. By which Ioy we see that the inordinate lust of a Monke, was the death of three persons. But we shall hereafter heare of a more horrible fact committed by another of the same coate: a Frier of the same fry, who with his owne hands committid three murtherers to achieve his mischievous purpose, which was to haue his pleasure of a gentlewoman of the house where he lay: for the effecting whereof, his purpose was to conuey her to his count. But I will referre this narration for the Chapter where I intend to speake of murtherers and man daughthers. Meane while this one thing I must needs say by the way, that it was an usuall thing with those displing Friars in former times to conuey gentlewomen to their Cloisters, stealing them away either in the

Church (when for deuotion they stayed somewhat longer than their fellowes) or in some other place where they might do it conveniently. As may appeare by that knowne storie, of a gentlewoman who was rescued by her husband as she passed by his houle, coming from a couent of the Franciscans (where she had bin long time prisoner) to go to another, there to be exchanged for another woman, being conducted by certaine ghostly fathers, appareled and pouchedorne as they were. But least any shold thinke that there neither is, nor euer was any such danger for gentlewomen to fall into the hands of these falle Fryers : I am not in such hast but that I can tell you what befell a butcher of Strasburgh, some few years before the *Franciscans* were expelled thence. How that hauing lost his wife, & thinking she had bin dead (and so she was indeed to him, but not to the *Franciscans* who kept her *cum poto & cochleari*, at bed and boord, as *Menot* speaketh) seeing a Nun which came ordinarily to the shambles with a ghostly father, he was wont to say, that he did so wel resemble his wife, that had he not bin perswaded she were dead, he shold thinke it was she disguised in strange attire. In the end it was well knowne that the poore butcher had good cause to think so: and that this nouice, that is to say, one that wore the habit of a Franciscan nouice, was his wife indeed, whom he thought he had lost. Which vile villany God in his prouidence suffered not to be detected till that the abusis of Popish religio were discovered, for which as well the *Franciscans* as the other Monks, together with all the Cannibals of the Crucifix were expelled the citie. Many other examples there are of the like feates which these good upholders and fauourers of Saint *Francis* were wont to play. And the foresaid Queene of *Naufrage* recordeth a pleasanter storiy to this purpose, of two *Franciscans*, who (because they never carry mony about them) would needs haue tausithed their ferrymoman, and payd their fare in that payment: howbeit their good will (which they could not put in execution) was for that time repeted for the deed. But sith this good Princesse hath done vs and succeeding posterite so great a pleasure, as to take the paines to record certaine storiies as pregnant proofs of the chaittaine of these venerable Friers, and to publish them in print, I wil omit the most notable of all the rest, viz. of a *Franciscan* in a towne of *Perigord*, who at the mariage of his hosts daughter, caused meate to be serued into his chamber for him selfe and his fellow Friar, making scruple to sit at table with the rest of the guests: yet made no conscience after supper to go to bed with the bride in humilitie, taking the same paines with her in charite which he knew the bridegrome meant to take. Notwithstanding I may not omit a fine feate played by a *Franciscan*, who maried his companion to an *Italian* gentlewoman, and so cunningly handled the matter that he had fwe hundred duckats for his paines, which his fellow had received for his wifes dowrie: & brought it so about, that he peaceably enjoyed her, and received all kind entertainment at her and her mothers hands (who was a widow) which a new maried man could in reason expect. This iolly *Franciscan* (being ghostly father to the widow) had brought her to so good a beleefe in his gods, that she verily thought her daughter had met with a better match then possibly she could haue wished. And the better to perswade her (although he needed no great Rhetorick for this purpose, considering the good opinion she had conceiuied of him, by reason of the great deuotion she bare to his order) he vised this speech vnto her, (siting the request which she had made vnto him to find out a fit match for her daughter:) I am fully perswaded (quoth he) that God hath sent his Angel *Raphael* vnto me (as he did to *Tobias*) to find out a good husband for your daughter. For (I assure you) I haue met with the honestest

yong gentleman that is this day in Italy, who hath somtimes scene your daughter, & is so farre gone in loue, that as I was to day at my prayers, God sent him vnto me, to shew me the great desir he hath that this match may go forward. And therefore knowing his house, kinsfolkes, and honest demeanour so well, I promised him I would breake the matter vnto you. See here the prelace which this ghostly father vised to this filly widowy. But to set a faire glosse vpon the matter, and to take away all suspition of double dealing, he further added: True it is, there is one fault which I find in him, & it is but one: The thing is this: going about to resuce one of his friends whom his enimie woulde haue slaine, he drew his sword thinking to haue parted the fray: but it so fortuned that his friend slue the other, whereupon (though he had striken neuer a stroake) he fled the Countrey because he was present at the murther: and by the aduise of his kinsfolkes hath withdrawne himselfe <sup>The French word signifies</sup> into this city in a schollers attire, where he continues as a stranger vñknowne, & is <sup>murther, and</sup> so to remairte till such time as his friends shall take order for his returme, (which he <sup>therefore I</sup> hope they will do very shortly. And therefore the mariage must secretly be fo-<sup>have kept the</sup> lemnized; and you must permit him to frequent publike Lectures in the day <sup>propriety of</sup> time, and every night to sup and lodge with you. The filly old widow found great <sup>the word: for otherwise it</sup> probabilitie in all this tale, (for as the common saying is, It is an easie matter to de-<sup>should be called man-</sup> ceive where there is no deuise) so that vpon these condicions they were betrothed <sup>sluggishness</sup> the same day, and at Masse after midnight were maried, and the mariage being <sup>then</sup> consummat, liued together (for a time) with mutual loue and liking one of another: so that her mother said, she had great cause to thank God, But *Dominus vobis-* cum viterred in the Masse by this so honest a young gentleman (who was both a *Franciscan* & a Massie-priest) began to marte the market. For this new maried mistris going with her mother to heare Massie in the couent of the *Franciscans* (according to the great deuotion which she bare to Saint *Francis*, as hath bene laid) as this gentle Sir *John* turned himselfe to say *Dominus vobiscum*, the poore soule was stricken with greater astonishment then ever bēfounder was, telling her mother that the Priest which said masse was her husband, at least one that much resembled him. Her mother making great scruple once to imagine that such holy men would vse such false dice, and thinking withall that such a thought could not be entertained without a mortall sinne, laboured to draw her daughter from that opinion. But *Ite, missa est*, strucke it dead. For turning himselfe the second time, he did not onely confirme her in her opinion, but made her mother also of the same mind: who notwithstanding would not fully beleue it till the euening, that she came and found him in bed with his wife, where (according to the plot which they had laid) she held his hands as though it had bene in sport, whilest her daughter pulled off his night-cap. Vnder which finding his shauen crowne, they needed not to make any further doubt whether he was a Priest or no, but rather to deuise how they might be revenged as wel of him as of the ghostly father, whom the old gentlewoman sent for without delay, making as though she had forme great secreit to impart vnto him. In the end she delievered them ouer into the Judges hands, who (doubtlesse) would never haue suffered them to haue escaped so scottfree as they did, but that they were corrupt at the core: as the Queene of *Naufrage* in the end of his narration. But I heard afterwards in *Italy*, that they acquit them vpon small penance. For in times past they made conscience (as we know) to lay hands vpon these holy mens nay they were glad to rid their hands of them, and to turne them ouer to their gardians, to be dismissed *in pace*, or otherwise dealt with as they shold thinke good. And sithence we are speaking of *Italy*, I wil here inser-

the history of that lecher who played the knave with one *Berenger's* wife, an *Italian* Maqueste. This houfwife (neuer respecting the noble house whence she was descended) played the harlot with one of her Chaplaines (though a very dandiprat, and exceedingly deformed.) But this companion escaped not so scotfree as his fellowes. For being bewrayed by the barking of a dogge, he was taken and stripped stark naked, and had that part cut off wherewith he had offended. Which happened in the time of Pope Steuen the eight, about the year of our Lord 941. But to returne to *Franciscans*: I haue not forgotten the history of the gray Frier (calling himselfe Saint *Francis*) who played his part so well with a silly superstitious woman, that she admitted him to her bed: but before he could bring his resolution to execution, the curtaine was drawne, and the play ended otherwiche than he expected, and by those whom he neuer suspected. For Saint *Peter* (as porter of Paradise) and Saint *Thomas* (as one who would neuer haue beleaved such a matter) came to secke him euyn to his beds side, and sent him packing after another manner then he came thither. I haue not (I lay) forgotten this story, but referre it to his proper place.

2 Now these gallants not content to play the knaves in graine, and to exceed all the ruffians that euer entred the *Hule of Paris* in obscenite of speeches and filthy conuersation, haue bin bold (and that in open pulpits) before the crucifixe and all the men and women Saints there present (keeping demure countenances in looking on and saying nothing) to vse such modest talke as were enough to make all the whores (at least the curtiizans of *Venice* and *Rome*) to blush for shame. Witness a *Franciscan* of *Tours*, who preaching vpon Easter tuesday in a village called *S. Martin le beau*, nigh the citie *Blér* in *Touraine*, and recommending him selfe and his sute vnto them, said, *Madames*, I am bound to give you thankes for your liberality to our poore couent. But shall I tell you? you haue not considerid of all our necessities. And then hevved such a villanous speech, that is, so beseeching his cloister (according to the old saying, *A man is not to looke for grapes of thornes, or figs of thistles*) and so vnworthy all chaste ears, that I will not staine my paper therewith. And if perhaps I forget my selfe so much in other places as to blot paper with the like, I shall desirre the Reader not to take offence therat, nor to gather thereupon that I take pleasure in the recital of such hideous and horrible villanies; but to perwade him selfe that the only desire I haue to decipher out vilaines by their vilanies, and wicked men by their wickednesse (to the end that the knowledge of them may breed a bitter detraction of such monstrous abomination) hath moued me to imitate the *Lacedemonians*, who teaching their children sobrietie and temperance, shewed them their flaues drunken, that seeing their beastly behaviour, they might in their youth grow to a loathing and detestation of their drunkenesse. Notwithstanding if there be any curious head, desirous to know what this rotten speech was, which the Monke vttered, he shall find it (with sundry others) in the narrations of the Queene of *Nauarre*, whose meaning (in publishing those *Nouuelles*) was to let posterity understand the notorious wickednesse of these false Friers, who were reputed not only honest men, but euyn pety Saints. Now as the *Satyrif* faith, *Nemo repente fuit surpissumus*: so it is certen that their loose licentious life & dissolute demeanour hath dayly increased & growne by degrees. But we haue seene it in the ruffe, especially sinewhence this rafcell rout is come to this passe, to desire (as one writte) that they might be permitted in their confessions to handle those parts & members of the body, which had bin instruments in committing the sinne which they confessed. And when a Bishop told one of them (that had

had put vp this petition) what an absurd and shamefull thing it would be for men and women to shew their priuities: he answered; that if it were accounted no dishonesty for confessors to contemplate at the same instant with the eyes of the mind (which are far more pure and precious then the eyes of the body) not onely the parts & members of the body which had committed filthinesse, but the filthy fact it selfe disclosed and layed open unto them in holy thrifte, much lesse ought it to be thought a dishonesty or vnseemly thing to behold and view them with their bodily eyes. Further, he alledged that the confessor resembling the spiritual Phisition, ought to feele his patient as well as the bodily Phisition doth his. And therfore his Scoggin-like scoffes he burnifhed with blasphemies, prophane abusing the words of our blest Saviour, *Go and hev thy selfe to the Priest*; as though the Jewes had bin accustomed to strip off their clothes, and shew themselves naked to the Priest. But to returne to these iolly Preachers: what modeſt ſpeeches (think we) vſe they in priuat, wher they vſe ſuch obscene ſcurrility in publike? When I lay in priuat, I meane not onely their owne cloisters, but the cloifters of their moft deare, louing and welbeloued liſters: for their maner was to build them neare together. Whereupon a merry companion tooke occation to ſay, *Here is the barne, and there are the brethren*. Which puts me in mind of that which a ieaſter once ſaid to King *Henry the ſecond*: for when it was debated which way they might beſt furniſh the King with moſy, he propounded two. The firſt was, that if the King would let him weare his crowne by course, he would furniſh him with two millions of gold. The ſecond, that he ſhould giue commandement that all Monks beds ſhould be ſold, and the moſy brought vnto him. Whereupon the King asking him where the Monks ſhould lie when their beds were ſold, with the Nunnes, quoth he. Whereupon the King replied; But thou confiderest not, that there are nothing ſo many Nunnes as Monks. To which he had this anſwer at his finger ends. It is true, if it please your Higheſſe (ſaid he) but euery Nun can wel lode half a dozen Monks at the leaſt.

¶ 3 But how comes it to paſſe (may ſome ſay) that theſe poore *Franciscans* are more commonly ſtouted and played vpon then the other fry of Friers? Verily it is not want of examples as well of other Monks as of ſimple ſir *Johns*, but because they beare the world in hand that they haue ascended a note aboue Elia, and attai ned a greater degree of holinesſe then the reſt of this rable, therfore they are more narrowly looked into then the reſt. And when the beſt of them all (who boast themſelues to be moft holy) are not worth a ruſh, it muſt needs follow that the reſt are bad enough. Neuertheleſſe, for his ſatisfaction who might haply make ſuch an obiection, I will alledge ſome rare examples of ſimple ſir *Johns*, that is, of ſuch as are not Monks, but ſingle ſoled Priests. First then we are not to wonder that theſe gallants (eſpecially Curats and Vicars) ſhould go into euery mans houſe and take tol of their wiues, ſeeing all men moft (at leaſt the greaſt part) kept open houſe for them, and put them in truſt with their wiues, making account that they had to deale with their foulſe onely, and not with their bodies. In ſuch ſort that a ſimple ſot finding a ſir *John* at worke with his wife, durſt hardly beleue (for ſearc of committing a mortall ſinne) that he came thither for any bad intent. Which women knowing wel enough, were not to ſeeke for an excuse when they chanced to be found avnawares with their good Curate: as we haue formerly alledged examples of their craft and subtilitie in playing false with their husbands, wher and as often as they were taken napping in the fact with one or other of their kind acquaintance. But let vs ſee what tubtill sleights Priests and Monkes had in their bud-

budgets, to passe their wicked purposes, when they met with any obstacle or rub in their way. It is reported of two or three good fellowes (one of which was a kind Curate in a burrough-towne situate in the mountaines betweene *Dauphine* and *Savoie*) who counsell'd the good wifes of their parish to faine themselfes to be possessed, that when their husbands went on pilgrimage for the dispossessing of them, they might commit them to their custody till their retурne, that so they mighr not b: niggards of their stoles, nor their other instruments which mighd do their wifes god. We reade also of sundry others through whose counsell women haue fained themselfes sick of one distalc or other, whereunto their sexe is vñually subiect, that vnder colour of applying to them their reliques, they migh apply vnto them some other thing. As a Minorite Frier in *Sicily* serued the yong wife of an old Phisition, named *Agatha*. For he hauing in her confession layd open to this Monke some part of her mind, as namely that she bare no great affection to her husband: and hauing given sufficient intimation (at least to one of so quicke a conceit, as without calling of her water could soone perceiue where shewas pained) that she longed for change of pasture, was perswaded by him (before he had absoluēt her) that the next day when her husband was gone to visit his patients, she shoud faine her selfe sick of the mother (as indeed she was somewhat subiect vnto it) and that she shoud call for the helpe of my Lord *S. Bernardine*: which she did. VVhereupon they intrated this Minorite to bring the miraculous reliques of *S. Bernardine*, and apply them to this poore patient. The Frier being glad that his plot stood in so good terms, forswadowed not his busynesse, but coming straight to her beds side, and finding more witnessnes there then he desir'd, told them that he migh begin with holy shrift, which was enough to make them all voyde the roome, so that there only remained his companion and the gentlewoman's maid. And then was it time both for mistris and maid to go about other matters then confession. Now as they were hard at work, the poore Phisition came home (not giuing the pedlar of reliques so much time as to put on his breeches, but onely to leape out of bed) and finding these two confessors so neare his wife, beganne to scratch his head, not daring to speake all that he thought. But it strucke him to the heart (poore soule) when after their departure he found one of the Confessors breeches vnder the beds head, as he was tricking vp his wifes pillow. But as the mortall was well handled, so the play was farre better acted. For his wife presently preuenting him said: Sweet husband, because the relique of blessed *S. Bernardine* hath recovered me, I desir'd the Confessor to leaue it with me, fearing a relapse. The Frier being aduertised by the maid of the starting hole which her mistris had found, (to the end that the Catastrophe migh be answerable to the Prologue) returned to fetch his breeches with ringing and chiming of bells, with crosses and holy water, accompanied with all the fry of their fraternitie, and namely with the Prior of the house: and hauing taken them out of a faire linnen cloth (in which the sick soule had wrapped them) he caufed all the standers by to kisse them, and first of all the silly noddy her husband: and hauing layd them vp in a shrine, departed thence with this precious and wonder-working leuell. Others (as *Poggini*) report that the breeches of *S. Francis* covered the knauerie of the breeches which the Minorite Frier had left behind him. To the same purpose *Boccace* writheth of an Abbaste in *Lombardy*, who rising in hast from a Priest (with whom shewad layen that night) to take one of her Nuns in bed with her Paramour: instead of her vailes (which some call *the psalter*) she for haste put on the Priests breeches on her head; which the poore Nunne straight perceiuing, as she was to receiue her *benedicte*

*dates* (for the points of the breeches hung downe on either side.) Madame (said she) shalst you coife, and then I will be condicted to haue whatsoeuer admounyng you shall giue me: with that the Abbot perceiued what it was, that she had inconsiderately put vpon her head, and theropon changed the copie of her countenance, and was straight in another key. In this history there is one remarkable point, which I may not omit, wherein all agree which relate the same. (although they vary somewhat in other circumstancies) viz. how this iolly Minorite vnder pretence of shrifing her, tooke occasion to lie with her. This I say is the rather to be marked, because it confirmeth the saying of that good old Preacher *Olivier Maillard*, who complaineth that after those gallants haue heard women confessions, and learned who they be that follow the occupation, they run after them. *Oui auditis confessiones mulierum, deinde curritis post eas.* Howbeit we haue more auenturie and authenticall testimonies hereof. For *Poggini* a Florentine reporteth that there was an Eremit called *Antimonus* in the tyme of *Francis* the seuenth Duke of that city) who being held to be a holy man, corrupted many women (those especially which were descended of noble houses) and all vnder colour of confession. And he addeth a very pleasauntie cast, how that when this Eremit was detected, he was brought before the Duke, who hauing examined him, caused his secretary to know of him the names of all the wome which he had abused. Who after he had reckoned vp a great number, such especially as resorted to the Dukes pallace, he sayd, he had told all. But the Secretarye shal wringe him to confess more, and to conceale neither a one. The poore Eremitte teachinge a sorrowfull fyshe, laid, *Why then (Sir) write downe your wifes wife.* At which words the Secretary was so astonished, that the pen fel off vpon his fingers. The Duke on the other syde was almost resolute into laughter. But to omit these examples daily experience doth sufficiently shew, that aicular confession serued Priests and Monks in stead of nets to catch women withall. For my part I rememb're wel, I once heard a Prieke at *Paris* vprbraide for lying with a woman in the Church, prently after he had shrifien her. I haue also heard of a Curate neare to *Viennel* in *Dauphine*, who was taken (about twelve yeares since) playing the knauerie behind the high Altar on good Friday, with a woman whom he had under *benedicte*, with whom he had often playd the like pranke. For punishment of which offence he was sentenced by the Bishop of the Diocese not to sing Mass for a certayne tyme. VVhich puts me in mind of a grieuous punishment which an Italian Bishop inflicted vpon a Priest (about forty years ago) for his cruel handling of a poore tradesman, in beating him most barbarously beyond all meane and measure, viz. that he shoud not set foot in any Church for the space of three moneths. VVhich sentence the magistrate of the place perceiuing to be ouerpartially giuen in the behalfe of the Priest, so encouraged the poore man vnderhand, and hartened him so on, that he was fully resolute to be revenged. Neither failed he of his purpose: for meeting with his Sir *John* in a place where he was not able to make his part good, he beat him well and thrifly, restoring him his blowes with aduantage. For which fact being complained of to the magistrate, he comandemented him that he shoud not set foot in any tauerne for three moneths after. VVhich sentence of the magistrate when it came to the Bishops eare, he was much offended. Howbeit the magistrate (who knew well what he had done) was not mutte nor vpprioued of an swifer, but repiled in this sort: Say, (I beseech you my Lord) do you not thinke it a greater punishment for him which is wont neuer to lie out of the Tauerne, to be forbidden to go thither for the space of three moneths, then for a Priest to be debarded R for

for three moneths from coming to Church, which he makes so little account of, that he could be content for a small matter never to come there al his life long? This story I was the more willing to record, because it doth so well exemplifie the light story which the other Bishop enioyed the wicked Priest, who was so impudent to play the fornicating Friar (I lay not in the Church, but) hard by the high Altar, not vpon Shrovetuesday, but vpon good Fryday, golden fryday, holy fridday, when all men are weeping full sore and bitterly for the poore god which is kept in prison; wherein so much as to laugh, is accounted a venial sinne; and which is more, in the sight of all the he and the Saints in the Church, who turning their faces aside for shame, could notwithstanding see them as well behind as before: To be shorthow, who committed such a crime, for which he deserved (to speake according to their canons) to die five hundred deaths, if it were possible. And notwithstanding this so light and slight a punishment, the Legate of *Auſtiorum* thought it so great and so grievous, that he released him thercof. So that M. Curate played the knaue againe with the same woman, and in the same place more freely then ever before, in spite of all that spake against it; neither did he surcease from singing his ordinary Masses, which were found as fauory and toothsome, easie to be digested by those which greedily feed vpō such froth, as the Masses of the maidliest Priest of them all. Now who so list to make diligent inquiry into all the knaueies committed by these Church-men, shall find them almost infinite. But their punishments so exceeding rare, and (for the most part) so slight and slender, that it was, in a maner, nothing but meere mockery. Whereof to omit other testimonies, we haue a notable preſident in the *Franciscans of Orleans*, after that horrible and execrable imposture of theirs, which was since notoriously known to al the world.

4. But leauing this discourse, let vs retorne to the whoredomes of these *bon companions*: and to the end it may appearre that they thought scorne to be inferior to their Prelates in that occupation, let vs heare an incest in the highest degree, committed by a Priest, as it is authentically recorded in the late Queenes *Decrees* narrations, yet more briefly then it is there set downe. In a village neare *Caignac*, called *Cherues*, a maid (that is, one that was a maid by her owne assertion and in common opinion) sister to the Curate of the parish, was found to be with child. And because she led a very holy life (in outward appearance) she made the common people easilie beleue that she was great with child by the holy Ghost, and that she was another virgin *Mary*. This rumor blazed abroad, came to the eares of *Charles Earle of Angouleme* (father to King *Francis* the first) who sent certaine of his seruantes thither to make diligent inquiry thereof, because he doubted all went not well, but that there was some false packing amongst them. In whose presence the wench (being about 13. yeares of age) hauing bin before adiured by the Curate (her brother) vpon her falution to reveale the truth, and then the second time sworne, answereſ, *I take the body of our Lord here present vpon my falution, before you my masters, and you my brother, that never man touched me more then you. And hauing so faid, she received the consecrated host. They hearing her take this solemne oath, returned back againe and informed the Earle how the case stood: who hearing their report, thought vpon that which they neuer dreamed of, viz. that it was not without cause that she vied that forme and manner of oath, *that never man touched her more then her brother*, and tooke it for certaine that it would be found that her brother had gotten her with child. Whereupon he sent them back againe, conmaunding them to imprimre the Curate: which they had no sooner done, but he confessed the fact. So that both of them were burned certaine dayes after*

she was deliuered. VVhereade also of one *Thomas Albot of Abingdon*, who (not contented to keepe three paramours) had two children by his owne sister.

5. But to eafe my self of further labor, in collecting out of sundry authors that which might serue my purpose: I will for this present content my self with a short treatise in French (wherein this story is set downe) taken out of an English booke, containing an inventory (or catalogue) of the villaines discovered in the visitatio of Monasteries, Couents, Collegiate Churches, and other religious houles in *England*, by the comandement of king *Henry the eight*: where (to let passe their other knaueries) the whoredoms, adulteries, incests and sodomies of Priests and Monks of those houles are set forth, with their names and surnames, as it here followeth. In the Monastery of *Belle or Battel* in the Dioces of *Chichester*, these Sodomites were found at the first visitation, *John Abbot, Richard Salchurſ, Thomas Cuthbert, William March, John Hafing, Gregory Champion, Clement Wefield, John Croſſe, Thomas Crumbridge, Thomas Bayl, John Hamfield, John Theron, Clement Grigge, Richard Touey, and John Aſtine*. Other Sodomites in the Church of *Canterbury* among the Monkes of Saint Benet are theſe, *Richard Godmerian, William Litchfield, Christopher James, John Goldington, Nicholas Clement, William Canſton, John Ambroſe, Thomas Farleg, and Thomas Morton*. Other Sodomites in the Cathedral Church of *Chicheſter*, *John Champion and Roger Barham*, Item, in the Monastery of Saint *Augustine, Thomas Barham* sodomite. The catalogue of whoremasters and adultereis is too long, and therefore I will speake onely of their stoutest championes, that is, of those who kept many whores: ſome of which, like towne-bulſ, not contenting themſelues with a round halfe dozen, had nine, others eleuen, (in remembrance of the eleuen thousand virgins) others thirteene, and ſome twenty. But because I will not deprive them of the honour giuen to their fellowes, theſe are their names. In the Church of *Canterbury* among the Monkes of S. Benet, *Christopher James* played the whoremonger onely with three maried women, *William Abbot of Briftow* had but four whores, whereof one was maried. In *Wlndfor Castle Nicholas Whyden* priest, had but foure. In the ſame place *George Whitbore* had ſixe, *Nicholas Spoter five, Robert Hunne five, Robert Danyſon five, Richard Prior of Maydenbradley five*. In the Monastery of *Shulbred* in the Dioces of *Chicheſter*, *George Walden* Prior had ſeven, *John Standrey ſeven, Nicholus Duke five*. In the Monastery of *Baibe, Richard Lincombe* had ſeven, whereof three were maried: he was a Sodomite besides. In the Cathedral Church of *Chicheſter, John Hill* had but thirteene. This is much (may ſome ſay:) but what is it to *John Whitcote*, Prior of *Bermonſey*, who had twenty? It is commonly thought that there were aboue 400. Couents of sundry sorts of Monkes and Nunnes in *England* (besides thoſe that belonged to the beggieng Friers, which were nigh two hundred.) Now let the Reader calculate, how many bastards there were then in *England*. I meane Monks bastards begotte of ſtrumpets! And if there had bin a viſitation of Religious houles throughout *France, Italy and Spaine* at the fame time, let the Reader judge what ſweet doings would haue bin found. At the ſame time I ſay, becauſe their dealing in the darke was not then ſo plainly diſcovered and layd open, as it hath bin of late time: and therefore they had fare better meanes to defray ſuch charges, and to bleare the eyes of the world, then euer they had ſince. Hitherto I haue ſaid nothing of *Germany*: for albeit it be of greater extent then any of the former, yet it is thought to haue bin more barren of ſuch bastard ſlips (I meane theſe Friers brats), and leſſe peſtered with ſuch vermine. Howbeit we need not doubt but that they also haue followed the game as well as their fellowes. At leaſt this we reade in the

arraignment of the *Jacobins* of Berne, that they were found feasting and making merry in the Couent among fine dames, not in the habit of Monks, but of gentlemen.

6 Further, there go sundry other reports of *Franciscans* and *Jacobins*, who haue bin taken leading their strumpets about with them attired like nouices. And verily it was a politick course of theirs, to permit their disppling Friars to leade nouices about in this sort: for vnder that pretext they had alwayes a Ganimede or a whore by their side. Howbeit I perswade my selfe that since a *Franciscans* nouice was deliuere of a child in a ferrie boate, as they crossed ouer the riuier Garunna, (a fact almost as strange as the deliuery of Pope *Ioane*) they haue bin a litle more wary in obseruing the old rule, *Si non casse, stamen caute, si non chalfe, yet charite.*

7 Now it is not of late yeares onely (in this age, or in that wherein *Athenos* liued) that these stoned Priests haue manifested by their practises, how the poore people were abused, in believing that there was as great difference between them and Seculars in regard of fleshly concupisence, as betweene cocks and capons. For in a booke written against the *Carmelites*, about the yeare 1270. (called *The firy art*) this (to omit other particulars) was layd to their charge. The principal caule of all your gadding to and fro, in towne and country, is not to visit the faterlesse, but damels, not widowes which are in griefe and anguish of spirit, but yong wanton wenches and Beguines, Nunneres, and naughty packs. He that thus reproched and admonished them, being the generall of their order, who since that time resignd vp his place, and forsooke his coole asle, as some affirme, *Guil. de sancto Amore*, who liued about the yeare 1256. faith no lesse; The begging Friars (faith he) leade *Beguines* about the country with them, which way soever they go: grounding their practise vpon the place of S. Paul, *Hanc we not power to leade about a sister, a wife.* See here (gentle Reader) what these silly foules laid in those dayes. But what would they haue laid (may we thinke) if they had heard of such a fry of fornicating Fryers, as hath bin mentioned? Moreouer, to the end they might more finely flout both God and men, they haue made no bones, (that I may adde one thing more touching their *Beguines* whom they caried about with them) to forge and frame a religion, according to which their Monks and Nunneres (after they had made some proofe of their contynency) lay wallowing together like swine in the filth of their fornication: in the meane time bearing the world in hand, that though they companyed together in this sort, yet that they were no more tempted with carnall concupisence then two logs of wood lying one by the other.

8 And thus much of the pranks playd by these Frier-dockers. Now in winding vp of this Chapter I will resolute this one question, Why Monks and Fryers are called *Beaux-peres*, *Ghastly fathers*. One considering their doings in the darke, and insiting vpon the word *peres*, that is, *fathers*, made these verses in imitation of a Latin Dittich:

*Or ça Jacobins, Cordeliers,  
Augustins, Carmes, bordeliers,  
D'où vient qu'on vous nomme Beaux-peres?  
C'est qu'à l'ombre du Crucifix,  
Souvent faisons filles ou fils,  
En accointant des belles meres.*

That is,

*Te Jacobins, Carmelites, Cordeliers,  
Augustines, and all ye fornicating Friers,*

How

*How came ye by the ghastly fathers names?  
For under the Crucifix, and high Aulter,  
We wone to get vs sonnes and daughters,  
In kind acquaintance with our ghastly dames.*

But to leaue feasting (for the author of this *Hexastich* was merrily disposed, albeit he flaudered them (as we know) but with a matter of truth:) I am of opinion that *Beaux-peres* is all one as if a man shoul say *Beaus-vicillard*, *Faire old men*; which I do the rather think, because *Kantri* Or *Katoupa* (a word of the vulgar Greek) seemeth to be corrupted of *Kantri*, that is *faire*, and *abor*, that is *an old man*, which Epithete argues that they haue alwayes liued at their eafe. For we call him a faire old man, who maunge his gray beard, is yet fresh and flourishing, the faire lieaments of whose face are not wrinkled with labour & care. And verily Monks, especially mendicants (those at *Venice* aboue the rell) are the fairest old men in all *Italy*: though there they be onely called *peres*, *fathers*, and not *Beaux-peres*. And it would (no doubt) be as goodly a sight to see Monks in *France*, if they would let their beards grow as *Italians* do. Howbeit that which hath bin spoken, is not that any man should envy them.

## CHAP. XXII.

*of the gluttony and drunkenesse of the Popish Cleargie.*

**L**T is an old saying, *Apres la panse, vient la danse*, that is, *After feasting follows dancing*: and therfore it had bin more conuenient (as it may seeme) first to haue spoken of gourmandizing and drunkenesse (as ringleaders to all wantonnes) according to my former discourse grounded vpon sundry ancient prouerbs. Howbeit I haue first spoken of lechery, relying vpon the authority of *Iuuenal*, who saith that whoredome is of all other vices the most ancient, though it be spoken more merrily then truly. First then to speake of the qualite of meates before the quantite, (that is, of licorishnesse before gluttony) we neede to go no further then to *Theologicall wine* and *chapter bread*. For when we would expresse in one word, the choiseft wine were even for a King, we must haue recourse to *Theologicall wine*. Likewise if the question be touching the finest and daintiest bread, like vnto that which was in the citie of *Erebus*, for which *Mercury* thought his paines well bestowed to come downe from heauen to make prouision for the gods (if we may beleue the Poet *Archestratus*) when all is done we must come to *Chapter bread*, I meane *the right chapter bread*, whence that which bakers sell at *Paris* hath borrowed the name but not the goodnesse, saue in some small measure. Well then, this is a good beginning, for the feast cannot be bad where there is good bread and good wine. Concerning meates, certen it is, that when we say, *Such a ones fares like a Commissioner for flesh and fish*, we ought rather to say, *He fares like a Churchman*. For, for whom are great Pikes bought at sir French crownes a pece, but for the daintie mouth of our holy mother the Church? For whom (thinke we) did ripplers first trot vp and downe the country, but for our holy mother? Howbeit, they do not (I must needs confess) eat fish and flesh both at one meale, (for Phisitions counsell them the contrary,) but they commonly sit so long at meale, till they be so crammed with flesh, that they are ready to burst, much like to *Dutch-men*, who when they keepe their

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their grānd gaudēmia, make conscience to drinck a drop of wine, till they be drunke with beere. Neuerthelesē there are many now adayes who keepe their stomackes for fift till Lent. Howeouer, it is not without caufe that we vsually lay *Theological* wine and *Abbots cheare*, as we may perceiue by the description not of a dinner or supper, but onely of a breakfast; and that not of an Abbot, but of a Priour, in these veries:

*Yn gros Prieur son petit fils bafoit,  
Et m'gardoit au matin en sa couche:  
Tandis rostir sa perdis on faisoit.  
Se leue, crache, s'frotte, & se mouche.  
La perdis is vire: au fel de broque en bouche  
La deuora: bien saouit la science.  
Puis quand il eut pris sur sa conscience  
Broc devin blanc, du meilleur qu'on esleve,  
A ton Dieu (dit il) donne moy patience:  
Quo on de maux pour scrutir sainte Eglise?*

That is,

*A fogge Prieur kiss his pretty son,  
And early danc't him in his downey bed.  
At a me while his cooke makes due prouision,  
Of a plump Partridge for the purpose fed.  
He riseth, spits, and sneezeth, blows his nose:  
The smokyn Partridge downe his gullet goes,  
Hot from the spit.  
Then can he lay on his large conscience,  
Quarts of best wine that euer grape did make.  
O God (says he) but grant me patience,  
What tolle we taken for the Churches sake?*

What shall we say then to the dinners and suppers of those Prelates that haue a dozen croſter flanes and as many myters attending on them, if a paltry Priour haue a Partridge to his breakfast? But marke how pitifully he complaineth of the haſt ſervice he endureth vnder his holy mother the Church? True it is, that another of the fame coate made the like complaint, because they would needs haue him eat partridges, woodcocks, and teafants without orenges. But you are to know (Sir) that this was a mytered Bishop, whereas the other was but a poore Priour. But to returne to our proverbes, *Theological* wine and *Abbots cheere or prelat's fare*. Doubtlesſe, without them we ſhould neuer haue vnderſtood this excellent place in Horace.

*Nunc eft bibendum, nunc pede libero  
Pulſanda tellus: nunc ſatilariibus  
Ornare pulvinas deorum  
Tempus erat dapibus ſodales.  
Absumet hares Cœcuba dignior,  
Seruata centum clauibus: & mero  
Tinget pavimentum ſuperbo  
Pontifcum potiore canis.*

Nor yet this in the fame Poet:

And that we ſtand in need of ſeue proverbes to give vs the true meaning of theſe veries, heare what the Glosſe ſaith vpon the latter place word for word, *Hercu di-*

*cit potiore (id eft meliore) canis Pontificum, id eft, quam quo Pontifices in canis ſuis que ſemper ſimpliciſſime furant (unde nunc Theologici dicunt vinum) uſi ſunt. Thus we fee how greatly commentatores vpon Poets are beholding to Diuiines and Prelates. As for *Theological wine*, I am not ignorant that it is greatly controverred whether it ſhould be called *Vinum Theologale*, or *Vinum Theologalis per appositionem*: for the common report is, that when they haue drunke deepe, they agree no better then cats and dogs. But I will leaue the deciding herof to the judicial Reader: for I am not very ceren whether it be true that they go to viſts when they are well tippled, or not. Notwithſtanding I remember that when the *Sorbonites* kept their conuenticle on a time with the *Bernardines*, and that before they had drunke (at leaſt wife as they protested, and indeed it was very early in the morning) after they had willed me, my Attorney and Proctor to avoid the roome, for that they were to conſult what anſwer to make to a letter which my deceaſed father had obtained of King *Henry* (wherein he had enioyed them ſomething which did not pleafe them very wel): we ſaw them almoſt ready to go together by the eaſes, being weaſered and hoarfe againe with chiding and chafing. Which fact of theirs I durſt not haue bin ſo bold as to haue related, had I not had two ſufficient witneſſes thereof, much more offendeth therewith then my ſelfe, who before their comming had ſomē inckling of their ciuitie. And verily if they had plucked one another by the beard, it ſhould not haue bin the firſt time: for they had done no more then the Biſhop of *Cava* & the Biſhop of *Greguetto* did once in a Councel. Moreouer, theſe two proverbes call another to mynd, viz. *the face of an Abbot*, which being an auncient by-word, perwadeth me that Abbot in old time had ſiry faces. Touching the Cardinal of the bottels (or flagons) he may well think that I did him great wrong if I ſhould here forget him: howbeit I will not make a cuſtome of it, becauſe it would make me rememb're the iniury and diſgrace which the *Italians* commonly offer vs, in calling vs *toſſe-pots*. Now if theſe iolly Prelates ſhall ſay, that when they make good cheare, their table talk is nothing but good and honeſt, *Oliver Maillard* will tel them they lie in their throaſtes, and that they talke of nothing but of whoredome and lechery: for theſe are his words, *Yadatis ad menſam Pratalorum vel Dominorum magnatum, ſemper loquuntur de luxuria, vel aliquibus detrahunt, & illi qui uilius loquuntur, dicitur melior.**

2 But here we are to anſwer an obiection which might haply be made againſt that which hath bin ſaid: for ſome may ſay that it is not vniike but that Chābons, Priours, Abbots, and other the Popes groſſe gorbelles ſhould make good cheare, and that they might well be accounted stark fooles if they did not thus pleaſantly paſſe away the time, ſeeing that all the traual they take, and ſuite which they make for the obtaining of benefices and Eccleſiaſtical promotions, is for no other end. As we reade of one who before he was Pope, was the moſt crouching ſubſife Cardinal that euer was lodged in an ouen: for his manner waſto eat vpon a net, as it were in way of devout humilitie; but after he had obtained the Popedome he comandued them to take away the net, ſaying, he had caught that which he diſhced for. But as for ſuch a lury and rable of poore farthing Friers, who haue neither rent nor revenue, nor a foote of land to liue vpon, who are therefore called pedlars of relikies, because they liue onely vpon the almes of well diſpoſed perſons and gramerries: and thoſe who are called *Mendicants*, that is, beggieng Flyers, what probability is there they ſhould haue wherewith to make good cheare? The obiection (me thinkeſ) is eaſily anſwered, if we call to minde the common ſaying, *There is no life to the beggars when they haue lyed all their canſels together*. But how-

focuer the mystery of that secret stād, it is not without cause that we say, *he is a frier*, as who should say, he is a good fellow and a *bon companion*, who minded nothing but merrily to passe away the time. Neither is it without cause that we say, *He is as fat as a Monke*, of which I have already (spoken. Howbeit, we v[e]le(l confesse) this word *AS* in our proverbes, as when we say, *As fat as a hog*, or *As fat as a pig*. And that there is indeed some correspondence, analogie or hidden sympathy between swine and Friers, (taking Friers *in puris naturalibus*) their good S. *Anthony* hath well declared, who being a twincheard in his life time, would needs at his death take vpon him the charge of a head of Friers: (though they who runne vp and downe the country, crying, Haue you any thing to bestow vpon my Lord S. *Anthony*'s swine, make him a very twincheard indeed: and as his Legend faith he was in his dayes an *Archimandrite* or gouernor of Monks:) witness the Epigramme ensuing:

Dicerū Antoni porcos paucissim subulcū,  
Viuis: adhuc Monachos lumine cassus alii.  
Par lapor ingenui effacentisq[ue] abdomen utrisq[ue]:  
Sordide pari gaudent, ingluviisq[ue] pari.  
Nec minus ha bratum genitum est, mutuūrō fuisse.  
Nec minus insipidum, nec minus illepidum.  
Catera conuentus, sed non leuis error in uno est,  
Debetibus Monachis glans cibis esse suis.

Which one hath thus turned,

Once fedd shew, Anthony, an heard off swine,  
And now an heard of Monkes shew feeded still;  
For wit, and gut, alike both charges bin:  
Both louen fishs alike: both like to fill  
Their greedy paunch alike. Nor was that kind  
More beastly, fassifl, swinifl, then this last.  
All else agrees: one fault I only find,  
Thou feedest not thy Monkes with oken maf.

Another Scot also made a Latin Epigram, wherein he makes some doubt whether the twincheard and gardian of Friers be the same S. *Anthony* or not: but in the end he resolues the case thus:

Credibile est Circe murasse potentibus herbis,  
In Monachosq[ue] sues, inq[ue] sues Monachos.

That is,

T[is] like that Circe by her spels deuine,  
Hath turned swine to Monkes, and Monkes to swine.

But to search no further for moe testimonies, let vs content our selues with one of their owne, comprised in these goodly verses,

Santus Dominicus sit nobis semper amicus,  
Cui canimus nostrangeriter praeconia rostro,  
De cordis venis, siccatis ante lagenis.  
Ergo tuas laudes si tu nos pangere gaedes,  
Tempore psaltri, fac me potu puteali  
Conuenias vti: quid si sit, vindique musi  
Semper erunt fratres qui non curant nisi ventres.

See here (gentle Reader) the testimonies which themselues giue of their Sarde-naple-like sobertie. For doubtlesse it cannot be but that these versets were made

either by a Frier speaking in sober sadnesse without hypocrisie, or by one into whose body some Friers soule entred, causing him to speake so Frier like. At least wife this testimonie agreeith with it excellent well:

O Monachi, vestris stomachis sunt amphora Bacchi:  
Vestris (Deus est testis) veterina pesu,

3 As for those silly soules the singlefoled priests which profess not so anstere and strict a life, being only Maffe-mongers by their occupation, they haue great reason (questionlesse) to drinke of none but of the best. And therfore I hold a certaine Sir *John* (a gentlemans chaplaine execuled, who chynging the Butler to gue him of the best wine, but being ferued with the wort, tooke this cast of his office to haue (thinking) so great a disparagement and so hainous an Indiguitie) that when he perceiued him on a time at Maffe, he grew into such a mad mood that he lost his voice, his gentleman on the other side being in great haft, and desiring only a hunting Maffe (because his horses stood ready for him at the Church gate) fell into a pelting chayfe by reason of so long a pause, seeing Sir *John* protracted that which he desired might haue bin abridged. But in the end he was glad to send his page to ask him what stile had so sodainly stung him. Sir *John* answereid that there was one in the company that was excommunicate, which hindred his proceeding: and hauing told the lacky (fent vnto him the second time to know the party) that it was his buder, the gentleman was easilly perswaded to send him away: which done, he went on roundly with the Maffe. Whereupon the poore Butler had his absolution, yet vpon condition that he should not fail to gue Sir *John* of the same wine that his master and mistris dranke of. Now the reaons for which I say they will be sure to drinke of none but of the best, are these. First, because it preventes crudities, which might make them flauer or fluenell while they are deepe in their deuotion. Secondly, for that deuotion is more ardent in a hot stomacke then in a cold. Thirdly, because they are about to sing: for this they take from the Poets (called in Greek *αιδονια*, which properly signifieth chanters or singers) and therein they follow their opinion, which hath bin fuch in all ages, that a man cannot sing worth a button, except he haue first drunk deepe and that of the best. But some may haply say, that by this means they are in danger to be drunke. And what though they drinck till they be drunke, so they do it for a good intent! For if it be no hurt to say, *hoc est nesciun meum*, in stead of *hoc est corpus meum*, so it be done *cum intentione conferandi*: And if it be no hurt to cast a child into a well, so it be done *cum intentione baptizandi*, as some Glosses affirme, what great matter is it if they drinck themselves drunke *cum intentione missificandi*? And therefore they had reaon to bear with a poore Curate neare to *Fere* in *Tartenois*, who intending pleasanly to sing his Maffe, and to sacrifice his breaden god the next morning, had so merrily sacrificed to God *Bacchus* the euening before, that whereas he shoulde haue baptizid a child, he admistred extreme vnfction. In like manner he is to be execuled, who hauing taken his preparatiues ouer euening, when all men cry (as the manner is) *The King drinketh*, chanting his Maffe the next morning, fell asleepe in his *memento*: and when he awoke, added with a loud voice, *The King drinketh*. Howbeit the Priest of S. *Mary in Paris*, who falling asleep in his *memento*, had his challice and platyn stolne by one which holpe him to say Maffe, and awaking ranne into the street, crying *a theefe, a theefe*, was laughed at as a fond foole, not without cause: for he shoulde haue agreed with him, whose helpe he desired in mumbling ouer his Maffe. But it is to be noted, that he fell asleepe (as the rest did) through the great deuoire he had to prepare himselfe to sing well.

4 And sith I haue proceeded thus farre in speaking of the iolly *gandearius* of these Church-men: I will adde one word more in the behalfe of these poore fuenf-farthir sacrificing Maslemonging priests, not for any great good will I beare them, but for pity and compassion which I take vpon them, viz. that if they knew how to plead their owne cause, they might shew that they haue great wrong done them, in that they are cut to shорт of their allowance, and haue such small pittances, in comparison of Priors, Abbots, and the rest of that tabble. For if the sacrifice which they dayly offer, be like unto that which the Priests (called *Saly*) instituted by *Numa Pompilius* celebrated, (as the author of the booke intituled *A briefe collection of sacred signes, sacrifices and sacraments*, both learnedly & soundly prouth) what reason is there that who performe the office of the *Saly*, shold not have *Salutares duces*, but shold leauem them to those which performing the dutie but once in the yeare? But I will leauem them to pleade their owne cause.

## C H A P. XXIII.

*of thefts and robberies committed by the Popish Clergie.*

 I should diue deepe into this argument, I should but plunge my selfe into a bottomelesse gulf. For if it haue bin an old and auncient saying, *The Churche spoileth both quicke and dead*: and if the deuices of pilling and polling haue ever since increased, what storie (may we thinke) must there needs be at this day? Now concerning great and notorious theeuers, who are lo faire from hiding their heads, that they glory and take a pride in robbing and spoiling, and exposing their robberies to the view of the wrold, my purpose is not to intreat at this present, but only of Priests and Monks, who being as poore as *Irus*, notwithstanding faire like *Lucullus*. For if the *Egyptians* and *Soloni* alio since their time (as *Herodotus* tellet vs) hauing enacted a law, that every man shold shew what trade he followed, and what meanes he had to live, shold alleadge no other reason but this, that he which spent freely, hauing neither rents nor revenues, nor any meanes to earne a penny, nor any to maintaine him, must of necessity be a theefe; what would our *Mendicants* (row we) say, if they shold be thus examined? For if they haue not a foote of land, as they professe they haue not, (for otherwise they shold do ill to beg) and if they know not how to get their living, whereon then do they live: nay, not only live, but fare so like Epicures? If they shall answer, that they live vpon the almes of well disposed people, that is cleane contrary to the complaint which they comonly make, that mens charity towards them is not only coold, but even as cold as ice. If they shall say, that they live vpon borrowing, wher wil belueue them? For all men know, that to lend to those who haue nothing to pay, is all one with giving, according to the common saying, *Where there is nothing to be had, the King loseth his right*. Herein therfore I appale to their owne conuictions, what meanes they haue had now of late tyme (since they began to complaine of the want of charitie) to make their kitchins hot. But because I shold stay too long, if I shold haire their confession in that particular, I will undertake the matter, and answere for them my self, or rather recheare some of their subtil deuices, which shall serue in stead of an answer. Who knoweth not then, that they haue holden the wrold in such seruitude,

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as that they haue violently taken not only from the rich, but also from the poore, either all or the greatest part of that which their children shold haue inherited? Or who can be ignorant that the reason of the tragedie acted by the spirit of *Orleans*, was, for that these rauens law they had lost the prey, which they thought they had feasted vpon? And doublestle it was a great good hap the matter shold be so well handled, that it could be got out of their clutches. For when they came to shrive silly foules that lay at the point of death, their maner was to put them in no other hope of being saued, but by making S. *Francis*, S. *Dominick*, or some other Saint (patron of the Order that the Confessor was of) their heires: Nay, they were so cunning in bewitching the conuictions of those wherwith they had vnder *benedicte*, that they did not only make them giue the moitié or two thrids of their goods, which their wifes and children shold haue enjoyed; but (in case their children would not become Friers of the order of S. *Francis*, S. *Dominick*, or some such sweet Saint) thefjolly Saints knew what they wold haue. So that children after the decease of their parents, refused to become Monkes, these holy Saints would take vpon them to be their heires, defeating them of all. Witnesse mens wils and testaments which are to be seene at this day. But this is a far fouler matter, in that they made such hast many times, that they wold not tarry for them whom they held thus infnared, vntill they were neare their end, but by subtil meanes made them vndresle themselves before they went to bed.

2 For what greater or more cruell theft and robbery, nay what more cruell rapine and rauening can be imagined, then that which they call the *Crossado*? Did euer theeuers, which set their daggers to the throates of passengers to make them deliuere their purties, vse such robbery as the supposits of the *Crossado*? For doubtlesse poore men who haue never a croffe in the wrold to bleste themselues withall, are in no danger of theeuers, according to that of the Poet, *Cantabat vacuu coram latrone viator*: whereas a poore man, who is made to beleuee that if he giue such or such a summe of mony, himselfe, his father, mother and children shall be saued, and in case he giue nothing, all shall be damned, is in farre worse case then if he fel among thetheeuers: For if he haue no mony to giue, rather then faile he will pawne himselfe to the *Sarracens*. And most certaine it is, that many poore people haue not onely pawned, but even sold their soules outright to the diuell, in getting mony by vnlawfull meanes, whereas they were in good hope by this meanes to deliuere themselves out of his pawes. And as true likewise is it, that they haue long since proclaimed to the wrold, that they had power and authoritie to sell eu'en heaven it selfe (witnesse the Latin versis in S. *Stephani* Church in *Bourges*, written vpon a pillar in tables of stone, beginning thus, *Hic des denotis calyculis associetur*.) Howbeit they enforced none to giue mony for it, as they did in the time of the *Crossado*. For confirmation and authorizing wherof, these pelting Preachers alreaded many tickling texes to this purpose, not taken out of the Bible, but out of certaine hypocriticall Friers: interlacing therewith such fond fooleries, that it is almost impossible posterity shold beleuee them. One amongst the rest is reported of a ghostly father, who preaching at *Bordeaux*, auouched that when any mony was giuen for the dead, their soules in purgatory hearing the sound of the mony falling into the bason or box, crying, *ting, ting, ting*, began to laugh out heartily, and say, ha, ha, ha; hi, hi, hi.

3 Besides, they haue many subtil conueyances equipollent to robberies, yea some worse then robberies: albeit they ceale not to commit other qualified thefts. For instance wherof, one at *Catal* (about ten yeares ago) finding a purse with three hun-

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*Of man-slaughters and murders committed by  
the Popish cleargie.*

Will begin this Chapter with the story which I promised to relate when I spake of the *Franciscan*, whose inordinate lust cost three persons their lives, one man and two women. For then I promised to relate a farre more horrible fact committed by a Friar of the same order, who to compass his mischievous purpose (which was to haue his pleasure of a gentlewoman of the house) committed foure murders with his owne hands. The story is this: In the reigne of the Emperour *Maximilian* the first, there was within his dominions in *Flanders* a very famous Couent of *Franciscans*, neare to which dwelt a gentleman who exceedingly affected the Monks of the Couent, and was very beneficiall vnto them, hoping by that meanes to be made partaker of their good works, fasts, and prayers. Among the rest there was a tall proper *Franciscan*, whom the gentleman had made choyce of to be his Confessor, and had given him full power and authoritie ouer all his household: whose mind was so inflamed with the beautes of his wifes beauty, that he was almost beside himselfe. And purposing on a time to come to the period of his intended purpose, he went all alone to the gentlemans houle, and finding him not at home, asked the gentlewoman whether he was gone? She answered, that he was gone to see certaine lands of his, and meant to stay abroad two or three dyes; adding withall, that if he had any busynesse with hym, she would dispatch a messenger after him. He answered that it shold not need, and began to walke vp and downe the houle as one that had somwhat matter in hand: which the gentlewoman noted, and perceiving by his countenaunce that he was mal content, she sent one of her maids vnto hym to know if he wanted any thing. The ghostly father (who was walking vp and downe the court) answered that he did, and thereupon leading her into a corner, took a dagger out of his sleev & thrust it into her thoracie. In the meane time, one of the gentlemans tenants came on horsebacke into the court, bringing with him the rent of his farme: and he was no sooner lighted, but he saluted the *Franciscan*, who embracing hym in his armes, stabbed hym behind with his dagger, as he had done the maid, and having so done, lockt up the castle gate. A gentlewoman wondering that her maid staid so longe, sent another to know the reason why he made no greater haste, who was no sooner gone downe into the court, but the Friar took her alde into an oddle corner, and strangled her as he had done the former. Then perceiving that there was none left in the houle but the gentlewoman and hym selfe, he went into her and told her that he had bin long in loue with her, and that the time was come that she must needs yeld vnto him. She (who never mistrusted any such thing) answered in this sort, Father, I perswade my selfe, that if I were so leudly disposed, you wold throw the fust st me arme, to whom the frier replied, Come downe into the court, and you shall see what I haue done. Now when she saw her maids and her tenant lyng staine before her eyes, she was to gash, and slaken with such afflitionment, as if *Perseus* with his *Gorgons* head had transformed her into a ston, and was notable

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hundred French crowns in it, reculed it in his confession to a Frier, who told him that in conscience he ought not to keepe it, but giue it to a third person, till such time as the owner shoulde enquire after it. But the false Frier handled the matter so cunningly, that in the end himselfe was the third man. Not long after came the owner of the purse, repairing to him that found it, who sent him to the Frier who had the keeping of it. But he who had before desired onely to be the keeper, would now needs be the owner, and so was, (for all that the deceased *Monseur Briffac* could do, being then the Kings Lieutenant of *Piemon*) seeing there was none to depose or witness against him, but he that gaue it him. And what should we call that tricke of conueyance which a Frier-docker (one of those which asked if they had any thing to giue to Saint *Antonius* pigs) played with a butchers wife of *Calabria*, when for two acornes which he gaue to two of her swyne, he caried away a whole peece of linnen cloth? But I will referte this narration to another place, where I intend to speake of counterfeit miracles, contening my selfe for this present with one other theft, yet such a one as cannot easilie be sampled: so that if we were to compare Ecclesiasticall theeuues (if I may so speake) with secular, the Ecclesiasticall for this alone would beat away the bell. For though in old time there was great talke of such as went to robbre dead mens tombes (called in Grecce *rupsarachia*, as a man would say, tombe-diggers,) yet of late time they (at leastwise the secularis) haue bin content to rob the living onely. But the Monkes of the Abbey of *Bourgoymen* at *Bloys* haue giuen evident proofe, that they would not yecld an inch to their auncestors herein, when they digged vp a womans corps interred in their church, to rob the coffin of the lead wherein it was wrapped. Lo here how these false Friars verifie the common saying, *The Church taketh both of quicke and dead*, not onely in the hid and mysticall, but in the literall sense also.

4 As for great Ecclesiasticall theeuues, that is a case by it selfe, which toucheth their head principally, in such sort, that any scabby Monk or fueswartin Frier reproyd by him for such a *legerdemaine*, may answer him as the pirate answere *Alexander* the great: for the theft which their holy father (as they call him) committeth vnder the colour of *Constantines* donation, as fare exceedeth the petty larceny and pilfering practised by his imps, as *Alexander* robberies the pirates or Sea-rouers. And therefore there is no reaon why such as are chiefe in place next to this Arch-theef, shoulde buse them selues about pety thefts not besemeing their greatnessse. And herof (doubtlesse) they haue great confidacion (as experience sheweth): for the lefft which they commit, is the spoiling of Churches of their reliques; I meane not dead mens bones, but gold and siluer. For there was a pamphlet lately published (intituled *Harengua*) wherein is declared how certaine *tacobins* summoned a great Cardinall to restore vnto them their crowne of gold.

5 But in speaking before of the *Creyfada*, I forgot a *Franciscan* of *Millaine*, called *Sampson*, who by that meanes had scraped together an hundred and twenty thousand duckats, which he offered for the Popedome.

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to speake a word. But forthwith this wicked wretch (who meant to haue his pleasure of her more then once, and therefore would not force her) said, Mistris be not afraid, for you are in his hands who of all men in the world loueth you best. At which words he put off his long habit, vnder which he had a shorter, which he offered her, and withall told her that if she refused it, he would send her packing to *Pluto* with those whom she saw lying before her eyes. The gentlewoman more like a dead then a liuing creature, determined to make as though she would obey him, both hoping to saue her life, and to protract the time, in hope her husband would come home: and so at the Friers command she vndressed her head, making as litle hast as she could. But in the end haing her haire hanging loose about her eares, the Friar (not respecting how goodly and faire it was) hastyly cut it off, and haing so done, caused her to strip her selfe vnto her smocke, and arrayed her with the short habit which he had about him, and after put on his other againe; and so departed thence with all speed possible, carrying with him his yong nouice whom he had so long desired. But by Gods prouidence the gentleman her husband haing dispached his busynesse sooner then he thought, returned homewards the same way the *Franciscan* went with his wife. Now when the Friar perceiued him afar off, he laid to the gentlewoman, See, yonder comes your husband, and I know that if you looke vpon him he will refuse you out of my hands: wherefore go on before me, and see that you turne not your face towards him: for if you give him but the least signe, I will cut your throat before ever he can helpe you. At these words the gentleman drew neare, and asked him from whence he came? Sir (quoth he) from your houle, where I left my mistris your wife in good health, expecting your coming. The gentleman went on, not perciuing his wife. Howbeit his man (who was wont to entertaine the Friers fellow called *Frier John*) began to call to her, thinking it had bin Frier *John*. The poore gentlewoman (who durst not once turne her head aside towards her husband) answered not a word: wherupon he crost the way to looke her in the face; where she speaking not a word, gaued him a twinch with a weeping eye. He then returning backe to his master, said, Sir, as I crost the way I marked the Friers fellow, who (questionlesse) is not Frier *John*, but much remembles my mistris your wife, who looked very rufusly vpon me. Tush! (quoth the gentleman) thou talkest like a foole: and made no more of it. But his servant persisting in his opinion, intreated him to give him leaue to go after them, and to stay a litle to see whether he mistooke himselfe or not. At this impudent intracyte the gentleman staid, to see what tidings he would bring. Now when the *Franciscan* heard the man behind him calling for Frier *John* (doubting that the gentlewoman was diserfed) he came running vpon him, and with a long pike staffe which he caried, tooke him such a blow vnder the shrot ribbes, that he strooke him off his horse to the ground, and presently falling vpon him, cut his throat. The gentleman seeing his man a faire off falling downe, thinking that he had fallen by some mischance, went backe to helpe him vp: whom the Friar had no sooner espied, but he strucke him with his pike staffe, as he had done his man, and bearing him downe, fel vpon him. But the gentleman (being lusty and strong) claspes his armes so fast about him, that he could neither stab nor hurt him, causing withall his dagger to fall out of his hand: which his wife forthwith tooke vp, and gave to her husband, holding him downe by the cowle with all her might, whilst her husband stabbed him in diuers places, vntill he cried him mercy, and confessed all his villany. The gentleman being loth to kill him, sent his wife home to call some of his men, who came running thither in all hast, and taking vp the

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## CHAPTER XXIIII.

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*Franciscan*, brought him to the gentelmenes houle, from whence he was caried to the Emperours Deputie in *Flanders*, to whom he confessed this his notorious and felonious fact. Where it was also found partly by his owne confession, partly by proofe and information given to the commissioners appointed for that purpose, that a number of gendewomen and other beautiful maidis had bin conueyed into that monastery, after the same manner that this *Franciscan* would haue caried her away. Whereupon after that the women (detained by them in the monastery) were had out, both they and the Couent were burned together for a monument and example to all porfiterie.

2 After this foule fact committed by this Monke, let vs heare how a Priest of *Limoges* (about eleven yeares ago) committed sundry murthers one in the neck of another. A gentleman of *Lymosin*, Lord of *S. John of Ligoures* (kinsman to the Marshall *S. Anarew*) haing committed incest with his wifes mother, and haing had children by her, declared it to a shaueling in way of confession. Whereupon the Priest (who was a false coiner) tooke occasion to perswade him (as hauing him in his lurch and at his lure, by his confession) to play the knave as he had done, and to become a false coynier with him. Now after they had followed this occupatiōn for a time, the Priest perciuing that the gentleman was still troubled in conscience with his incest (notwithstanding he had sundry times absolved him) and that he affected his wifes mother more then his wife, perswaded him, that the mother was rather his wife then the daughter, and therefore that his mariage, his children and all were accursed. Whereupon he vndertooke to dispatch them out of the way, whilst the gentleman was absent, yet not without his consent. For comming one night (as his manner was) into the Castle (with certaine cruel cut-throates which he had brought with him) he went directly to the chamber where the gentlewomen lay, and murdered them all in their beds; as also two yong children, one of which called him by his name, and held vp his hands vnto him, as the Priest executed sence in *France*, and the gentleman at *Lauzanne*, confessed at their deaths. Neither herewit content, with his crue of cut-throat companions, he massacred the rest that remained in the houle, and laying all the dead bodies together in a chamber, set the Castle on fire, thinking by that meanes to couer the murther. But (as God would) neither the bodies nor the chamber wherein they were, tooke fire, and so the murther was detected. Whereupon the gentleman knowing not well what course to take, nor which way to turne him selfe, fled into *Switzerland*, where passing by *Genesia* he was discried, and from thence purfled and apprehended at *Lauzanne*, where he was executed according to law, acknowledging his offence and Gods great mercy towards him, in bringing him by this chalifement home to himselfe. This is the history, as I heard it credibly reported by those that saw him arraigned and executed: which albeit I haue of purpose abridged (as I haue done al the rest) yet I could not omit one circumstance, how that even then when the child called him by his name, and held vp his hands vnto him (as children are wont to do, smiling on those they looke vpon) he did most cruelly murther him. And it was not without cause that God would haue this circumstance freely confessed both by the Priest and the gentleman, which otherwise would never haue bin suspected. For doubtlesse it doth much aggurate, and as it were double and treble his offence, especially if we compare it with the fact of heathen men, as of those ten, whom *Herodotus* mentioneth in his first booke, who being sent to murther a new borne babe, were so moued with pity

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when

when the child smiled vpon them, that their hearts relented, and (as it were) melted within them. Howbeit, there are so many circumstaunces to be confidered in this abhominable fact, that it is hard to say where a man should especially infift.

3 But because the naming of *Lauzanne* (where this execution was done) puts me in mind of *Geneua* adioyning, where another murthering Priest was executed, I will here relate that story. A certaine Priest in *Foußgry* called *Dom John* (vnder the dominion of *Thiez*, then gouernour of *Geneua*) having boared out his brothers eyes with an awle as he was asleep, and obtained his pardon of the then Bishop of *Geneua*: not long after he committed him to a gossip of his, to the end he might drowne him, by calling him downe from a bridge into the water, vnder colour of bringing him to *Chambery* to *S. Susye*, a Saint then in great request. VVlich thing the *assassin* knowing not how to effect, whilest he was in his iourney (feeing he had not the heart to commit such a cruell fact,) not long after vnder colour as though he would bring him to *S. Claude*, he caried him in the night into a barne, where he with one of his companions murthered him: and haung so done, cast him into a swift stremme, where he was found by a woman which fought after a strayed calfe. VVhereupon the Priest was apprehended in his bed with his whore, and brought to *Geneua*, where his hand was first cut off, and after that his head: haung before confessed the fact, and giuen no other reason of the hatred which he bore him, but only because he was a great spender. It is further reported, that this kinde Kit haung prickid his brothers eyes with a nawle, and perciuing that he was not stome blinde, but that he could see a little; boared them the seconde time with a wooden pinne. This punishment was inflicted vpon this malefactor shortly after the reformation of religion in the sayd citie.

4 But among other murthering Priests, I may not omit one, of whom mention is made in the French Chronicles, who escaped not so fete-free as the former. In the yeare 1530. the nineteenth of Aprill, a certaine Sir *John* coming to *Autunns* Colledge in *Paris*, right ouer against Saint *Andrew des Arts*, to visite the Parson of the place where he was Curate, killed his man in the night, and after cut the Parsons throat. For which murther he was degraded in the Court of our Ladies Church, the same yeare, the fourth of May: and being appareld in a fools coate, was sent to a worshipfull gentleman, one Master *John Morin* (then Judge of criminal causes) by whom he was sentenced to haue his hand cut off, and it together with the faulcheon wherewith he had committed the murther, to be nailed to a post before the said Colledge, and after to be burned quick before the towne house. This sentence being giuen in open Court, was put in execution the fist day of the said moneth.

5 But give me leaue to speake a word or two more concerning *Paris*: for there (no doubt) we shall find sundry other examples of murthers committed by Clergy-men, and namely by Priests. But for this present I wil infift in one only, which was discouered and punished by order of law, as followeth: In an Inne at *Soyssons* called *The great head*, the good man of the house his daughter played a slippery tricke with one, and was deliuere of a daughter. Her father, who could never abide the child, because it put him in mind of his daughters shamefull fact, sent her to *Paris* to a Sempster to learne to sow. And coming afterwards to *Paris* himselfe, he fell in acquaintance with a priest called *M. Hector*, a bakers son, borne at *Noyon*,

to whom he declared that he had a daughter about seuen or eight yeares of age, whom he would gladly haue bellowed in a monasterie, or some other place, he cared not where, nor how, so that he might never hear of her againe; telling him, that for the effecting her, if he could be content to giue an hundred crowns. The Priest being greedy of gaine, vnderooke the matter, and causing the girl to be brought vnto him, together with the mony which they were agreed vpon, he tooke his leaue of him, and caried her home to his houle. Whither he was no sooner come, but he cut her throat; and haung so done, caried the corps into the churchyard of *S. Nicholas* in the fields, where haung cast it among certaine nettles, he walked vp & downe as though he had bin prayng on his Poyntes. Shortly after came a Sexten, and as he was digging a graue, the Priest came yng him, and told him that he had feene a pitiful pectacle, to wit, a yong maid hauing her throat cut, and cast among the nettles; and desyred him for avoiding of offence, to bury her, promising to giue him a *lesson* for his paines. The Sexten refused his offer, and further told him, that he wold informe the Court therof: which he did: (the Priest in the meane time flying to *Noyon*). The Court hauing intelligence hereof, caused the corps to be caried to a place called *Chastelet*, there to be exposed to the open view: whether (as God wold) the Sempster (her old mistris) came to see her: who knowing her wel, declared to the Court how an Inne-keeper of *Soyssons* (her grandfather) had committid her to the custody of one *M. Hector* a Priest. The Sexten also informed the Court of the conference which had passed betweene *M. Hector* and him. The Court taking notice of these informations, sent his brother in law to prison, hoping by that meanes, to leарne what was become of him, (feeing he reforted ofte to his houle.) Now during the time of his imprisonment, (they dayly pressing him with interrogatories, to the end they might leарne what was become of his brother, albeit he knew nothing) it fortuned that the Priest came to *S. Deni* neare to *Paris*, from whence he sent a messenger to his brother in law (neuer dreaming of his imprisonment) to request him to come to him, and to informe him what rumour went of him. Where the messenger coming to the prisoners wife (the Priests sister) was presently apprehended and brought before the Court, and haung told them where *M. Hector* was, they sent a warrant for his apprehencion. Where, after he had confessed the fact, he was condemned by the Court of *Chastelet* to be degraded, to haue his hand cut off, to be broken vpon the wheel, and after to be burned. But he appealed to the high Court of Parliament at *Paris*, which mitigating the sentence, condicnmed him onely to be degraded, to haue his hand cut off, to be hanged, and after to be burned. This tragical event happened about fourteene years ago. But I may not forget a cast of his: for haung his hand cut off, and meeting with one of his acquaintances as he was going to the place of execution, he said, *Aufe un peu, Henry men ami, je ne saurai peu canticer Messe sur ma coupe une main: That is, See here friend Harry, I can say Mass no more; they haue cut off my hand.* The man to whom I am beholding for this story, dwelt in the same towne with this malefactor, and told me that he heard him sing his first Mass, with all the ceremonies and solemnities thereto belonging.

6 There was also a Priest at *Orleans* (about 37. yeares ago) who being iealous of a whore which he kept, brought her into a taucerie, where leading her aside as though he wold haue dallied with her, he cast her on a bed, and with a razor (which he had in his sleeve) cut her throat. For which murther he was only condemned to perpetual prison, as it was told me by a famous lawyere, who was then a student in the same citie.

7 Asfor cruelties (though no murther be voyd of crueltie) where can we heare of a greater then that which is commonly practised by Monkes, (as them-selues confess) I meane their vsual maner of pulling men ouer the peache in *pace*? True it is indeed, they vterly renounce and disclaime this word *cruelie*: for they will not grant that it is crueltie to send men into another world in *pace*. But if they deny it to be crueltie to murther a man in *pace*, they must needs deny that to die of hunger and thirst is a cruelle death: which is pregnant to common fence. But leauing this dispute, let vs come to other notorious cruelties, and among the rest to a kind of torment which lay-men among Christians wold never haue inflicted vpon Pagans or infidels, but would haue left it for Barbarians, as being too barbarous to be practised by them. It is that which *Plutarch* (in the life of *Axarxes*) calleth *Scaphaeus*; to which this is not unlike which I am about to relate. The last Duke of *Lymburgh* being dead without issue, the Princes who were next heires (as being neareft of bloud) v*iz.* the Duke of *Brabant* and the Earle of *Guelderland* waged warre one against another, for the Dukedom. In the end the Duke of *Brabant* got the victory: where the Bishop of *Collen* (who haddeaid the Earle of *Guelderland*) was taken prisoner, and committed to the custody of the Earle of *Mount Haynault*, where he continued for the space of seuen yeares, till he had agreed to all such articles as were demanded of him. Being fyr at liberty at the last, he besought the Earle of *Mont* to beare him company to *Tuit*: (a towne standing vpon *Rheyne* right ouer against *Collen*) whereunto the Earle easilie condescended. Now as they were going ouer a bridge which stood vpon the riuer, an ambush of horsemen (by the Bishops appointment lay hard by) rush'd out suddenly vpon the Earle mistruing no such matter: and thus he feized vpon him, and kept him in perpetuall prisyon: and to the end he might give him more kinde entertainment, caused an iron cage to be made, which in sommer was annoyned ouer with honny and set in the open Sunne, lodgynge the poore Earle therein, there to be afaulted by flies (you may well imagine how.) Consider here (gentle Reader) this Bishops crueltie (ioynd with treason) coming not much shott of the immunitie of *Bufris* and *Phalaris*. For doubtlesse of all other cruelties those are the greatest, which cause men to languish and pine away for a long time in great anguish.

8 Moreover, we reade of two Channons of *Collen*, who vled the like trecherie: for hauing invited a baillife of the towne to dinner, called *Herman Grin*, and making great shew of loue and kindnesse (albeit they hated him to the death) they led him ouot to see a Lion, (which they kept in honor of their Bishop) whom they knew to be hunger-bit: and he was no sooner come into the place, but they shur the doore vpon him. The man seeing himselfe in this danger, plucked vp a good heart, and winding his cloake abou his left arm, thrust it into the Lions mouth as he came rushing vpon him, and with his right hand thrust his rapier into his belly, and slue him.

9 But to retorne to Prelates: we reade how one *Henry Archbisshop of Collen* most cruelly tormented Earle *Fredrikke*: for hauing broken his armes, legs, thighs, back and neck vpon the wheele, he caused him to finish the rest of his life in lin-gryng paine, exposynge him to the crowes.

10 But if any desire to hear of a cruelty not proceeding from reuenge, but committed in a merriment against such as never gaue the least offence: this it is. In the raigne of the Emperour *Otho the great*, *Hato Bishop of Ment*, tooke such pitie vpon the poore in the tyme of a great deirth, that he got a multitude of them together into a barne, and burned them all therein; saying that they differed nothing

thing from rats which devoured corne, and were good for nothing. But obserue the fearfull, terrible, and horrible iudgement of God which befell him whilst he was yet living: for he sent great troupes of rats, which after they had grieuously tormented him, ate him vp quicke. And it little auailed him to go vp to the top of his high tower to save himselfe: for the rats hunting him from place to place, pursued him thither also, whereupon it is called *The tall tower* vnto this day. And yet notwithstanding this feauill example, *Heribert Archbisshop of Collen*, had a brother who vled the poore after the same manner, in the tyme of a deirth.

11 But what shal we say of a *Jacobine* who poisoned the Emperour *Henry* the seuenth with his breaden God, which he gaue him in the consecrated host? What will the Friers Diuell do (trow we) if their God be so daungerous to deal with? Vpon which argument I wryte this sportinge *bustain*.

*Les Payens ne vouloyent mestre au nombre des Dieux  
Ceux qui au genre humain estoient pernicieux.  
Sie le Dieu de pafe est un Dieu qui empoisonne,  
(Dont l'Emperour Henri esmognage nous donne)  
Que diroyent les Payens de ces gentils Doctours,  
Qui les hommes ont fait de lui adorateurs?  
Car si leur Dieu ne fait de meurtrir conscience,  
Entre leur Diable & Dieu quelle est la difference?*

That is,  
*Never did Pagans morgt their Gods recte,  
Who euer mortall wight had ill beforeit:  
If then the God of bread can poison hide,  
As hath bene triide by Henry to his bane:  
What would our Pagans faine, that knew of yore  
How they do it adore with bended knee?  
For if their God be free to worke such curill,  
What difference is betwixt their God and Devil?*

If any shall haply object, that these sauge cruelties were not committed in these dayes, but long before. I answere, that seeing the world hath euer growne worse and worse, and the Cleary rather then the Laity (as the three Preachers so often before alleadged do sufficiently testifie) those cruelties may wel be accounted but small and tollerable in comparision. But if any be incredulous or hard of beleefe, he may reade what Cannibal-like cruelties certaine Monks and Popish prelates haue exercised of late against such as wold not embrase the Romane religion, and how they handled them when once they came within their walke. As among the rest, the history of *John de Roma a Jacobine Frier*, one of the holy house of *Spaine*, a persecutor of the poore Christians of *Merindol* and *Cabriere*, who never left beating his braines, how he might inuenire new tormentes to inflict vpon these poore people and their confederates: one of which was to fill bootes with boyling greafe, and to pull them on the legs of those wi. om he was to examine, that the extremitie of paine might so distract them, as that they might make no pertinent answere to any deinaund. And we are not to wonder how they could play the bloody butchers, and exercise their tyranny vpon these silly folous, seeing they usurped almost a soueraigne power and princely authority ouer them. Not to go farre back, nor farre off for examples, we reade how the said Frier vnder colour of his commission (as being one of the Inquisition) was both accuser, party, and Judge; & how he carried with him through *Prouence* a number of vyle varlets well appointed; in all pl-

\*A stasse of eight verlee.

## THE FIRST BOOKE.

ces where euer he came (especially in country townes) breaking open cheſts and trunks, and ſtealing thence gold and ſilver, and what elſe might eaſily be packēd vp, and caried away; pilling & polling thoſe whom he could not otherwife ſpoile, either by impositions or amercements, or conſiſcations of their goods.

12 I was here purpoſed to haue ended this Chapter, but that I remember I haue not ſpoken of thoſe that inbriue their hands in their owne bloud, and ſacrifice themſelues to their owne shame; which I had rather here add (though ſome-what out of order) then altogether to omit them. Howbeit my meaning is not to buſie my ſelfe with the examples of Clergymen who haue layd violent hands vpon themſelues, therewith to parallele the examples of Laymen who haue bin moued to do the like. I will onely inſift vpon one, which is proper vnto them *quarto modo* (as Logicians ſpeak.) For all the former examples of *felons deſerteri*, are common as well to the Clearyg as to the Layt. But this which I am about to relate, is peculiar to Clearyg-men, and Lay-men haue no part therein, being a murther committed vpon a proud conceit which popiſh priеſts had of their meriſt, that they (forfirth) did as farre exceed Laymens meriſt, as the pillars in the Church do their shadowes. For though Laymen put great confidence in them, yet they neuer fo-relied vpon them, as that they wold aduenture to caſt themſelues from the top of a highe towre, or into a deepe well: which beſet this merit-monger of whom we ſpeakē. The ſtory is this. A Monk called *Heron*, hauing liued fifty years in an Ermitage, and ſtrictly obſerued the rules and orders of his founder, was ſo puffed vp with pride & vain conciſt of himſelfe, in regard of the meriſt of his works, that the duell which appeared vnto him & tempted him, to take triall of the vertue of the by caſting himſelfe into a well, affluring him he ſhould escape without harme. The fond Friar thinking it had bin an Angel ſent vnto him from heauen for this end, caſt himſelfe into a well of that depth, that the botome of it could not be ſeen; whence being drawne out again with much ado, they could not perwade him that it was the diuell which appeared vnto him and tempted him: and ſo died the third day after, perfitting obſtrinate in this opinion. This ſtory I found in a fragment of a Latin booke (the author whercof is not knowne) written faire in parchment, and ſeemeth to be of great antiquity, at leauif of as great as ſuch Ecclesiſtiall records may be. But who euer was the author thereof, certen it is, he was a fauourer of the fra-ternity. For he ſpeaketh of them, as being one of the ſame order, and giues them brotherly warning to looke to themſelues. I will therefore alleadge the Latin ſtory word for word, as I copied it out of the ſaid fragment, which (take it) neuer came to light before: for otherwife I would haue contented my ſelfe to haue aduertified the Reader thereof. Howbeit if it haue paſſed the preſſe, I ſhall do no man wrong but my ſelfe, ſith I haue eaſed the Reader of ſo much paine in the copying of it out. Certaine of mine acquaintance to whom I ſhewed it, are of opinion that it is to be found in a booke called *Vita Patrum*.

## DE MORTE HERONIS SENIS.

*Heronem post multorum laborem annorum deceptum,  
quid non habuit discretionem.*

ET ut hanc candem definitionem antiquius à sancto Antonio & ceteris patribus pro-mulgatam, recens quoque (ſicut promiſum) conſiruit exemplum, recolite id quod super gellum oculorum vestrorū vidisti obtutus: ſerem videlicet Heronem ante pau-cos admodum dies illuſione Diaboli, à ſummis ad ima dieiū, quem quinqua-ginta annis

## CHAPTER XXIII.

in hac Eremo commoratum, singulari diſtricione rigorem continentie tenuiſſe memini-mus, & ſolitudinis ſecreta ultra omnes hic commorantes miro feruore ſectatum. Hic rigi-tur quo pacto quād ratione poſt tantos labores ab iuſtitia illius, grauiſſimo corruens laſpa, cunctis in hac eremo conſtitutoſ luctuuo dolore percutiſ. Nonne quid minus vir-tute diſcretiōis poſſeſta, ſuis definitiōibus regi, quam conſilis vel collationibus frātrium arque iuſtitia mariorum malum obediere? Siquidem tantuſ ſigore immutabilem ſequiſ ſe-continuum ſemper exercuit, & ſolitudinis celebraq. ita lugere ſecreta ſedatuſ eſt, ut ab eo participationem in eundi confraternitate conning, ne veneratio quidem dici paſchalis aliquando potuerit obſinare: in qua fratribus cunctis pro anniversaria ſolemnitate in Ecclēſia retentatis, ſolus non poterat aggredi, ne quantulumcunque, perceptione leguminis parui, à ſuo videcerit propoſito relaxatus. Quia preuumptione deceptus, angelum Satana vel. ti Angelum lucis cum ſumma reveraſione ſuſcipiens, cuiusq. praeceptis prono obediens familiari, ſemipictum in pulcra, cuius profunditate oculorum non attingit intuiſus, precipitem dedit: de Angelis videlicet viſione non dubitans, que cum pro merito vir-tutum ac laborum ſtorum, nequaquam poſſe firmauerat vili iam diſcrimini ſubiacere. Cuius rei fidem ut experimentum ſue ſollicitati evidenter firme comprobaret, ſupradicto ſe pu-te nocte interempta illius inſicit: magnum ſe, virtutis ſue meritum probatur, ut cum in-deſerit illius. De quo cum penē iam exanguis ingenti frātrum labore fuſſet extra-ēt, vitam die tertia finiturus, quod his deterruiſ eſt, ita in deceiptioſ ſue permixta obſinatio, ut ei nec experimentum quidem moris ſue potuerit perſuadere, quid ſuſſet demonum calliditate deluſus. Quamobrem pro meritis tantorum laborum & annorum numeroſitate, qua in eremo perdurauit, hoc miseratione & humanitate ſumma ab hiis qui eius compatiabantur exiſio, vix à Presbytero & Abbatē Paphnusio potuit obſinari, ut non inter biotanatos reputatus, etiam memoria & oblatione paſtantium iudica-ret indigneſ.

And here I thought it not amisse to alleadge another place out of the ſame booke, where mention is made of an Abbot, who was in like ſort deluded by the diuell, though not ſo dangerously as the former.

## DE ILLVSIONE ABBATIS IOHANNIS.

IN quo etiam Abbatem Iohannem qui<sup>t</sup>lico commoratur, nouimus nuper illusum. Nam quum exhaluo corpore atque defēto, perceptionem cibi biduano ſeianio diſtulifer, accen-dente ei ad refectiōne diſ poltro, veniens diabolus in figura Aethiopis tetri, atque ad eius genua prouolutus, indulge, inquit, mihi, quid ego ibi hunc laborem indici. Itaque ille vir tantuſ & diſcretiōne ratione perfectus, ſuſ colore continentie incongruenient ex-ericiatū, intellexit ſe ab hoc calliditate diabolus circumuentum, talig. diſtinentum ſeiuio, ut laſitudinem non neceſſariam, immo etiam ſpiritu nocturam, fatigato corpori ſuper-poneat: & paracharaximo ſcilleſ illius numiſtatis, cum in illo veri regis imaginem veneratus eſt, parum diſciptus an eſſet legitimi ſiguratum. Ultima verò obſeruatione huīus probabilis trapeciæ, quam de inquisitione ponderis eſſe prediſpusum, taliter implibuitur, ſi quicquid gerendum cogitatio noſtra ſuggeſſerit, omni ſcrupulo retractantes, atque in noſtri peccatoris trutina collocantes, equilibrium inſiſima perpendamus, an plenum ho-nestate communiſt, an timore domini ſit graue, an integrum ſenſu, aut humana oſtentatione, aut aliqua nouitatis preuumptione (ſi leue) an meritis eius pondus inaniſ cerodoxie non inminuerit, vel adroferit gloria, & ſic ea protinus ad examen publicum trutinan-tes, id eſt, ad Prophetarum & Apoſtolorum actus, ac testimonia conſeruent, vel tanquam imperfetta, atque damnoſa, nec illorum ponderis conſondantia, omni cautione ac diligenter refutemus.

## C H A P . X X V .

## Of Blasphemies uttered by Popish Prelates.

**H**e blasphemies of our good Catholickes of the Popish Cleargie, I here handle apart from thole of the Laicie: not intending thereby to honour them, or thinking it more fitting and befitting them, but yeelding rather to my memory, which doth not alwayes furnish me with fit examples as oft as I could wifh, but maketh me to attend and wait, whereby I am constrained in the meane time to intreate of some other argument, whereof I haue examples more ready at hand. But the Reader can loſe nothing by the bargaine; for the longer my memory causeth me to stay, the more examples it affordeth me afterwards, which I communicate & impart vnto him.

2 But not to dwell too long in the preface, we haue here first to note, that whereas it was said in old time as it were by way of a prouerbe, *He ſweareth like a gentleman*: (for it was thought a thing vnbecoming a base paſſiuſt to renounce God, *non pertinere ad rurales renuntiare Deum*, as we heard before out of *Menot*) others were wont to ſay & do euē at this day, *He ſweareth like a carter, or he ſweareth like an Abbott, or he ſweareth like a Prelat*. But leauing the diſcūſſion of this question to others, (viz. which of all three is grounded vpon best reaſon) this one thing I will ſay by the way, that gentlemen and carters haue learned the tricke or trade or art of blaſpheming of Popish Prelats and other polſhorne Peopelings, and not they of them. And I doubt not but all men of good and ſound judgement, and ſuch as are not carried away with prejudice in regard of partiaſtie or priuate reſpect, will iumpe with me in this opinion. If they ſhall ſay that Church-men haue bin indeed maiſters in that trade, but that their ſchollers haue exceeded them; I eaſily accord that in ſome blaſphemys they might farre exceed them. But two ſorts of blaſphemys there are, which are proper and peculiar to them alone. For whereas Lay-men blaſphemie God but in word onely, Church-men blaſphemie him also in deed: for they both diſhonour him by their wicked liues, and teare him in peeces with their bloody oathes: (for I take the word here in a more generall acceſſion then it is commonly taken, being directed by the Greekke Etymology formerly ſpoken of.) And though we ſhould but ſpeak of blaſphemys in word onely, how many ſorts (may we think) are there to be found in the writings of theſe ſir Johns, of which Lay-men never dreamede.

3 First therefore to begin with blaſphemies common as well to Laicks as Clearicks, uttered in diſhonour of God by theſe ſwearers ſwaggerers and fustian ſooleſ, it will not ſink into my head, that ſecular men euer ſapped out ſuch wicked and wild oathes as Church-men haue done, but rather the contrary. How euer it be, this I am ſure of, that though I continued long in *Italy* (where aboue all other countries blaſphemie doth moſt ſcarfully abound) and was often in place (though ſore againſt my will) where I heard very outragious & detestable ſpeeches againſt our Sauiouer Christ and the bleſſed Virgin (whom they handle after a fare ſtranger manner then they do in *France*,) yet neuer heard I ſuch a blaſphemie as this, which was uttered by a Priet at *Rome*, *Al diſpetto di quel can che pendeva nella Croce.*

He

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He had indeed belched out ſundry other before he came to this which he referred for the laſt to make vp his mouth withall, as being moſt horriblie of all the reſt. And what moued him (may we think) to breake forth into this blaſphemie, but a ſtrumpet of his (forſooth) who had playd him a ſlipperie touch, as he ſelfe affirmed. As if this were not to play *Will Sommers* to ſtrike his next fellowe: that because the curtian had angered him, he would reuenge himſelfe vpon God, and ſo delipte and villanize him, as neither Turke nor Jew could haue done worse. For he further added a moſt execrable ſpeech, which I will here omit. As for blaſphemies uttered in coole bloud without choler, paſſion or heate of affection, our good Catholickes of the Romiſh hierarchy are ſo far from being indebtēd to the Laity, that (except they will be very vngrateful) they muſt needs acknowledge themſelves much beholding vnto the: for proofs wherof, as I haue alleadged examples of the blaſphemies of the one, ſo I wil here alleadge ſome few of the other. And full I wil begin with that which is ſpoken in way of a prouerbe, *Weep not, for perhaps it is not true*. Which grew (as it is faid) vpon ſpeech of one that preached of the paſſion, who after he had made the poore people ſhed teares by the pitfull exclamations which he made vpon the cruel deaſh which our Sauiouer ſuffered vpon the croſſe, hauing had the paſtime and ſport he looked for, ſaid, *Weep not, for perhaps it is not true*. And what ſhall we ſay of the ghofly father, who preaching at *Tours* (about three or four years ago) faid, *Theſe wicked Huguenots do vterly renounce the Pope*, and ſay, that we are only to hold that which Christ hath taught: But I tell you, that if Christ and the Pope ſhould ſit here either of them in a chaire, and the one of them ſhould enioyne me one thing, and the other another, I would obey the Pope rather then Christ. And this agreeþ well with that which an *Italian* writhen of a Cardinal, who being ſick vnto the deaſh, and diſtrous to be ſhriven, when his confeſſor told him (vpon occaſion) that he ought to worship onely God. So I do (quoth he) and that is the Pope. For ſeeing that the Pope is God on earth (and that both are not to be worshipped) I had rather worship him that is viſible, then God who is inuiſible. His confeſſor replying againe, and telling him, that the Pope was neither God nor Christ (albeit the ſimple ſeduced world did hold him for his vicar,) How (quoth he) can it be ſaid, that the Pope is Chrifts Vicar: if that were ſo, Christ ſhould be greater then the Pope. But I would thou ſhouldſt know, that if he ſhould come in proper perfon to *Rome*, the Pope would not entertaine him, except he would ſubmit himſelfe and kiffe his pantouſle. Notwithſtanding Pope *Uſſius* the third (otherwife called *John Maria de Monte*) was content to be caſled Gods Vicar, when he ſaid, that if God was ſo angry for an apple, that for it he caſt our firſt father *Adam* out of Paradife, then might he (who was his Vicar) wel be angry for a Peacocke which is a greater mater (*Iwiffe*) then an apple. This he meant of a Peacocke ſerved fil in a dinner, which he had commaunded ſhould be kept cold for ſupper, but was not. For which ouerſight being in a wonderfull chafe, a Cardinal ſitting with him at the table, told him that he ought not to be ſo angry for ſuch a trifle: to whom the Pope anſwered as is aforefaid. The ſame holy father miſſing his diſh of porke, which was wont to be one of his ſtanding diſhes, (for he loued porke and peacocke exceeding well) when his ſteward told him, that the Phyſition had giuen order there ſhould be none ſervid in, because it was hurtfull for his health: he would not take this reaſon for good payment, but began to diſprie him whosē vicar he boasted himſelfe to be, ſaying: *Porta mi quel mio piatto, all diſpetto di Dio: Fetch me my porke in diſpight of God*. In reading of which ſtory, that <sup>\*My diſh of</sup> came to my mind which I heard reported of Pope *Paul* the third, how that in pro-<sup>meſte, in-</sup>ceſſion

cession at Roine, where the *Corpus Christi* (as they call it) was solemnly carried before him in procession, he shold say, that if the company which went before laid so long, they would make him renounce Christ. Whereupon one ranne before, and willed them to march on faster; for his Holinesse (saith he) is in such a rage by reason of your long stay, that he is ready to renounce Christ and all the *Kirche*. Consider (gentle Reader) how handlymly these thinge hang together, that he which went in solemn procession in honour of the body of Christ (as they would make vs beleue) shold deny Christ. But they who by the grace of God haue their eies opened to see such abuiles, ought to consider what the Greek proverbe saith of such speeches, that *often when the tongue trippeth, it telleth the truth*. For considering the abuile therein committed were it not better to deny Christ, then to make him such a morrice dancer in a May-garme? An example of this tripping we haue in him who faid to a Priest, Come and lay Mass in an hundred thousand duchs names, for my maister is angry. Another Mass-monging gentleman of *Lorraine*, being angry with his sonne (who was a Mass-maligner) said vnto him, Get you to Mass in the duchs name, to Mass. Whercol his sonne tooke aduantage, acknowledging that his father spake truer then he was aware. But to retorne to our blasphemers, we find that the Vicars aforesaid made no conuincience to appropriate and apply to themselves (some in earnest, others in sport) those texts of Scripture, wherein he (whiche vicars they pretend them selues to be) speakeith of himselfe. Alexander the fiftlyng on his death bed, vsethe same words to those that stood about him than Christ did to his Apostles, *My peace I give unto you, my peace I leave with you*. And Pope *Pau* the third knew how to apply the words of Saint *Paul*: *I would with my selfe separate from Christ for my brethren, which are my knyfmen according to the flesh*. For being told vpon a time by certaine Cardinals in open Confistorie, that he could not giue *Paxma* and *Playmice* to his bastards, except he would damne himselfe: he answered them in this sort, If Saint *Pau* bare so tender an affection to his countrymen (whom he calleth his brethren) that he desired to be separe from Christ to the end they might be faute; why shold not I bear so tender an affection to my sonnes and nephewes, as to laboure to make them grāt with the hazard of mine own situation? As for the speech of Pope *Leodeg* the tenth, it lieth better with the atheist call speech of the gallant who said, *We re penitent, for perhaps it is not true*. For when Cardinal *Bembo* alscadged a certaine place out of the newe Testament, he answere him in this sort, *O what wealth haue we gotten by this fable of Christ*? of which blasphemey, not only this Pope, but the greatest part of his pue-fellows are guilty in the highest degree, if we may judge of the tree by his frutes.

4 There are also sundry other blasphemies vttered by these Sir *Johns*, as well in their disputationes as in their sermons and writings, of which I will here alleadge some few examples. A popish Prelate disputing on a time against certaine his adversaries, said he wondred that they vnderstood not a text in the newe Testament very pregnant to stop the mouthes of the Lutherans in the matter of *Justificacion* by faith onely. For marke (said he) when the Apostles were on the sea in a shallop, tossed with the wind, Saint Peter (being a *Lutheran*, and bēleouing that his bēleouing was able to save him) said vnto Christ, Bid me come vnto thee vpon the water. And (he hauing bidde him come) leapt into the sea, with his naked f.ish, and hardly escaped drowning. Nay, he had bin drowned out of question, if Christ had not miraculoously affisted him and pulled him into the shallop, cauſing him to retorne to his worke againe, y.iz. to his rowing. Now then let these fellows who rely so much vpon their faith, go and drownē with S. Peter if they wil. For my part

\* Popes.

I am not determined to forsake this halfe vessel, but to abide in it rowing at one oare or other, still labouring and exercising my selfe in good works. If we had no other example, this alone were sufficient to shew how these Sir *Johns* dallied with the Scriptures. Howbeit there are infinite like to be found. Among which, that of a Popish Prelate is very common, who was not ashamed to say, that Saint *Pau* spake many things which he might well haue concealed; and that if he had considered the offence which might haue bin taken therat, he would haue bin better aduised before he had spoken them. But what greater blasphemies could all the duels in hell deuise and forge, then those which we reade in the booke of *Conformities*, printed at *Niuan* by one *Gatard Pontice*, in the yere 1510. and after that in other places, where sundry things are recorded more like dreames and dottages then true stories. For though the world in old tyme was marauisouly blinded (as we know) in such sort that a man would haue thought they had (through the iust judgment of God) shut their eyes, that they might not see the truth: yet was it nothing to the blindnesse of those blind bayards, who published the book of *Conformities*, containing such horrible, hideous and hellish blasphemies, that it is almost incredible there should any be found so graccleſſe as once durſt breathe or belch them out. For prooef whereof consider these particulars: Christ was transfigured but once, S. *Francis* twenty times. Christ changed water into wine but once, S. *Francis* did it thrise. Christ fel the paine of his wounds but a ſhort time, S. *Francis* fel the paine of his for the ſpace of two years together. And as for miracles, as giving ſight to the blind, reſtoing limmes to the lame, cauſing duels out of men poſſeſſed, and raiſing the dead, Christ hath done nothing in comparison of S. *Francis* and his brethen. For they haue given ſight to aboue a thouſand blind; they haue made aboue a thouſand lame to walke, as well men as beaſts; they haue cauſed duels out of mo then a thouſand demoniacks, and haue raiſed aboue a thouſand from death to life. Is it poſſible that a man ſhould haue heard theſe Friers teach and preach ſuch fluffe as this without ſpitting in their faces? what ſay I, without ſpitting in their faces: nay without tearing them in peeces? True it is indeed, they durſt not lay in plaine termes, that Christ was not worthy to wiſe S. *Francis* his ſhoes for they are content to ſay that he excelled the Apolleſ, the Saints, and the Angelis.) But hauing confidently auouchd that his miracles did infinitely ſurpaſſe Christs miracles: they thought there was none ſo ſimple but could eaſily inferre the concluſion, though he had neuer ſtudied the principles of Logicke. But I ſhall defreſ theſe (gentle Reader) to lend thy patient care to other layings in this booke, Fol. 5, of the foreſaid impriſſion: *Beata Maria, ut Franciscus mitteretur in mundum, Patri ſupplicavit. Item, Maria Francisci prebus indulgentiam pro peccatoribus in Ecclesia Sancta Marie de Portiuncula impetravit*: that is, *The virgin Mary prayed to God the Father that he would ſend Saint Francis into the world: and by his intercession obtained pardon for ſinners in the Church of Saint Mary de Portiuncula*. But herein confiſte the very quinteſſence of impudency, in that they make the Scripture to come at their whiſtle, and ſerue their diuellish legendary lies, which they haue coyned of their S. *Francis*. As when they ſay (in the lame place) *Franciscus est in gloria Dicit Patris, Phil. 2, that is, S. Francis is in the glory of God the Father*. He that deſireth to heare more of ſuch abuiles, deprauations and falsifications of holy Scripture all on a thrum, fare more incredible then the former, let him reade that which is written fol. 4. *Christus fecit Franciscum sibi similem; primo in vita virtuosa: deinde imprefione ſigmatum. Hinc de beato Francisco illud Ecclesiasticus 44. dicitur. Non est inuenitus similis illi, qui conſernaret legem Excelſi. Quibus verbis, beatus Franciscus celebritas praelatut, san-*

fan-

sanc*t*is, & fama radiofa declaratur. Fuit enim homo sacer*issimus*. Item, qualiter quo  
modo, & ad quid Deus fecit Franciscum, ostenditur Genesis 1. &c. 2. ubi scribitur Fa-  
ciamus hominem (id est Franciscum) ad imaginem & similitudinem nostram: & prae-  
piscibus maris, & volatilibus celi, & bestiis terra, & in iure seq*u* creature, omni*q*, reptili  
quod mouetur in terra. Et sequitur, Formauis Dei dominum de limo terra, & inspirauis  
in faciem eius spiraculum vite, & factus est homo in anima viventem. Sequitur, Posuit  
eum in Paradiso, & operaretur & custodiret illu*m*. Et ibidem, Ex omni ligno Paradisi co-  
mede: de ligno autem scientie boni & malice comedet. Et subditur, quod Deus sit, quod  
non erat bonus esse hominem solus: & fecit ei adiutorium simile sibi. Et tulit unam  
de costis eius, & ex ea Euam adiudicavit. In quibus verbis ostenditur quod B. Franciscus  
fuit homo, primo singularissimus, & à Deo in mundum destinatus, non casu fortuito, aut  
luminosum consilio: sed diuina prouidentia, qua regulantur omnia. Ideo ad hoc ostendem-  
dum dicitur, Faciamus. Verbum est tunc Triumatis beatum Franciscum ad mundum  
dirigentis. Secundo, quod fuit homo sacer*issimus*, & a corporis brutalitate segregans:  
quia homo fuit, & per consequens non sensualis, cui sensualitate corporis deditus, sed ab  
ea separatus, rationalabilis, & rationis subditus & subiectus. Sic enim motus sensuali*rum* repre-  
nuauit penitentia ardentior ut hostem domesticum perfec*it* subiiceret, & sine difficultate  
ratione pareret. Tertio, quod fuit homo perfectissimus: qua*d* ad imaginem Dei. Quar-  
to, homo exemplarissimus: quia ad Dei similitudinem. Quinto, in vestigidissimum quia  
piscibus maris pre*fig*uit. Sexto, Angelis dilectissimus: quia voluntatis celum*um*clusus fuit.  
Septimo, cunctis peccatoribus amicissimus: quia bestiis terra. Octavo, Deo omittissimus:  
ideo pre*fig*uit uniuersae creature. Non*o*, diabolo infestissimus: quia omni*q* reptili terra.  
Decimo, sua reputatione abiectissimus: quia de limo terra. Undecimo, gratia plenissimus:  
quia inspirauit in faciem eius spiraculum vite. Decimosecundo, operatione virtu*osissi*  
mus: quia factus est in animam viventem. Decimotertius, Dei contemplatione intensissi-  
mus: quia in Paradiso semper erat. Decimoquartus, verbo efficacissimus: quia operatus est  
salutem multorum. Decimoquintus, in omnibus ordinatis: quia custodiu*m* se & alios.  
Decimosexto, imitator Apostolorum & persecutor: quia ex omni*q* ligno comedet. Decimo-  
septimus, exercitor sclerorum contra Deum coniurorum: quia de ligno mali non come-  
det. Decimo, ita paupertatis despontator, & abdicator terrenorum: quia adiutorium  
simile sibi, quod contubernium paupertatis est sibi datum. Vltime, ordinator omnis  
sanktitat*is* & religionis: quia ex Ecclesia quad*u* tres ordines sunt formata. Tres enim  
prae*fig*uratus ex ipso sunt, velut ex lateris costa germinate & producta.  
That is, Christ hath made S. Francis like to himselfe: first, in his virtuous life: next  
in imprinting his wounds in his body. Wherupon it is said, Eccl*esi*st*is*. 44. There was  
none like unto him in keeping the law of the most high. VVhich words set forth the  
fame, the excellency, sanctity, and glory of S. Francis. Item, of what quality, how,  
and to what end God created S. Francis, is set downe Gen. 1. &c. a chap. where it is  
said, Let us make man (that is S. Francis) after our image and similitude: and let us  
have dominion over the fish of the sea, the fowles of the ayre, the beasts of the field, and all  
creeping things which move upon the earth. And then it followeth, God made man of  
the lime of the earth, and breathed into his face the breath of life: and man was made a  
living soule. Item, the Lord God took man and placed him in the garde*n* of Eden to dress*it*  
and keepe*it*: and comanded him, saying, Of every tree of the garden thou shal*e* eat, but  
of the tree of knowledge of good and euill thou shal*e* not eat. After it is said, It is not good  
that man shal*e* be alone: and he made him an helper like unto himselfe, and took out one  
of his ribs and thereof made Eve. By which words it is manifest, first that S. Francis  
was a most singular man, one whom God had preordained should come into the  
world, not by chance, or by the counsell of men, but by his owne prouidence,  
whereby

whereby he dispothe*n*th and gouerneth all things. And therefore it is sayd, Let us  
make: A speech uttered by all the persons in the Trinity, appointing S. Francis to  
come into the world. Secondly, that he was most pure, void of all carnality, brutifi-  
cacy and sensuality: for he was a man, and so consequently not carnal nor addicted  
to fleshly lusts as beasts are: but exempt from it, as having an vnderstanding soule,  
obedient & subiect to reason. So that through his strict penance, he so wel curbed  
and kept in his sensual appetite, that he perfectly foyled and brought vnder his in-  
testine enemy, obeying reason without difficulty. Thirdly, most perfect, because  
he was created in the image of God. Fourthly, a most perfect exemplar or Idea of  
all goodness, because he was made after the similitude of God. Fifthly, of a most  
austere and strict life, because he had soueraignty ouer the fylles of the sea. Sixthly,  
most beloved of the Angels, because he was ioyned to the fowles of the ayre.  
Seventhly, a great friend to all sinners, because he had Lordship ouer all the beastes  
of the field. Eighthly, most nearely vntied to God, because he was ruler and gouernour  
of all creatures. Ninthly, a mortall enemy to the diuel, because he had power  
ouer all that creepeth on the earth. Tenthly, of all men most hale by his owne con-  
ceit, because he was made of the dust of the earth. 11. Most replenished with  
grace, because God breathed into him the breath of life. 12. Ful of vertue and ope-  
ration, because he was made a living soule. 13. Rauished with the contemplation  
of God, because he was alwayes in Paradise. 14. Most mighty in word, because he  
fued many. 15. Most orderly in all his actions, because he kept others and himselfe  
alo*m*. 16. An imitator of the Apostles and of the perfect, for he did care of every  
tree. 17. A detester of all wickednesse committed against God, because he did not  
cate of the tree of knowledg of euill. 18. One that had (as it were) betrothed him-  
selfe to poverty, renouncing the world, because God gaue him an helper to assist  
him, viz. poerty to be his companion. And lastly, a dispensor of all sanctity and  
religion, because of him the Church was formed, as concerning the three orders:  
for those three branches sprang out of him, as from a rib taken out of his side. Nay  
there is no testimony of Scripture from the first chapter of Genesis to the end of  
the Apocalyps, which is not fed or rather abused to magnifie and set out the  
order of S. Francis. Fol. 8.3. Et idcirco Iohannes Evangelista, postquam Apoc. cap.7. de-  
scriptus tempus missione B. Francisci, scilicet sub apertione sexti sigilli, & quoniam e*st*  
missus: quia ut Angelus habens signum Dei vici: subdit de multititudine, Francisci pra-  
dicacione, vita & exemplo, & suorum sociorum, ad Christianum conuertere & conuertenda.  
Quoniam dicit, quod vidit numerum signatorum, centum quadragesima quatuor milia ex  
omni*q* tribu*m* Israel: hoc potest exponi, quod in hoc ordine tot effent futuri fratres,  
sive conuertendi per fratres, deducto populo ad Dominum, & hoc in ordinis processu. Vel  
tempore Antichristi, quando hic ordo, destru*t*us aliis ordinibus, predicabit contra Ant-  
ichristum. Et tunc iuxta dictu*m* Apostoli & Scriptura, & Apoc. cap.8, reliqua Israel ad  
Dominum conuertentur. Vel potest dici, quod per numeri certum (inxia modum loquen-  
ti*re* Scriptura) accipit incertum: et non solum sunt signati, scilicet habitu Francisci & cruce-  
ifixi, centum quadragesima quatuor milia, sed infiniti ali*m*. Et hoc videtur Iohannes in-  
nuere quoniam subdit, quod vidit post predicta turbam magnam, quam nemo dinumerare  
poterat: ex omnibus tribubus, populis & linguis, &c. Sic ergo multitudine locorum per  
angulos mundi diffusorum, appareat multitudine fratrum qui sunt istius ordinis.

That is,

And therefore Saint John the Evangelist (Apoc*cal*.7.) hauing set downe the time  
when Saint Francis shoul*d* be sent into the world, namely, at the opening of the  
sixt seale: and in what sort, viz. as an Angell hauing the signe of the liuing God:

He telleth vs of the multitude which shoulde be conuerted to Christ by the holy life and doctrine of him and his fellows. VVhen he saith, that the number of those which were sealed was an hundred forty and four thousand of all the tribes of Israel: which may be thus expounded, that there shoulde be so many Friars of that Order, or of such as were to be conuerted by their meane, (the people being brought unto the Lord) and that in the continuation of the order, or rather in the time of Antichrist, when this order shoulde preach against Antichrist, the rest being abolished. And then (according to the saying of the Apostle, the Scripture, and the Apocalyp. chap. 8.) The remenant of Israel shal be conuerted to the Lord. Or it may be said, that by a certaine number (in the Scripture phrase) is meant an uncertaine: to wit, that there shal not only be an hundred forty and four thousand Franciscans and Crucigeri sealed, but an infinite number of others also. And this seemeth to be Saint Iohns meaning when he saith, that he saw a great multitude which could not be numbered, of all tribes, people & tongues, &c. So that the multitude of Franciscans may be gathered by the multitude of their Couents in al quarters and corners of the world. And fol. 4. in the same page before the former place, we haue these words: *Quibus & alijs qua hic omittitur, quanta est gloria beatis Francisci, euidenter atrauit & monstratur: & consequenter appetit, quod beatus Franciscus in celo precepsit habet magnum: & in sede salsa sublimatur: ut de ipso dicatur Domino Iesu illud Psalmi octauii, Gloriā & honore coronasti eum, & constitutisti super opera magnam tuarum. Dedit enim illi gloriam regni qualem nulus ante eum habuit.* 1. Par. 1. 29. that is, by which (and sundry other particulars here omitted) it may appear how great the glory of Saint Francis is, and consequently how great a reward he hath in heauen, and how he is exalted and set in a high throne. For Psal. 8. the holy Ghost saith to Christ concerning him, *Thou hast crowned him with glorie and honour, and hast set him over the works of thy hands.* For he hath gien him a greater measure of glory in his celestiall kingdome, then ever he gaue to any before him. 1. Paralip. 29. And fol. 14. *Fuit etiam beatus Franciscus minister pluribus &c.* that is, Saint Francis was also manifested to many prouinciall ministers, when he established the last rule. At which words of Saint Francis, Christ bowing himselfe, said, that that was his meaneing touching the obseruation of the rule; and therupon cried with a loud voice in their hearing, that himselfe and not S. Francis was author thereof. It is then further said, that Saint Francis kept every iota and cittle of the law. And fol. 17. that he was Patriarch, Prophet, Apostle, Martyr, Doctor, Confessor, Virgin, Angel, nay aboue all Saints whatsoeuer, most conformable to Christ. And fol. 46. he setteth downe the names and surnames of his twelve Apostles, viz. Petrus Cathanei, Iohannes de Capella, Philipus Longus, &c. And straight after he saith, As Iudas Iscariot wvs cast out of the office of Apostleship vnder Christ, so Iohannes de Capella was put from his Apostleship vnder Saint Francis. And what would we more, when they sticke not to say (fol. 220.) *Beatus Franciscus titulatus fuit titulo Iesus per conformitatem quam habuit ad vitam Iesu: NATALE BVVS quia vigo purissima: RX, sensuum interiorum & exteriorum custodia & regulatione. IV DORMIV, quia iubilo & gaudio plenus creaturas omnes ad Deum laudandum sollicitauit:* that is, Saint Francis was called Iesus in regard of his conformity with him in his holy life. A Nazarite, because he was a most pure virgin. A King, as having power and dominion ouer his inward and outward sensies. Of the Iewes, because that being full of spirituall and heauenly ioy, he stirred vp all creatures to praise God. But enough of these diabolical and damnable speeches: for I suppose I am come to the height of the blasphemous impieties of these Monkish miscreants,

if I may so call them to expresse the impiecie, whereof their blasphemies giue sufficient testimony.

5 Touching blasphemies which haue bene uttered in the pulpit by Popish Preachers, I wil here alleadge some few examples as an additament to the former, yet so as I haþly omit any which shall afterward come to my mind in the second part of the Apologie (where I am to shew how our ancestors suffered their Preachers to lead them by the nose) I will not misle there to inser them. For the present, I remember a speech which *Menot* a French man, and *Barelete* an Italian deliuered in the pulpit, containing such a blasphemie as were enough to make the haire of a mans head stand vpright, viz. that rather then Christ shoulde not haue bin crucified, the virgin Mary woulde haue crucified him with her owne hands. True it is, they alleadge their authors, and further adde that it proceeded of an earnest desire she had of the saluation of mankind. But because it might otherwise haue seemed incredible, I will here set downe their owne words, quoting the place where they are to be found. First then in the sermons of *Menot* fol. 169. col. 3. towards the end, somewhat before these words, *Finis euangeliorum quadrigissimæ*, we reade as followeth: *Audiu ab ore magistri Huet, in conuentu Parisiensi predicatorum, quod si non alias se obtulisset, virgo Maria tanto zelo amatam redemptiōnem generis humani, quod propriis manibus filium crucificisset.* As for *Barelete*, marke what he saith of the blessed virgin, fol. 115. col. 2. *Quia tempore passionis, quanuus sui dolores essent intensi, vidente filium affligi, tamen volebat filium mori pro humana generatione salutem.* Et vt dicit. *Aschiep. scopas, Si alius modus non fuisset, ipsam filium proprium occidisset: quia non minor erat charitas sua quam Abraham, qui filium suum erat paratus occidere.* Moreover he saith that the Apostles went to complaine to her of her sonne, because he keþt not touch with them in sending the holy Ghost: and that there was a dissencion betweene the Father and the holy Ghost, who feared to come into the world, leþt they should be dealt with as the Iewes dealt with Christ. *Vnde 1. flo mane veniunt ad Mariam, dicentes, Hu, filius tuus nobis promisisti spiritum sanctum: boudi sunt decem dies quod scendit, & adhuc spiritum sanctum non misit. Et virgo, Non dubitatis quod hodie omnino misset: nec ait mittens debuit. Et ratio, Quando Deus traxit populum de captiuitate Egypti, quandoque primo die descendit in forma ignis in monte sinai, dando legem: suis figura, quod quandoque primo die resu rectionis sue, nos liberaret & viuificaret, unde ponamus nos in oratione. Petrus cum alijs ad unam partem posuit: Lazarus cum Lxxij. ad aliam: & Magdalena cum alijs in alteris ad aliam: & virgo Maria in media. In celesti palatio facta est defensio inter Patrem & Spiritum sanctum. O pater (inquit filius) promisi apostolis misericordiam & confortum: tempore aduenientis vi promissione attendam. Cui pater, Sam contentus: indicat ipsi ritu sancto. Cui Spiritus sanctus. Dic mihi quomodo te iraducre? Cui filius: vide me per charitatem ostendit ei latu & manus & pedes perforatas. Hen mihi, sed vadamus aliam effigiem, quod non audeant me tangere. Qui defensio cum maximo strepitu. Eas illas est expedita de celo sensus tanquam aduenientias, &c. See fol. 178. col. 1.*

6 But let vs haue another discourse of the same Preacher, stuffed with infinite greater and more incredible blasphemies: especially considering that the chiefest mystery of Christian religion is thereby prophane. Fol. 220. col. 4. these de his words: *Quidam ab aliis Deus praedicti auerit, &c.* (which because they are somwhat long & tedious, it shall suffice to translate them into English, abridging them in some places:) Though God (saith he) had deuoted the incarnation of his Son, and the saluation of mankind from all eternitie, yet it was his wiþhpleasure that it shoulde be impetrated by our prayers, and the prayors of holy people: to that the

holie fathers euen with teares desired to see that day; and how great their desire was, the Scriptures declare. Now Adam, Enoch, Mathusalem, Lamech and Noe (who liued so long) seeing they could not obtaine the thing which they desired, refolued to send Ambassadours. First Esay, saying chap. 16. *Lord send the Lambe, the governour of the land (Agnum dominatorem terra.)* And chap. 45. *Thou heauens send downe your deare from above,* &c. And in the 64. chapter, *O that thou wouldest breake the heauens and come downe,* and that the mountaines might melt at thy presence. After that, the Prophets send Moses, Exod. 4. *Obsecro Domine, mitte quem misericordias: that is, I beseech thee, O Lord, send him whom thou shouldest send:* that is, thou hast sent me before for a particular deliverance, now send for the generall deliverance. After that, the Kings sent David, who spake thus, *Lord shew vs thy mercy, and give vs thy sauing health.* After all these came Aaron, sent by the Priests, who said, *Lord bow the heauens and come downe.* In the last place came the Church, which said, *Stirre up thy strength and come, O Lord lift up thy selfe.* The Patriarches seeing that these requests tooke no place, sent women. First Madame Eue weng and spake thus, *I haue haft condemned us for our sinne, yet remember it not O God, but deliuer me out of this darke dungeon.* To whom God answered, *Eue thou haft sinned,* and therefore art unworthy my sonne should be sent into the world for thy sake. The second was Madame Sara, who said, *O Lord helpe vs:* to whom God answered, *Thou art not worthy: for thou didst not beleue that thou shouldest conceiue and beare a sonne.* The third was Madame Rebecca, to whom God said, *Thou shewest thy selfe partiall betweene Iacob and Iau.* The fourth was Madame Iudith, to whom God answered, *Thou haft bin a murtherer.* The fift was Queene Esther, to whom he said, *Thou louedst vanitie too much, when thou deckest thy selfe to please King Assurus.* At last they sent a maid of fourtene yeares of age, who with a deiect and shamefast countenance kneeled downe and said, *I beseech thee (O my God) that my best beloved may come into his garden, that he may eate of his apples.* (This garden was the virgin womb,) Which when the sonne heard, he said vnto his father, O my father, I haue from my youth loued this maid, and haue laboured to haue her to my spouse. Wherupon God the Father presently calling the Angel Gabriel, said vnto him, *Gabriel go quickly to Nazareth to Mary, and carry her these letters from me, and tell her that I haue chosen her to be my wife.* Then said the Sonne, And tell her from me, that I haue chosen her to be my mother, and that I will be incarnate in her wombe, I will be her sonne, and shal be my mother: Deliuer her this mesage. Then spake the holy Ghost, and said, *I will dwell in her, and she shall be my Temple.* Cary her this mesage from me. Then Gabriel coming to her, said, *Ave gratia plena, Dominus tecum. Ab A (quod est sine) & Ve, culpa; immunit a triplici Ve. De quibus Apoc. 12. Ve, ve, ve, habitantibus in terra. Gratia plena. Hieronymus, Beni, Gratia plena, quod ceteris per partes, &c.* At these words of the Angell he was sore troubled. Now shal three gentlewoman with her, Prudence, Virginite, and Humilitie. And first she went to Prudence to haue her counsell, saying, O my loue, tell me your opinion, what I were best to do. Prudence answered, *Mary, I consider that which is written in the 39. chap. of Ecclesiasticus. He that is hably to give credit is light minded.* And therefore it is well said in the Gospell, that Mary misused in her selfe what maner of salutation that might be. *Ecclesiasticus 32. Audi tacens, & pro reuertentia accedat ibi bona gratia. Give ear and be still, and for thy good behaviour thou shalt be loued.* The Angell seeing her thus troubled, said vnto her, *Fear not Mary: why art thou afraid?* After this she asked counsell of her second gentlewoman Virginite, who said vnto her, *Mary aske the Angell how thou*

*thou shalt conceiue: if he answere and say, By the seed of man beat him away with a cudgel. O iuuueni, quando velstr amatores nominant impudica, &c. How can this be, seeing I never knew man? The Angell answered, The holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee, and therefore, &c.* And a little after, There was a disputation who shoulde work this redemption, whether the Father, the Sonne, or the holy Ghost; and it was agreed that the Sonne shoulde be the Redeemer. And the reaon, &c.

7 And if it were possible for thee (gentle Reader) to haue so much patience, I would further declare thee to reade this other discourse of the same Preacher, that thou mayst see how he is like himselfe in all things, and how one blasphemous draweth on another: For fol. 168. col. 4. he saith, *Alteratio facta est, quis debebat re ad matrem, nuntiare hanc resurrectionem; Adam dixit, nisi incumbit, &c.* The meaning of which words (as also of the rest which ensue touching the same argumēt) is this. It was debated amongst them, who shold go to the blessed virgin Christis mother, to signifie her sonnes resurrection: Adam said, that it was his dutie to go; For (said he) I was the cause of the euill, and therfore I ought to be the cause of the contrary good. But Christ answered him, Thou wouldest (haply) tarry by the way to eate figs. Abel said that that office belonged to him: Christ answered, No verily; for thou mayst (perhaps) meet thy brother Cain by the way, who wil kill thee. Noah also offered himselfe, saying, that that honour was due to him: to whom Christ answered, Surely thou shal not go, for thou louest drinke too well. John Baptist laid, I will go: Nay said Christ, thou of all other shal not go; for thy garment is but of haire. The theefe said, that that office beloged to him: but Christ reiecte him. For (said he) thy legs are broken. In the end an Angell was sent, who began to chant it out in this sort, *Regina celo, letare: Alleluia, Resurrexit scimus dixit, Alleluia.* And straight after came Christ with al the Saints, and the Virgin, &c. There are also sundry other blasphemous speeches as wel in this as in the rest of their iolly Preachers, (though principally in this:) but because those (which now come to my remembrance) are more tollerable, and for that I am not at leasure to seeke after others, I will content my selfe for this present with these aboue mentioned. The texts of Scripture I haue here alleagued, as they are to be found in the vulgar Latin Bible. But with what brazen-faced impudency they were wont to abuse them, shall be shewed hereafter.

8 And now I proceed to those who blasphem God indeed, which vice I said was proper to Church-men: where I aduertise the Reader, that I take the word blasphemy in a mēre generall acceptation then it is commonly taken, having respect to the Greeke Etymology. For as he that viluppes the Kings crowne (being but his vassall) or sets himselfe in the throne of the kingdome or chaire of estate, doth commit nolesse treason against the maiestie of the Prince, then he that vitereth some contemptible speech derogating from his souveraignty, crowne and dignety: for (doubtless) he that arrogateth to himselfe euile power in word or deed, may as properly be called a blasphemēt of God. But forasmuch as the signification of the word hath not bin vsually stretched so farre, I wil not greatly stand to argue the case, whether it be lawfull to vse it so or no: it shal suffice that I haue shewed vpon what ground I thus vied it. But if any man shall think that it may more fitly be calld high treason against the highest Maiestie, I will not greatly contend with him. Now I would here instance with examples, but that they are so obious and ordinary, highways so plaine, that I guide were needlesse. For, to say nothing of that man of sinne, who calling himselfe God on earth, causeth (as much as in him

lieth) as great homage to be done vnto him as vnto God : are not they (I beseech you) vlpurrs of the honour proper onely to God, who take vpon them to consecrate, bleſſe and absoule? nay to open heauen to ſome, and shut it againſt others? Notwithſtanding the world (we ſee) ſwarmeth with ſuch vermin in all places where the Church of *Rome* hath loſt nothing of her credite. And albeit this kind of blaſphemie be peculiar to Churche-men (as hath bin ſaid) yet I am not ignorant that Princes alio (who of their humane would make a diuine maieſtie) may wel be inrolleſ in this register. But to ſhew how many waies they offend in this kind, would be an argument no leſſe odious then tedious, and chiefly for me, who by all meanes labour to make ſpeddy diſpatch of this preſent treatie.

## C H A P. X X VI.

*How that as there are ſtranger ſinnes committed at this day then euer before, ſo God infiſts ſtranger puniſhments upon the authours and inuictors of them.*



Aint Auguſtine among many his memorablie ſayings, bath one very notable and worthy to excellent an author, viz. that if God ſhould openly puniſh every ſinne and transgression in this life, it would be thought he referred no punishment for the laſt iudgement. On the other ſide, if he ſhould not inſtit open and exemplarrie punishment vpon ſome offenders, men wold not beleue that there were a diuine prouidence. Therefore when we ſee any breake forth into hainous enormitieſ, and yet to ſcape ſcot-free, (at laſtwife for aught we know) we ſhould call not onely our religion but our wiſes alio into queſtion, if we ſhould hereupon iſſer, that wicked men eſcape the heauy hand of God, and that their ſinnes remaine vnpunished. And verily I cannot but wonder what ſhould be the reaſon that this point cannot ſluke into the heads of Christians, conſidering the very heathē haue by the dim candle-light of natural reaſon attained to this ſecret of Gods prouidence: as we may ſee in *Plutarch*, and in the greateft part of Poets, as namely in certaine verſes alleadiged by *Inſtip Martyr*. Notwithſtanding there is a further point to be marked, viz. that God doth not onely inſtit outward or ciuill punishments vpon men, ſuch as maſtistrates are wort to do; but reſerueth ſome to himſelfe which the bodily eye can not ſee, which he manifeſteth when it ſeemeth good unto him. Theſe are the exquife torments and tortures which wicked men endure in their conſciences, not for an hour or a day, but for many yeares together. Nay he ſuffereth oftentimes the worme of conſcience to gnaw vpon them almoſt al their liues long, but if this punishment (may ſome ſay) be ſo ſecret and hid from the eye of man, how can we reaſon or ſpeak thereof? Verily to omit infinite testimonies as well in ſacred as prophane ſtorieſ, this hell of conſcience diſcouereth it ſelfe in ſundry perſons by his effects, as Phyſitions do diſcaſtes by their ſymptomes, though never ſo ſecret, and couered over with never to ſaire a ſkin. And as great men in times paſt were more obnoxious and liable to ſuch diſtreſſe of conſcience (as storied record of ſundry tyrants:) ſo we ſee it verified at this day in ſuch as are aduanced to the highest honours, and ſet (as it were) on the top of fortunes wheele, after they once forgo themſelues: and how they are neceſſarily inforced by their continuall cariage and course of life to verifie the old ſaying, *Needs muſt he ſearc many, whom many do ſcarc*: whereof

## C H A P T E R . XXVI.

whereof we haue a very pregnant prooſe and notable example of one in theſe daies, who dealt with *France* for a tyme, as *Digentes* did with his tub, when he rolled it, tumbled & tolled it, ouerturned it, and knocked out the head of it, or rather played at tennis with that kingdome and the King thereof. For what ioy (may we thinke) can he haue to liue (what ſhew ſoeuer he make) who feareth nothing more then armes, and yet hath nothing wherein he may put more confidence then in armes? who dare truſt no liuing man, nor yet make ſhew that he diſtriuſeth any? Whosfeare, which lodgeth with him at home, accompanieth him alio abroadeſ, who is conſtraineſ to put no diſference betwene friends and foes, but equally ſuſpecteth all? In ſumme, who the more he thinks vpon the occaſions of his feare, the more he hath cauſe to feare? May we not well thiſke that ſuſh a man beginneth his hell in this world, in ſtead of enioyng ſome ſmall pleaſure in the remainder of his life? Could a man haue defireſ of God a better reuenge for his *Cretiſmes*, *Catelinismes* and *Phalarimes*, then thiſe? But to come to other wicked men, who are not aduanced to so high a degree of honor, but are glad to crouch to ſuch gallants: All men might haue taken notice (at laſtwife heard) how the Lieutenant who was graced by a French Poet with the title of *Radamanthus* and (who deſerveſ in a double reſpect to be called *Lieutenant criminally*) was feiſed vpon with a grieuous diſease (as I heard it reported by the Colledge of Phisitions which had him in curē,) during which ſickneſſe he had ſuſtained a ſerious conſideration of his life paſt, that he lay a long time before any man could perſuade him but that he was condemned to be hanged. Alas (aid he) I know I haue defereſed death: for I haue committed ſuſh and ſuſh extortiōn: I had a hand in ſuſh and ſuſh rapine: I ſuffered my ſelfe to be bribeſ and corrupted by malefactors, to the end they might eſcape and go vnpunished: I haue too roughly and rigorouſly in treaſted poore innocents: to be ſhort, I haue made merchandize of my conſcience every way. And not content to houer thus in generalities, he came in particular, to name thoſe of whose deaſt he thought hiſelfe guilty, and to ask them forgiueniſſe. At laſt he remembred that the King had often ſhewed mercy on malefactors, and thereupon conceiued ſome wanne hope, he was cuer harping vpon that ſting. Now albeit they laboured to conſirme him in this conceiued hope of pardon, yet he no ſooner conſidered the hainouſneſſe of his offences, but he was ſtraight driuen from his hold againſt, and faid, that if the King ſhould once know them, he would neuer pardon him. And in feare of this accursed death (whereunto he thought they were ready to lead him) had this poore patient died, had it not bin for one of his Phisitions who cauſed a man to come booted and spurred with letters patens in his hand, and to knocke boldly at the doore, and as ſoonie as he was let in, to cry *pardon, pardon*: which was accordingly performed, yet not without putting him (poore foule) in danger of his life; for haſing heard him knocke in that manner at the gate, he perſuaded hiſelfe that it was the hangman. And though the party ſuborned knew well enough how to play his patt, yet could he ſcarce make him beleue that the King had pardoned him. But being brought in the end to beleue it, & ſo to pluck vp a good heart, he liued ſome few daies after. Howbeit ere long he chan ged this miſerable liſfe into a more miſerable death, as we ſhall hear in the ſequel of this diſcourse. In the meane time let the Reader conſider in what miſery he muſt of neceſſity be, who was thus affauſed of hiſ conſcience. For then doubtleſſe by reaſon of hiſ diſease which diſtempereth hiſ braine and intoxicateſ hiſ understanding, he ſhewed hiſelfe to be the man which in truth he was. And we may well think that the Chancelour of *France* fel no leſſe conflict in conſcience, when

when lying on his death bed he cryed out, *Ab Cardinall, thou hast sent us all to the Diuell.*

2 But I passe from this secret punishment (which we may assure our selues hath feazed vpon many) to that which we see dayly before our eyes. First then, the holy Scripture teacheth vs to acknowledge the hand of God in waires, pestilence and famine, executing his iust judgements vpon vs for our sinnes. Whereof the preachers (before alledged) haue not bene vnmindfull to admonish vs. As when Menos faith, *Quae est causa quod fames soties regnat super terram, nisi peccata & iniquitates enormes quae nunc regnant?* And Barecole, *Nonne vidistis tem poribus clapsis, istalam am peple percutiamp; erit hoc totum proper peccata inuidita hominum & multorum.* Further, Menos faith of blasphemers in particular, that God sends them a red rose of Naples. Now then if such punishments be sure and certen testimonies of sinnes raaigning in the world, and that they haue increased euen in these dayes: we may hereupon conclude, that sinne is likewise much increased. Howbeit, my purpose is not to insult vpon the se ordinarie chaffisements, but rather to shew (as the title of this chapter occasioneth me) that as our Age aboundeth with more rare vianities then euer were knowne or heard of in former time: So God inflicts faire stranger punishments vpon men for the same. For prooife herof, how many new & strange disteases there are at this day vaging in all places? And surely great reaon there is, that as men are not content with the sinnes of their ancestors, but add new to the old: so God in like manner shoud not content himselfe with ordinary punishments, but shoud addre vnto them extraordinary plagues. As he bath punished whoredome of late with that disease which the Frenchmen call the Neapolitan disease, they of Naples and other Italians, the French distease: But such hath bin the frowardnesse of the wicked will of man, that which shoud haue bene as a bridle to curbe and keepe him in, hath bene as a spur to prick him forward, especially since there were remedies to cure such maladies. And now the report goeth, that there is a new kind of French poxe, the Quintessence (as it were) of the former, which is simply incurable; which if it be so, we may assure our selues, God would therby teach vs how dangerous a thing it is to harden our hearts against his heavy hand. And my we not well thinke these so many strange maladies (in which Physitions are not only put to their triumps, but euen at a non plus) such and so many fearfull judgements which God inflictes vpon the meane sort by the mighty; and vpon great potentates by poore paylants: so many sundry sorts of death more sondaine and fearfull, yea and often accompanied with greater despaire and rage the our Ancestors euer saw or heard of, to be new chaffisements or rather punishments sent of God? Yes doubtlesse, whereof we might find sundry examples if we would but open our eyes to behold such spectacles, as often as they offer themselves to our viewe. I haue heretofore shewed (where I speake of such as made away themselfes) how *Bonaventure de Periers* (author of that detestable booke called *Cymbalum mundi*) notwithstanding the pains that his friends tooke in keeping and watching him (for that they saw him in a desperate moode,) was found to haue run vpon his sword, hauing set the pomell to the ground, the point running in at his breast, and out at his backe. I haue further spoken of a secretary of a towne of Switzerland, who prestid with a fence & feeling of his wicked life (hauing made a scape from his keepers) cast himselfe (with Razors) from a high rocke and so dyed; since which tyme sundry like storics haue come to my mind. But to omit those who by Gods iust judgement haue bene their owne executioners; certen it is that there are many who dye in their beds, in no lesse despaire & rage then they: who doubt. lesse

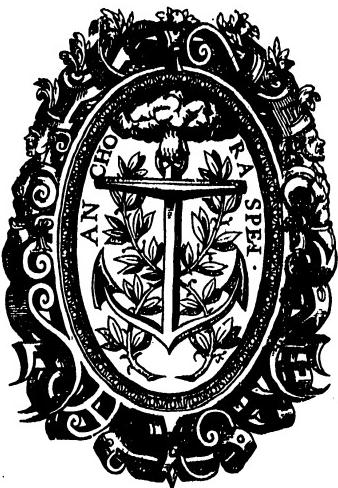
lesse, would haue made the like end, if there had not bene a narrow watch set ouer them. The number of which would be found to be great if enquiry were made. But I will here onely speake of certain persecutors, who in the end haue beene purfued (as I may say) and persecuted by the iust judgement of God, and that vpon the open stge (as it were) in the view of the world. And I will beginne with the Lieutenant Criminall (mentioned in the beginning of this chapter) who being recovered of a dangerous disease wherein he had bene sore troubled in conscience, was shortly after striken with another in his legs (called the Wolfe) in such sort that he lost the vse of his limmes, and dyed in the end bestraught of his wits, after he had a long time barked (as it were) at God, as the dogge at the Moone, haung nothing in his mouth but wounds, blood, and blasphemie. The Chancellor and Legate *du Pras* made no fairer market, notwithstanding his braue hospital, of which king *Francis* the first was wont to say, that it was not large enough to lode so many poore people as he had impouerished. For he died at his Honor of *Ancouillet*, of a strange disease hauing his stomacke eaten thorow with wormes, notwithstanding fearefull cursing of God through extreme impatience, occasioned adwell by extremitie of paine, as through spite and anger to see all his coffers sealed vp before his face: so that he could not refrain but breake forth into these words: See what is gotten by seruing the king with body and soule? This *du Pras* was the first that put vp a bil in the court of parliament for the detection of heresies, because (as he said) they were full of blasphemie; who also being wearied with that long and tedious suite in the cause of *Berguin*, gave out the first commission for the examination, arraignment and condemnation of such as shold speake against the *Roman* religion. And what befell the now deceased *Stevyn Poncher* Archbishop of *Towres*, whilste he laboured for the erecting of a new court, called the *burninges chamber*, was he not feased vpon by a fearfull disease called *Lefeu de Dieu*, which began at his heelles, and crept along to his head, so that he was constrained to cut off one limme after another, and in the end dyed miserably, vsing no better language then his fellowes. The like befell one *John Ruzé* counsellour of the Parliament, who was one of the greatest burners in his time (I mean one that raised the hottest persecutio against the professors of the Gospel, which they might be broughte to the stake.) For as he returned from a court which he had kept against them, he was taken with the aforesaid disease in his stomacke and priuic parts, so that he had much ado to get home: the extremity whereof was such, that haing in a manner burnt vp his entrals, it caused him to end his daies in great misery, the rather for that he did not once acknowledge the iust judgement of God. And as the vengeance of God was speedily executed vpō him, so was it also vpō another counsellour of the same court called *Claudius des Aves*; for the very same day that he had sentence a Protestant to fry a fagot, as he was playing the knae with one of his chābermaids, he was taken with an Apoplexie in the fact, and so dyed. Likewise one *John Andrew*, a Stationer (who serued these persecutors and their complices, for a spy) as he was walking for his recreation, was taken with a frenzie which neuer left him to the houre of his deth, which followed shortly after. We reade also of straige judgements which befell those that were the chiefe agents in the persecution raised against the poore people of *Cabriere* and *Merindoll*; by all which we leare, that those who escape the hands of men, ought alwaies to remember the old Proverbe, *He is not escaped that traileth his halter*. For verily such wretches (though quit and clear'd by earthly judges) if we respect diuine Justice, draw their halters after them, not onely in this life, but after death also. Which I speake awfull in regard of *John*

*Menier Lord of Oppede*, as of others, who were so sentenced for extortion, pilling and polling, spoiling and lacking, violence, and all manner of barbarous and lawde cruelties which they exercised vpon the inhabitants of those places, contrary to their oathes and promises, and the trust reposed in them; that whereas it was expected that after so many notable pleas & orations in which their knaueries were excellently diſplayed and laid forth (as it were) in orient colours, such exemplary punishment shoulde have bene ſewed on them, as might remaine a memorial and perciual president to posterity: It appeared in the end, that all was nothing but a faire florish for fashion ſake. Now albeit they elaped the punishment which Iuſtice allotted them, through the iniuice of men: yet elaped they not the hand of the iuft Judge, as hath bene ſaid. *Menier* and the reſt of that rout felt it very ſearfully, by a ſtrangury and a diſease called *Le ſeu de Dieu*, which burnt him from the nauel vpward: which grievous diſeases he bare ſo patiently, that ſiō the time they ſeaſed upon him till the laſt gaſpe, he ceaſed no to blaſphem and curse his creator little rememb'ring the examples of many holy Saints and ſervants of God whom he had heard ſinging *Halleluia* in the midſt of their torments, euen then when he moſt cruelly butchered them. Neither is therany maruaial to be made of this diſference, conſidering hee ſuffered as a felon and a murtherer, theye are Martyrs. But to omit these cruell cutthroates of the Popiſh Clergie, who perfecuted the poore Protestants of *Prouence* before the Lord of *Oppede* came amonſt them; there was a Jacobin Frier called *de Roma* ( of whose cruelties I haue ſpoken ſome what before ) who felt the heauy hand of God as well as his fellowes: for vnder colour of his commission (being one of the holy Inquifition) he tyranized as well ouer the bodies as the goods of thoſe whom he had found to ſwarue from the Church of *Rome*, and withdrawinge himſelfe to *Auinoi*, intended to make merry with the prey and pillage he had brought out of *Prouence*. But the polling extortiōne was ſpoiled of all that he had by his owne ſervantes, and brought to extreme beggery: and shortly after folt into a ſcarfull diſeafe vñknowne to the Phyſitions which lyed vlcers in ſundry places of his body ſo full of crawling worthes that his flesh fell away by peacemcile, ſtinking to intollerably that no man (no nor yet himſelf) could endure the ſmell thereof. In the end it grew to that extremity that he defred ſome man would kil him; and perceiuing that al was but in vain, he offered to lay violent hands vpon himſelfe, but finding not how he might put his wicked purpoſe in execution, he was coſtrained to vndergo his torments unto the end, not without many outeries or rather howlings, accompanied with cursing & blaſpheming the name of God: th common and ordinary refuge for ſuch wicked wretches when they feele themſelves ouerwhelmed with dolor and greefe. And here another ſtory comes fitly to my mind, of one who is not woot to be forgotten, when we ſpeak of the iudgements of God, to wit, *Petrus Caſtellanus*, in whom we haue as notable an example of diuine Iuſtice as in any whoſe euer. For haung bin a zealous profeſſor of the Gofpell, in the raigne of king *Francis* the first, in ſuch ſort that he incurred the ill will of the *Sorbonne* (which he then little reſpected, by reaſon of the great fauour he was in with the forefaid Prince) he turned coate in the raigne of king *Henrie* the ſecond, because he ſaw the profeſſors of the Gofpell had no countenance in the court: in ſuch ſort that a man would little haue thought it had bene he which profeſſed true religion before; and not content to temporize and turne like the wether cooke with every waſt of contray wind, he went to *Orleans* (haung bene newly inſtalled Bishop of that ſee) to preach againſt the religion on which before he had profeſſed: whither being come, he gaue them two or three straw-

ſtrawberry ſermons. And as he was on a time belching out his blaſphemies againſt the truth and his owne conuience, he was taken ſuddenly with a diſease, which made his Lordship come downe after another manner then he went vp. The report goes, that one halfe of his body was as hot as fire, and the other halfe as cold as ice, joyned with a bloudy ſtix, whereof he died not long after, not without many throbs and fearfull groanes. I am here to intreat thee (gentle Reader) not to take offence that I point out ſome men in particular, and deſcribe them by their names, contrary to the courſe I haue taken almoſt throughout this whole treatife, defirg thee to remember that I am not the firſt that haue broken the ice, ſeeing I deliuere theſe things but at the ſecond hand, as I find them ſet downe in three ſeveral books lately published. I ſhall further defire thee to conſider, that ſuch ſtories as theſe, ſeruing ſo notably to ſet forth the iuft iudgements of God, ought authentically to be recorded. Notwithſtanding I wil ſpare the naming of two others, for that I find them no where named. One of which (I take it) is yet liuing, who albeit he made profeſſion of the Gofpell at the firſt, yet after he had courteid it a while, he did ſo turne and temporize, to apply and accōmodate himſelf to the fancys, fashions and humors of the Court, that like *Hercules* enthralled to *Queene Omphale*, or *Sampson* beſotted with his *Dalia*, he was ſo lulled aſleep in his miſtris lap, that he quite loſt his former credit & reputatiō: ſo that he that had heard him, wold little haue thought he had bene the man whom God had endued with ſuch exact knowledge in the tongues and arts, that ſince that time his match could hardly be found. The ſecond is of one who had bene Counſeller to the French king *Henrie* the ſecond, and emploied by him in ſundry Embaſſages; who giuing a finall farewell to the truth which formerly he had profeſſed (fearing left it woulde lie as a blocke in the way to his preſeruent) loſt forthwith his ſenſe and underſtanding, in ſuch fort that he became a meer ſot and a feſſleſe thing. And we haue had within theſe few yeares ſuch rare examples of Gods iudgements euen vpon Princes themſelues, and of ſo late and fresh memory that they cannot eaſily be forgotten, and therfore I ſpare no name particulares.

3 Now the reaſon which moued me to alleade ſuch examples of the iudgements of God as haue befallen perfecutors rather then others, is for that ſuch perfecution is proper and peculiare to theſe dayes and times: wherein crueltie and all kind of impietie like a great deluge haue broken the bankeſ, and ouerflowed in more ſcarfull maner then euer before: whereof we haue ſcene what hath bene the iſſue and euent, and God grant that it may be both the beginnинг and the end of all ſuch tragedis and turbulent garboiles.

THE  
SECOND PART  
OF THE PREPARATIVE  
TREATISE TO THE APO-  
LOGY FOR HERODOTVS.



LONDON,  
Imprinted for JOHN NORTON.

1607.

TO THE HONORABLE KNIGHT SIR ROBERT RICH,  
AND TO THE WORTHY GENTLEMAN  
Maister Henry Rich his brother: sonnes to the  
right honorable the Lord R I C H.

**H**aving no other meanes out of my small fortunes to do you honor (right worshipful and worthy Gentlemen) and to make your worthinesse knowne to the world, but only this paper present: I do here (according to my long intended purpose) present you with the second part of Stephans A polie: desiring it may remaine with you as a pledge and testimony of my thankfulnesse, for the continual flow of your manifold fauours (farre aboue the proportion of my deserts) and as an earnest of that propense mind and unsained affection which I beare to your house and name. The worke you may iustly chalenge at my hands by a double right: First in that it was begun at my honorable good Lord your fathers house in Essex: where being destitute of other bookees, and knowing not how to passe those long nights with better recreation: at your entreaty together with my entire friend Monsieur Beaufort (the your schoolmaster for the French tongue, and now Doctour of Physicke in Basil) I first undertook the work beginning (as you know) de nos a nos temps, with the second part in the first place. Secodly in that it is done by him who oweth himselfe and all he can do, to your loue and seruice. But as the first borne among the fewes had a double portion; so you Sir Robert haue a double

THE EPISTLE DEDICATORIE.

right herein above your brother. First, in that your helping hand hath not bene wanting to the worke, in translating (at my motion, and for your owne recreation) the 36. Chapter: which without any great felling or fourbishing of mine, went to the presse as it came from your pen: being done so faithfully according to the French, and so fitly and finely in regard of the English phrase, that I feare nothing so much, as lest (like a peice of veluet in a beggars coate) it should shame the reſidue of the worke. And this I both ſhould and woule haue ſeconded with your other translation of D. Tylenus his conſutation of the Bishop of Eureux (which you left with me when you left the Vniuerſitie) but that it was preuented by a worse. Secondly, in that you were not onely Primus motor, the man that firſt ſet it on foote; but alſo iuſtiſor, and he that kept it ſtill on the wheeles. For had I not bene firſt moued by you, it had neuer bin begun (at leaſt by me:) and had you not ſo often called vpon me, as well by word as writing, it had lyen ſtill in loose leaues as an idle toy, ſittynge to be ludibriuum venti, or meatē for the mothes, then matter for the Preſſe. They therefore that ſhall reape either profit or pleasure by this my translation, are to thanke you for your good motion, without which it had neuer ſene the light of the Sun. And thinke not (M. Henry) that you are here excluded, for as it was begun, ſo was it alſo finished with ſpeciall refiect to your intended traualle, that it might furniſh you with matter for diſcourse, in keeping complement at the French Court, whither you haue bene ſo often ſent for by your reſpective God-father his Maieſtie of France. To you both therefore I ſend it, as well to do you honor, as to receiue honor fro' you. Yet know this, that paper praises (being nothing but the wind of mes words) can neither eternize your name, nor blazon your fame to posterity (as that proud pedanticke thought, who promised immor-

Appion Grā.  
matica.

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mortalitie to thofe to whom he dedicated any of his works.) Vertue onely and valour, are the high way to true Honor; which Marcellus ſignified by the two Temples which he dedicated to the Goddesses Vertue and Honour, being ſo contriued, that no man could enter into the Temple of Honour, but he, that had firſt gone through that of Vertue. And the truthe hereof may appeare in the glaſe of these examples: For theſe fourre worthies of the world, Alexander, Cæſar, Augustus, Constantine, of whose names cities were builte and moneths denominatid, continue famous euen to this day. And ſo long as the two moneths in the yeare, Iulij and Auguft, and theſe two renouued cities, Alexandria and Constantinople remaine, their memory ſhall never perish. Whereas Nero, Commodus, and ſuch like monſters, who attempted the like (the firſt laboring to haue April called Neronius; the ſecond, September Commodoſus) haue fallen to the very counterpoint of that they aymed at, dying like a candle which leaueth the ſnuffe ſtinking after it; being now no way famous but by the infamy of their wicked liues. And what can be ſaid of the Kings of France, called the idle, ſauē onely this, that they haue left nothing memorabile, but that they left no memorie? The like inglorious end cannot but befall all thoſe who either with the idle drone, eate more then they earne; or waste the candle in idle play, which was allowed to haue lighted them to bed. This I ſpeake not as taking vpon me to ſchoole you, or to reade you a lecture as if you were ſtill in the Vniuerſitie; but in dutie to your Father (to whom I am ſo infinitely indebted for his honorable fauours) and in loue to your persons, to en- courage you on in a good course, by adding fuelle to the fire, and oyle to the flame: that as you are rich in name and in outward goods, but more rich in thoſe of the body, ſo you may be moſt rich

Suet. in Ne-  
rone, cap. 55.  
Aurel. Vit. de  
Cæſar, c. 17.  
Europ. c. 56.

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rich in those of the mind, and so be true inheritors not onely of your Fathers name and goods, but also of his vertues, in bearing the shadow of his mind; making his example and honorable courses the Cynosura by which you are to direct your course. For (doubtlesse) in so doing you shall not onely avoid Scylla and Charybdis, those dangerous rocks, and devouring gulfes which lie in your way, where so many are either swallowed vp, or suffer ship-wrecke, (you know what I meane;) but arrive in the end at the hauen of eternall happinesse. And there I leane you.

Your Worsh.

most affectionate,

R. C.



THE SECOND PART  
OF THE PREPARATIVE TREA-  
TISE TO THE APOLOGIE  
FOR HERODOTVS.

*The Preface.*



Proceed now to prosecute the second part of this present Apologie. For hauing in the beginning of this Discourse propounded to handle these two things; first the reuerend opinion which some had of antiquitie: secondly, the base conceit that others had thereof. And hauing shewed how the former did honour and reverence it, in regard of the vertuous liues and valorous deedes of their ancestors; and how the latter (on the contrary) had it in high scorne and diffidaunce, in regard of their rudenesse and simplicitie, I thought it not impertinent (the better to content and satisfie the Reader) to alledge some few examples, by which he might see, as in a crystal, the particulars which I vndertooke to demonstrate. And hoping I have sufficently acquit my selfe, touching the former point (as hauing shewed how farre the wickednesse of these times doth exceed and go beyond that of former ages in sundry things) it remaineth I should endeavour the like in the second: which when I shall haue fully finished, I hope I shall haue made a reasonable good preparatiue to the Apologie for *Herodotus*. But how (may some say) can these particular instances and allegations sufficiently serue to winne credit and authoritie to *Herodotus* his history, considering they consist of moderne examples, borrowed partly from this, and partly from the Age last past? Marke therefore my answer, which will further shew the scope which layme at. Albeit we find strange stories in *Herodotus*, which seeme to come altogether incredible, partly because they cannot conceiuie how men should be so notoriously wicked and prophanes; partly because it will not sinke into their heads, that ever any were so rude and rustical: yet I doubt not, but when I shall have decyphered the villanies of this Age, how transcendēt they are, in comparison of former times, we shal haue just cause to say, that as we haue seene sundry strange things in this last centenary of the world, which were not knowne nor heard of in the former (much lesse in the ages before) and yet are such as we cannot call into question (except we wil distrust our senes, as having bin eare-witnesses and eye-witnesses therof:) so we are not to thinke but that the age in which *Herodotus* liued, and the precedent, had some proper and peculiart to themselves, which would not haue bin thought to incredible, had we liued in those dayes. I affirme the like of the second point, assuring my selfe that when I shall haue shewed how those that liued in the age last past, were not

onely simple, but also rude and rustickall in comparison; all men of judgement wil easily grant, that as we cano doubt of the rusticite of our late forefathers, it being so authentically witnessed (though otherwise perhaps it might seeme incredible:) so neither are we to think but that they which liued so many hundred yeare ago had their clownishnesse proper to themselves, which would not haue bin thought so incredible (as now it is) had we bin their next successors; seeing we might haue had it confirmed by infallible testimonies. Now this argument my purpose is to handle generallie, to the end it may serue as a preparative to the Apologie for *Herodotus*, till I haue more time and leisure, as also better meanes and opportunitie to handle it more distinctly, and to find out moderne examples to sute and parallele those which seeme so strange in this our Historian.

2 But what? (may some say) shoud a man thinke those stories in *Herodotus* to be incredible, onely in regard of the two former reasons, viz. their notorious vileny, and softt simplicity? No verily: for many mens incredulity proceeds from a thrid cause, viz. in that they consider not the great change and alteration which is to be seene almost in every thing since those times: but would haue the naturall disposition of men in *diebus illis*, and their course of life so to sute ours, as that they should take pleasure in those things wherein we take pleasure: and contrarily, that whatsoeuer disliketh vs, should haue bin distastfull vnto the. And (which is more) they would find an agreement and correspondence betwene the estates of ancient kingdome and common wealths, with those at this day. Nay, some are so incosiderate in reading of ancient storied, that they measur the climates of forrein and farre remote countries by their owne. No maruell therefore if finding such discord and disagreement in all these things, they judge auncient stories to be as farre from truth, as the things they reade are differing from those they dayly heare and see. Knowing therefore this to be a thrid reason why many can hardly subscribe vnto them, I haue referred for it the third part of this treatise. But I am to intreat thee (gentle Reader) to giue me leauue to omit that for the preuent, which my occasions will not permit me to annexe, not doubting but I shall giue thee a specimen hereof in the Preface which I am to prefixe before this present worke.

## CHAP. XXVII.

*How some Poets (contrary to the current) haue preferred their owne age before the former, as being much more ciuill, and of farre better grace.*

 He sighes of *Hesiod*, and groanes of *Tibullus*, uttered in the depth of their discontent, in dislike of the customes and fashions of their times, haue bin sufficierently witnessed before by their verses: where-in they affirme (as we haue heard) that they had bin happy men, if they had bin borne before: whereas they thought themselves wretched and miserable, in being borne in so bad a time. But what shall we say of those who contrarily thinke themselves happy, in that they were borne in so good a time: good (I say) in regard of the former. For what saith *Ouid*?

*Prisca inuenit alios, ego nunc me denique natum,  
Gratulor: hac etae moribus apta mea.*

Let

*Let others praise the times and things forepast,  
I say my selfe referred till the last.  
This age of all dash best my humour fit.*

Where though he croste and contrary *Hesiod* and *Tibullus* in his wish and desire, yet he concurses with them in the cause thereof. For the reason which made them with they had bin borne in some other age, was the exceeding great loofenesse & leudenesse of their owne. On the other side, the reaon why *Ouid* contented himself with his owne, and preferred it before the former, was not because there was lesse wickednesse and impietie, but greater urbanitie and ciuilite. For he saith exprely,

*sed quia cultura adest, nec nos tristis manis in annos  
Ruficitas prisca illa superstes aui.*

And if I were to prosecute this argument, I might particularize wherin his age was more ciuill than the former, and namely then those which came nearest to that of old dreaming *Saturne*, as Poets speake. I might also draw out a long thread of a little flaxe, and shew how mens wits haue bin more and more sharpened, refined, and (as it were) sublimated from time to time. Whence it cometh to passe that they haue had a further insight into the workes they tooke in hand, and haue dayly added somethong vnto them, to perfect and polish them the better, so that antick words and workmanship seeme to be but rude and rustickall in comparison. But if I should further proceed in handling of this argument, I should but intangle my selfe in an endlesse labyrinth: it shall suffice therefore, if (according to my former promise) I compare the age last past with this wherein we liue: yet not taking vpon me curiouly to scaue every point of this comparison; but after I haue handled some of lesse moment, to come to the maine and most materiall point of all, which deserueth a farre more ample and large discourse. Howbeit I am first to perfore my former promise, and to alleadge certaine French phrases, whereby we expresse the base conceit we haue of Antiquitie, and that for the same reason for which *Ouid* saith, *Prisca inuenit alios*. I say then that befdies this French phrase, *Fait à l'antique, or fait à la veicille mode*, that is, *made after the old fashion*, by which we signifie a thing to be made rudely or inartificially, (though *fait à l'antique* be sometimes vset without scorne or contempt, according as the subiect is whereof we speake) we haue other phrases whereby we declare the conceit which we haue of the rusticite and clownishnesse of ancient times. For when we say, *Cela se faitoit au temps iadis*, that is, *This was made in old time*; our meaning is, that it is out of vse, and que obsoletu (as the Latins speake) and such as at this day would seeme but rude and rusticall. But this phrase *Du temps des hauts bonnets*, that is, *when high hats were in vse, or when high bonnets were in request*, seemes to haue had his originall from the rude and clownish apparel then in vse, though it specifie but one particular: as if we shold say, *When men arrayed themselves so clownishly, or, when men had not the wit to chuse a fashon fit and easie for them*. This likewise is spoken in way of derision, *Du temps que les bestes parleyent*, *In old time when beasts spake*: as if we shold say, *In old time when there were such fots, that a man might haue perwaded them that beasts could speake*. Which is spoken (I take it) in regard of *Aesops* fables, which were then turned into our mother tongue. We say also, *Du temps qu'on se cachoit pour prestre de l'argent*: *When men bid themselves to lend money*: which (though it be spoken in way of derision as the former) is an argument rather of simplicitie then of rusticite. For they (doubtless) were very simple, who in stead of lending their mony before witnessesse, and taking a bond of their debtors before publick notaries (as the maner is now) lent it in

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in secret; more respecting the borrowers credit, that it might not be knowne he stood in need, then their owne security. And therefore it may well be numbered among the proverbiall sentences formerly spoken of in the beginning of this treatise, which shew the great good opinion generally conceived of the fidelite of men in former times. Besidess all which, we haue these three proverbiall sentences spoken of Kings: *Du temps que les Rois se monchoient à leur manche*: that is, When Kings wiped their noses on their sleeves: or, *Du temps que les Rois faisoient de leur manche un mouchoir*: that is, When Kings made handkerchieues of their sleeves. And, *Du temps que les Rois estoient bergers*: that is, When Kings were shepheards. And, *Aunt que les Rois portoient hors de page*: that is, Before that Kings came out of their minorie. The last of which is in some sort proper to the Kings of France. For King Lewis the eleventh was the first (as the French story saith) that cashiered the Lord Poteletour, and disanulled the law of Minority: shewing his heires and successours how they might command Kings, and say, *Sic volo, sic iubeo*. The first of these, y<sup>e</sup>z. *When Kings wiped on their sleeves*, is somewhat harsh and lesse in vfe: giuing vs to understand, that Kings in old time were so lordly and flouerly, that they would not stike to play the pranke that children are wont to do when they cannot find their handkerchieues: or because they would make short worke, and not be all the day in blowing their nos<sup>e</sup>s. For my part I make no question but that it is an hyperbolical speach, which I cannot affirme of the second, viz. *when Kings were shepheards*: and if I shoulde, I might easilie be confuted by infinite authorities. True it is indeed, there are few Kings to be found who haue bin shepheards: howbeit many haue bin grasers, and haue gotten their chiefeſt wealth and riches thereby. And our historian telleth vs in his eight booke, that though Kings in old time had but small store of money, yet they had great store of cattle, wherewith they led to traffick. Where he also speaketh of a Queen who played the cooke, and wrought pastry worke with her owne hands. How ever it were, we reade of a Cardinall of Aninon who knew well how to make vfe of this proverbe, in answering a King of France like for like. For when the King (seeing the Persian pompe of the Popes Court, and the pride of the Cardinals) asked him whether the Apostles euer went with such a traine after them? he answere, No verily: but you must consider sir (quoth he) that they were Apostles the same time that kings were shepheards.

## CHAP. XXVIII.

*Of the rudenesse and rusticitie of our Ancestors  
in sundry things.*

**A**S there be ſome Poets who commend former times, and extoll them to the skies, in the meane time ſpeaking basely of their owne; and others contrarily who (in other respects) make greater reckoning of their owne age then of the former: ſo we cannot but hearre how old men praife the good days and times which they had in their youth, in comparision of the preſent: whereas the yonger ſort make no account of any age but of their owne. Now if we conſider the reaſons which moued them to think and ſpeak in this ſort, we ſhall find that they did it vpon the ſame ground, and for the ſame conſideration. For as they who ſo highly honored and

extolled antiquitie, did it in regard of vertue and valour, then fare greater without comparison, then at this day: and they on the contrary which had it in ſuch contempt, did ſcorne it in regard of the rudenesse and rusticitie which then raigned: fo (doubtleſſe) the thing for which old men either do or can with any colour preferre times past before the preſent, is the ſimplicitie and fidelity of thofe times. Whereas youth at this day elſewhere rather then their owne age then any other, for that they ſee greater, cumming and deſtituite, and a more ciuill and vrbane kind of life. So that if any shall ſay, that when old men ſpeak of the good times which they haue ſene, they vnderſtand it not onely in regard of that honest, ſimple and plaine dealing which was then viled, but in other respects alſo, I will not greatly contend, to aby grant withall, that they did it principally in that regard. For when Horace (describing the qualities of an old man) ſaith that he is

*Laudator temporis acti,  
Se puro, senior, agitatorque minorum.*

That is,

*Of huius yngreātū mānū ſlārē ſlārē.*

*A ſharpe controller of the yonger ſort.*

His meaning (no doubt) is to ſignify the vniuall ſpeech of old men, viz. that all things stood in better termes in their yonger yeares: and that there was not ſuch exēſe and riot in the world, as is to be ſeen at this day. Which they ſpeak as being of opinion that the world waxeth dayly worse and worse, and herupon wold rule and ſquare, not onely the manners, but alio the actions of the yonger ſort accordingly. For if an old man ſpeak the youth of theſe times, he will tell you that it is no wonder to ſee ſo many miſchiefes raging in the world, and that we are not to looke for ſuch golden dayes as he hath ſene; the world being cleane changed and turned vp ſide downe, ſo that he can hardly remembre what he hath ſene. And he will especially inuey and declaine againſt pompe and brauerie in apparel, and delicate facies, which he will affirme to be fare greater now then it was in times paſt, and that it is the caufe of the dearth and ſcarcitie we now ſee: as alio of many outrages and miſdemeanours, and that it maketh men more effeminate. Nay they proceed ſometime further, in making the youth of theſe times peccy Saints, when they ſay (as the author of the Courteir doth relate it with excellent good grace) *Io haueva' v'n' anni che ancor dormia con mis' madre, & mie ſorelle: ne ſeppi ini' a gran tempo che coſa ſoffro domine: & hora fanciulli non hano a pena afciuto il capo, che ſanno piu malitie che in que ſempore ſappano gli homini fatti*. That is, I lay with my mother and ſisters till I was twenty yeare old, and knew not of a long time what manner of creature a woman was: whereas children now ſcarce crept out of the cradle, know mo knacks of knauery then men of yeares did in times paſt. Now as old men exceed the bounds of truth, by running ſo far into one extreme, fo ſhall we likewife, if we deny that they had not reaſon to complaine of a bad change, the world ſtill declining from better to worse. To conclude then, we will eaſily graunge theſe gray beards, that in their yonger yeares the world was not ſo wicked: fo that they yield to our greene heads, that it was more rude and rustic, and that it was not ſo wittie, becauſe it was not lo wicked.

2. But leſt they ſhould ſay that my tongue runneth at random: I will instance it by examples. And because there is nothing, which we make greater account of, or judge more neceſſary for our bodies, then foode to nouriſh them, and armament to clothe them; and therefore are not onely careful but euengelious, in providing ſuch neceſſaries: I wil enter diſcourse of them in the firſt place, touching the firſt,

therefore (because I take it for a confest truth, that our ancestors never shewed themselues more curios in their diet, then many countreyes at this day,) I shall desyre the reader not to take it amisse, if I compare some of their custumes and fashions, with those in vse at this present. And first I will beginne with one which is so common and ordinary, that children of tenne or twelve yeares of age may well remember it: and if I shold say that it were yet practised in some places of *France*, I should not (it may be) speake without my booke. It is a foolish custome taken vp by certayne gentlemen, who to the end they may cunningly deceue and finely fetch ouer their seruants, cause their table to be furnished at the first seruice, with I know not what frys'd fritters, hotchpotches, sippes, sautes, and gallimaffrayes: and then with store of Mutton, Veale, and bofing peeces of Beefe, which peeces of Beefe they will rather feed vpon, then vpon any other dish. And after that the stomacke hath reuenged his quarell vpon such grosse meates, they serue in Capon, Chicken, Pigeon, and wild foule. Yet not all in one course: for they keepe Partridge, Phaylant and other dainties, for the last seruice; the stomacke being not only satisfied, but enclosed vp. So that it is great pittie to see how the seruitors (poore soules) are glad to eate such meates, as their stomackes were never accustomed vnto, and to leau their ordinary fare for their masters and mistresses. I mean how they are to take the paines to eate the finer meates, as wild foule, and venaison, and to leau the grofier for them. What then can the old man answere, *Laudator temporis atti se puer?* Or what can he say (wroth we) to defend or excule the rusticity of former times? (for in that I call those that vied this seemely seruise, but *rude and rusticall*, I auour them much.) And were it not that I am afraid I should be ouer troubleome, I would gladly askem yec another question, touching Partridge, & such like foule, yiz. Whether those men had noses or not: and if they had, what noses they were, when they could find no goodnesse in wild foule, and venaison, except it were tainted a litle, that is, (to speake plaine English) except it stunk a little, this flincke seeming to them to be ~~the smell of~~ venaison?

3. But now to proceed to the fashions of other countreyes, which haue bene (perhaps) practised alike by our ancestors, as hath bene said. Albeit then there be no *French-man* to be found at this day, if he be of the right stamp, and haue wherewith to maintaine himself, who hath so bad a tast, but can put a difference between tender and tough flesh: yet it were a wonder (I had almost said a miracl)e to see a *German* who never traualed abroad, that either obserued or cared to obserue this difference. For example, *Negallina malum responfit dura palea*, as *Horace* speaketh: that is, left tis pulles flesh shoulde be ouer tough, and vnplesant to the tast, the *Frenchman* who hath no leasure to kill it a day or two before, that it may wax tender of it selfe, will haue twenty deuises besydes those mentioned in *Horace*. But when he shall leau *France* his native countrey, and come into *Germany*, he will not a litle wonder to see a pullet (or some cocke of the game, for want of a better) seru'd to the table, which he had heard crowing in the court but halfe an houre befo're, which shalbe killed, plumed, and boyled, in the sodainesse of an instant. If our ancestors then (not to speake of *Germanz*) haue done the like, may we not truly say that they were very rude and rusticall? Except som proctor shal haply plead for them, and tell vs that their stomackes were hotter then ours, so that they could digest meat halfe raw, as well as we can flesh thorowly rosted, boyled, or baked. But *Phisitians*, which liued in those dayes, witness the contrary. This therefore may serue for an instance of cookerie or dresing of meates. Let vs see another in the chiose of them: choice I say, not of diuers sorts of meates, but of the same kinde.

kind. And here (doubtlesse) we shall find many masters, whom *Galen* might as wel laugh at, as he did at thoseluiters which courted *Penelope* (as Homer recordeth) for eatting the great villanous swyne, and leauing the yong pigs for their seruants. For considering the common saying in euery mans mouth, *young flesh, and old fift*: had not our ancestors small wit (in comparison) to eate the old dam, and to leau the yong, to eate the old Partridge, and to leau the brood? to eate the old Hare, and not so much as once to touch the leuertes? Norwithstanding whatsoever can be spoken of our forefathers in this behalfe, may truly be affirmed of many countreyes at this day. For when I was at *Venice* I heard certayne noble men affirme, that they had learned of the French Kings Embassadour sent to the State, that young partridges and leuertes were very good meat. And I remember, the Lord *Conrad Reisch* told me, how that being at *Basil*, and demaunded by certayne Switzers what he wold do with those leuertes which were brought him for a present, answered that he wold make distilled water for the gout: which they (simple soules) did verily beleue. I might here also speake of the *Roman*-like rufficks, who taking pigs ears and pigs skins, the rumpe, pinion, and neck of geese, (whiche Frenchmen call *la petite oye*, the *goofe giblet*) as also calves and sheeps feet, with capons liuers, and such like garbage; of all these put together, make a hotchpotch or gallimaffray: wronging themselves as well in this as in other things. But if I shold enter discourse hereof, I doubt I shold not be beleueed: and I feare me this argument wold be thought too homely and bafe, and so wold derogate from the graue and serious matters contained in this booke.

4. To come therefore to the rusticie which our ancestors bewrayed in their apparell, of which the pictures and statues yet extant do give sufficient testimony. Were it not a goodly sight to see a man bigginned with a hood vpon his head, like a great flasket, and a string vnder the chin: (a fashyon not yet altogether worne out of vs:) or one with a high hat like a spire steeple, or like a Turkish \*turban, or a crosse-bow, or a Switzers swearing swaggering cap, of that bignesse, that of so much cloth a man might make (as the fashyon is stowy) three or four? Were it not (I beseech you) a seemly sight to see the fine feature of my finall fellow & gentle lack braggard, when he hath put on his jacket reaching a full handfull below his knees, being of that size that a man might make a caffock and a paire of bascs of it, or a great riding hood after the Spanish fashyon? And were it not as goodly a sight to see, not only all his neck, but often all the uppver parts of his shoulders and his brest also bare by reason of his fond fantatiscal apparel indented like a half Moon? And as for women, had not Madame *N.<sup>e</sup> la grand gorre* (as Preachers in those dayes were wont to speake) a very good grace, when she had her gowne on, the <sup>\*With her great giing</sup> gorget. And was it not as goodly a sight to see their long tales tucked vp, or trailing along, and sweeping the Church as they went? And if we speake of base botchery, were it a comely thing to see a great Lord or a King weare sleeves of two parishes, one halfe of woosted, the other of velvet? or a dublet of three parishes, the backe and forepart of halfe woosted, the uppver part of the sleeve of skin, and that toward the hand of velvet? True it is indeed, the forebody had a guard of velvet of some two fingers broade, which because it had neuer a whit on the back, was called *Nichil ad*, a word which hath gone currant in many mens mouthes, who vnderstanding not the originall thereof, haue pronounced it *Nichil ad*, and applied it generally to all such things whose infide is not answerable to the outside, though especially to apparel: as at this day thosel peticoates or faueguards which haue only the forepart of stiffe

and the rest of linnen cloth, or such like, (as some gentlewomen vse to weare) may in this fence be called petticoates à la nimbido. But, as it were to be wished that this were our gentlewomens worst hyswifery; so we must needs grant, (considering those times) there was no great hurt in such botchery. In speaking whereof I haue extended my discourse as farre as *Ouid* hath done his, in his verses formerly alledged; where he doth not onely affirme that his age brought vp a more ciuill carriage and course of life, but even court-like and magnificent in outward comportment, such as was not to be feene in former time; as indeed they go hand in hand, for the most part. Notwithstanding we are not ignorant how many mischiefs and miseries attend upon brauerie, and what benefit hath accrued to the weale publike by meanes of frugalite. We reade in the French story how certaine of the Nobility of France sent two messengers to king *Charles* the sixt, to informe of the Nobility of France sent two messengers to king *Charles* the sixt, to informe of the change and alteration that had bin in the state since the dayes of his father *Charles* the fift; among other things, how much the expences of his house exceeded his fathers expences: but the maine matter for which they complained, was, for that the Châcelor had spent twenty pounds in apparel in one yere, which he had purloyned out of the kings treasure: which was judged so hainous an offence, that he fearing to vndergo the penalty, was glad to slich his country. I leave it therefore to thy judgement (gentle Reader) to consider how much the world is grown more miserarie at this day, with all his pompe and prodigality, then it was in former time with all his frugalite. For it is now come to this passe, that a pauly companion will not sticke to bestow ten pounds (or very neare) vpon one onely paire of breeches. Notwithstanding if all things be duly considered, it may wel be doubted whether that which is called botchery, may fitly be termed frugalite or not, seeing that when they would not be at the cost to weare flettes of velvet, they made faire more vaine and needlesse expences.

5 Concerning the attiring & trimming of the body, was it not a goodly sight to see a man with a close shauen beard, weare a great periwig, *bien eperluet*, that is, finely frezed; for that is the word which was then in vse, and is to be found even in *Meno* himselfe, in stead of the Latin word *calamistratio*. And so in the time made by a *bon compagnon*, long before *Menos* time, we reade these verses,

*plus frangant & esperlucat,  
Et cent fois plus gay que Perot,  
On le vales d'un Avocat.*

That is,  
*More spruce and nimble, and more gay to seene,  
Then some Attorneys Clarke, or George a Greene.*

And how shoulde we excus their rudenesse & simplicite, in taking such paines to nourish that which putteth the to greater? For who is so simple, that knoweth not, I say not the inconueniences, but the diseases which are cauied by these long periwiggs? And yet some there are who take a pleasure and pride in them. But whether a beard become a man well or not, I appelle to those who are as much ashamed of themselves that they haue none, as a dog that hath lost his taile. For proose wherof I report my selfe to these verses:

*Turpis sine frondibus arbor,  
Turpis equus nisi colla inba flaventia velen:  
Pluma regit volucres, quibus sua lana decore est,  
Barba viros, hirsusq[ue], decent in corpore seta.*

Notwithstanding all this, the poore Crucifixes then in vse, were constrained to ac-

com-

commode themselves to the humors of those times. For falling into the hands of such as wore their beards shauen, there was no remedie, they must haue their beards shauen in like manner. And meeting with other good fellowes, who chose rather to weare a tuft or two in steed of a beard, they also must haue the like. Whereas being in those countreyes where men vse to weare their beards tyed to their girdles, or reaching down to their knees, they must of necessity follow the fashion, though sore (God knowes) against their wils. For every man would haue his Crucifix hold that fashion comly, which him selfe thought comly. This is the reaon of the sundry sorts of Crucifixes that are to be feene at this day.

6 But let me not forget their manner of building wherby they deprived themselves alme st of all those commodities, which we desire to haue (and that not without iust cause) in our buildings: and I had almost said, that they y imprisioned themselves in their houses, in making them like prisons or dungeons. For whereas they cared not what their buildings were, so that they had thicke and strong wals, in the meane time thay deprived themselves of the benefit of the light, for want of wit to make such windowes as are in vse at this day. Besides, they made them strait and narrow, whereas they might haue made them large and broad: and with many holes like rats nests, in stead of a number of lightsome, large and pleasant lights: and to foresee that one houfement not ouertop or drop vpon another, or that their neighbours might not overlook them, was a thing nothing regarded. And touching the houle which cannot so honestly be named as it is necessarily vfed, they haue not followed nature, in setting it in a fit place. For whereas nature hath remoued the basest and most vnseemly parts of the body furthest from the sight & smell, they contrarily set it to the open view, of purpose (as it were) to be seene.

7 And when we compare the workmanship vsed in old time, with that which is to be feene at this day, can we say that those artifans had any wit in their heads? For who shall marke the fairest cupboard or bedstead made in those dayes, will (doubtless) judge it to be rather Carpenters then Ioyncwoake. And he that shall obserue their Iron works which are to be feene in cupboards, chelvys, or dores, may well doubt whether lockesmithes in former time vfed files or not, or rather what fashioned files they had. For we may well perceiue, they haue bene filed, yet nothing so smothly and artificially as at this day. True it is indeed (to make amends for this defect) they were no niggards in bestowing cost vpon their worke; I mean in enriching it with compartments and such like ornaments, though neither barrell better Herring. This I must need say, that whereas men are now a dayes very sparing in bestowing cost vpon their buildings: they the lawlied it out (as it were) for the heauens, as if it had cost them nothing. Witnesse the harnewe then in vse, which was so ponderous, that a man hauing it vpon his back, was vnsit almost for any seruice: wheras it is now not halfe so weighty, and yet of pifol proof. The like may be said of murrions or head peeces, I mean such harnesse and headpeeces, as were made since the inuention of harquebuzes: for before the inuention of guns, men contented themselves, if they had them of the thicknesse of iron plates. And to speake somewhat of our common and ordinary weapons, would not one of their swords make three of ours? And are there not some swords to be feene, the very handle of one of which is heauier then any two vfed at this day, blade and all? which notwithstanding are both easier for cariage, and more commodious for defence.

8 And what shall we say of the phrase & manner of pronunciation vsed by our ancestors? what cares had they (may we think) who could with patience endure

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dure to heare Men frere Pierre, my brother Peter? Mô frere Robart, my brother Robart,  
*La place Maubart*, *The place Maubart*? And yet the French Poet Villon (one that  
writ as eloquently as in thofe dayes) speaketh fo. This may ferue for an in-  
fiance of their Dorick dialect in taking delight to speake broadly, much like the  
*Dorians* among the Grecians, and the *Sauyards* among the *French*. There are ano-  
ther sort of *simpler-de-cockers*, who counterfeit puppers, in speaking fo finely that  
they wil scarce open their mouthes; for making conscience to say *François, Anglois*,  
they say *Frances, Angles*. Nay, there are some Courtiers which affe & this nice pro-  
nunciation, following certain fine mincing minions rather then reason. For certes  
this pretty kind of puppet-parley was first taken vp by women, who feared to open  
their mouthes too wide in saying *François, Anglois*. How euer it be, I perswade  
my selfe, that neither they nor their followers are able to give any better reasoun of  
this their pronunciation, then the gentlewoman of *Sauoy* could give of her singing  
*magnificat* in stead of *magnificat*, who thought by this meanes to shun the fault of  
her country dialect in pronouncing A in stead of E. Neither can these fine finicall  
affectors alleidge the *Italian* tongue (which faith *Francese* & *Francef*) to warrant  
their pronunciation: except they will do this wrong to their owne language, to  
say that it hath borrowed from the *Italian*. *Italians* indeed vle to say *Ingleſſe* and *In-  
gleſſibut* herein doubtlesſe they imitate vs, as not being able to iudge whether we  
speake well or ill, purley or corruptly.  
The *French* and *Italians* have big crosses and absurd in their words and

I speake well or ill, purely or corruptly.  
9 Further, our ancestors haue bin as grosse and absurd in their words and phrases, as in any of the premisses. And verily considering the notorious absurdities committed at this day by such as will needs be too fine in their affected phrases (or rather foolishly finical) they seeme to me very pardonable. For we haue so purged and pruned the dead and rotten branches from the tree of the old French tongue, that we haue lopped off the good together with the bad. And then like bad husbands haue gone a begging (or borrowing) that of our neighbours which we had growing in our owne orchards (yeabetter then they hadany) if we would haue taken the pains to haue fought it out: as I haue shewed more at large in my *Conformatis of the French tongue with the Greek*.

10 And how cunning and expert they were in making fine and well framed orations in their grosse gibbridge, may appear by the stories of those times. As for their rimes (I meane their rythmes) it is a world to see how rude and rusticall they were. For they neither cared for rime nor reason, neither regarded them how hobblyngly they ranne, seeing they never respected the number of feet; which is the least to be wondered at, considering that *Marot* himselfe in his first Poems, playd the rimester at all aduenture, knowing neither section nor cōfūre, nor yet observing the difference betweenne E malefucine and E feminine. And verily most of the rimes clouted together (I cannot say composed) in ancient time, seem to haue bin made of purpose to moue laughter, those especially which are of this straine:

Prisez pour Martin Preudom,

*Qui a fait faire ceste vie,  
Que Dieu face pardon,  
En rime et en tapisserie.*

That is,

All good folke pray world without end,  
For Martin Preudom has made this legend:  
That he of God moght pardon'd be,  
Till he had done his office.

For

For the author of this goodly *tetrasilch*, was so simple, that he thought his straining of himselfe to make rime dogrell, would be a sufficient excuse for him, though he speake ridiculously and without reason, viz. *that God would pardon him in rime and tapistrie*. Another old *Elderton* and right baladin-rimester made no bones to conclude an Epitaph in this sort:

*Et mourut quatre cens & neuf,  
Tout plein de vertu comme un œuf.*

That is,

*And dy'de in the yeare fourte hundred and nine,  
Full (as an ege) of grace divine.*

The like good grace had most of their Latin times, especially their Epitaphs, as  
namely this which followeth:

*Qui iacet intus,  
Fuit Carolus Quintus:  
Dic pro illo bis vel ter,  
Ave Maria, & Pater noster.*

But it is now high time we should speake of their rudenesse in matters of greater consequence, namely in the maine point mentioned before, which is the saluation of mens soules.

CHAP. XXIX.

*Of the grosse and blockish ignorance of the Popish Clergie,  
especially of the Mass-priests.*

**L**N the former Chapter we might plainly see the grosse and palpable ignorance of the former Age. Notwithstanding though it had bene ten times greater then it was (if it had bene possible,) yet so long as the Clergy had not their parts therein, in being as blind bayards as the rest, the poore peoples case had not bene halfe so lamentable : whereas the most brutifh and blockifh ignorance was to be found in Friars cowles, especially in the Maffe-monging priets. Which we are the leſſe to wonder at, conſidering that which *Menot* twits them in the teeth withall, that in stead of bookeſ, there was nothing to be found in their chambers but a ſword, or a long bow, or a croſbow, or ſome ſuch weapon. *Sed nunc (ſaih he) quid in cambris Sacerdotum reperitur? An expofitum Epifolarum, aut Poſillam ſuper Euangeliā? Non: Facetur eiū malum in capite magiſter Nicolaus de Lyra. Quid ergo? Vnum arcum, vel balifham, ſpatham, aut aliud genuſ armorum.* But how could they ſend ad ordos ſuch ignorant aſſes? You muſt note (Sir) that they which examined them were as wiſe woodcocks as themſelves, and therefore iudged of them as pen-men of pike-men, and blind men of coloures. Or were it that they had ſo much learning in their budgets, as that they could make a ſhift to know their infufficiency; yet to pleafe thoſe that recommended them, they ſuffered them to paſſe. One is faimous among the reſt, who being asked by the Bishop ſitting at the table, *Eſ tu dignus?* anſwered, *No my Lord: but I ſhal dine anon with your men.* For he thought that *dignus* (that is *worthy*) had ſignified *to dime*. It is reported alſo of another, who going to the Bishop for his orders; and being asked this queſtion (to try his learning and ſufficiency) Who was father to the four ſonneſ of *Aymond?* and know- ing

ing not what to answer, was refused as insufficient. Who returning home againe, and shewing the reaon why he was not prieset; his father told him that he was a very asse, that could not tell who was father to the four sonnes of *Aymond*. See I pray thee (quoth he) yonder is great *John* the smith, who hath four sonnes: if a man shoulde aske thee, 'who is their father,' wouldest thou not say that it were great *John* the smith? Yes (quoth he) now I vnderstand it wel. Thereupon he went againe, as hauing learned his lesson better. And being asked the second time who was father to the four sonnes of *Aymond*, answereid, that it was great *John* the smith. Many such pleasant questions were asked them for sport and pastime sake, & to make my Lord Bishop merry (who late by,) as also to take triall of the, whether they were plaine nooddies and cocklecombs or not. As when one was asked what was the daintiest mortell in a pig, and hauing answered that it was the pigs coates: for this so good and fit an answer was thought worthy to haue the order of priesthood. Whereas another (which came after) being demanded what was the best bit in a calfe, and hauing answered that it was the skinne (for he thought he wold be sure to answer as the former had done) was holden vnworthy to be made a parish Priest, as hauing made a calvish answer; thereby shewing that he had not wit enough to be of that trade.

2 But I am ashamed to employ my pen and paines about such fottish questions as were asked them, to try whether they were *bons compagnons* or not: asked (I say) onely *pro forma*, to the end they might say they had bin examined. Now if there be any so hard of beleife as wil not credit it, I shal desire him to consider how euer it was possible to get from these Priests (which were as blind as beetles) a pertinent answer to any demand touching their place and office: I meane the office into which they most of all desired to be invested. How blind and ignorant were they (may some say.) Surely so blind that they could hardly see to reade. And if this shall seeme yet more incredible, I referre my selfe to their Canon law, where it is recorded that a Priest baptizing a child vpon a time, vsed these words: *Baptizo te in nomine patriæ, & filia, & spiritu sancti*. But because it is a very memorable fact I will set downe the words at large. Marke then what is recorded word for word in the third part of the Decrees *De confir. dist. 4. canon. 84. Zacharias Papa Bonifac. Episcopo: Retulerunt mihi nuntii tui quid sit aedes in eadem prouincia, qui Latinam linguan penitus ignorabat, & dum baptizaret, ne scius Latinis eloquij, infringens linguan, diceret, baptizo te in nomine patriæ, & filia, & spiritu sancti: & per hoc tua recurrendi sanctitatem considerans et rebaptizare: sed sancti eiusme Frater, si ille qui baptizauit, non errorē inducens, vel harscens, sed pro solis ignorantia Romana locutionis, infringendo linguan (ut supra diximus) baptizans dixisset, non possumus consentire ut deinde baptizetur.* Which Canon hath done Peter Lombard knights seruice; for it hath served his turne excellently well: *Lib. 4. sen. dist. 6.* For, for a full and finall resolution of this question, *Si baptizamus si verbu corruptè prolatis?* he alledgeþ nothing but this Canon. *Querit etiam solitus (quoth he) si corruptè proferantur verba illa, an baptizamus sit? De hoc Zacharias Bonifacio Gribis, Retulernus, &c.* For my part, I rememb're well I haue heard some Priests administring baptisme say *Abrinuncio*, in stead of *Abrenuncio*. And in consecrating (as they speake) *hoc est corpus meum*.

3 But some aduocate may haply stand vp in defence of them, and say, that all of them neither are nor haue bin so ignorant, but that there are some which are but simple priests, who can not only *legere et Clerici*, that is, readily and disting'ly, but also understand what they reade. I grant indeed that all are not such ignorant asse: but this I say, that the most ignorant are least dangerous. For proofe hereof:

who corrupted the text of the new Testament, but they that had a little smattering in learning? Who was he that corrected the place in *S. Lukas*, which speakeþ of a womaþ hausing lost a groat, sivept the house to find it? Who put *euerit domi*, *she overturned the house*, in stead of *euerit domi*, *she sweeped the house* but he who had read ouer so many clasticke authours, that in some blind corner he met with *euerit* in stead of *euerit*? They haue also serued the place in the Acte of the Apostles with the same fawce. For in stead of *demissus per sporam*, they haue put *demissus per portam*. In honour of which correction, their four verdes were made by one that heard a Popish preacher follow that translation in his Sermon:

*Par sci pappa deuant bier  
vn tre notable charpentier,  
Qui besongez de telles sortes,  
Qui d'un panier fit vne porte.*

That is,  
*This way the other day did paffe,  
A iolly Carpenter as ever was:  
So strangely skilfull in his trade,  
That of a basket a doore he made.*

4 There be sundry other places corrupted after the same manner, in the first impression of the old translation. And I remember a Printer was in danger to fy a fagot for putting *euerit* into the text in stead of *euerit*. And as for sundry words of the New Testament, they haue either changed their writing and orthography, or at leastwile their signification, in framing vnto them significations according to their owne coniecurall imaginacions. As in the place of *saint Paul*, in stead of *hereticum denita*, that is, *Shunne or avide an hereticke*: they (like profoud diuines) haue diuined the lengle to be this, *Put an hereticke to death*. Yet all this is nothing to the interpretation of this place, *Inuenimus Messiam John. 1. We haue found the Messe*. Nor of this, *Signa autem eos qui crediderint, has sequentur &c. Signe them with the signe of the Croſſe, &c.* Amongt which braue interpretations, this may not be forgotten which was made by a Curat of *Arion*, who lusing his parochioners for not repairing the Church, and namely for not pauing it, tooke the 17. chapter of the Prophet *Ieremias* for his aduocate to pleading for him, where it is said, *Pauant illi & non pauam ego, &c.* Whereas (quoth he) *Ieremias* faith exprefly, *Let them paua it, and not I, doth he not giue you to vnderland, that it belongs not to the Curate to paua the Church, but to the parochioners?* But what shal we say to this interpretation, *Confitemini alterum, Confesse your selues to the prieſt?* For here I cannot see how the Latine word soundeth any thing neare to the English, as in the former. And verily I do haue ingeniously confess my ignorance, that I know not how such interpretations could ever come into their heads.

5 But hauing discoursed suffiently of simple Priests or monkes, let vs in the next place cometo Prelats; who (doubtless) haue secondeid the single folde Priests: witness that profound clerk, who hearing some alleage certain lawes called *Clementina* & *Nouella*, fell into a peiting chace, for that they vrged him with the testimony of whores, and harlots. And as for *Prat* the Chancellor of *France* (if I may speake of him without offence, considering he was a clergy man in his dayes) he shewed he had some learning, though no more then would serue his turne; when hauing read the letter which king *Hebre* the eight had sent to the French king *Francis* the first, wherein this clause was: *Mitto tibi duodecim molosso: I send you twelve mastiue dogs; he expounded it, I send you a dozen miles.* And being confident in this

interpretation, went (accompanied with another noble man) to the king, requesting his highnesse to bestow vpon him the present which the king of England had lenthim. The king (who as yet had heard nothing of this present) marauiled that Mules shold be lenthim out of England, affirming that it was a rare noueltie indeed; and being desirous to see the letter, (and that others also might reade it,) they found them to be *duodecim molossoſ*, twelve mastine dogs. Wherupon the Chācellour seeing himfelfe made a laughing-flocke (and you may well imagine how) found out a flating hole, which notwithstanding madē him more ridiculous before: for he fad he had mistaken the word, in taking *molosſos* for *molosſos*.

6 And lest any shold take exception against their Latine for want of congruitie, let him know that herein they are dispensed with by their father S. Gregorie, who saith, *Non debent verba caleſiū oraculi ſubeffe regulis Donati*. And therefore one of the foreſaid Preachers was greatly to blame, to lay this in the Priests diſh, that they vnderſtood not their *Donat*. And he that ſhould urge them to render a reaſon of their pronuntiation, ſhould preſſe them too far, and ſift them too narro‐ly. And I perſuade my ſelue, it was the leaſt part of Saint Gregories meaning, that euer they ſhould trouble their heads about it. For he thought their maſfe was as effectuall with *Dominuſ vobifcon*, as with *Dominuſ vobifcum*, and *Per omnia facula*, as *Per omnia facula*; which maketh me leſſe to wonder that a Channon ſhould be called into queſtion, becauſe he woulde be ſingular and haue his pronuntiation a part by himſelfe, in laying *Per omnia facula*. They found fault alio with thoſe that pronounced *Kyrie eleſon*, in ſtead of *Kyrieleſon*, as by and by we ſhall heare.

7 And as for the Grecce, you muſt pardon them, though they vnderſtand not one iot, ſeeing greater Clearers then they (I wiffe) haue not bene aſhamed to ſay, *Grecum eſt, non legitur & Tranſlat. Gracum eſt*. And if any man accouſe this their ignorance an euil thing, let him take this withal (for it may be truly affirmed) that this cuill is the caufe of ſome good. For by this meaſes the number of men and women Saints hath bene increased. Saint Lonchi (otherwife called Longi) may teſtifie for men Saints: and Saint Tiphaine for women faints; for this Saints name coiñeth of the Grecce word λόγινον ſignifying a lance, or ſpear (albeit it was long ſince given to him that piercēd our Sauiors ſide with a ſpear). And the name of the woman Saint, viz. *Tiphaine*, cometh of the grecce word θεοπάτη (as a man would ſay, *The appearing of God*). And as true it is likewiſe on the contrary, that this ignorance hath augmented the number of duels. For of *Macrobius* and ſuch like names, they haue coined new names of duels. But as for poore *Malchus* (who had his eare cut off, and afterward his name taken from him, and giuen to a kind of sword) I will leau him to plead his own cauſe, leſt it ſhould be ſaid, that I were the lewes aduocate. Beſides, there is another benefit which accrues to the Church by this meaſes. For their ignorance in not vnderſtanding the true and proper Eymologies of Grecce words, no not ſo much as whether they were Grecce words or not, hath made them ſilke out many ſubtil notations which otherwife had neuer bene dreamed of. For example, if it had bene knowne, that *presbyter* had bene all one with *πρεσβύτης*, an old man; certes, they wold neuer haue dreamed of the Eymologie which we find in the booke called *Stella Clericorum*, in the chapter beginning *Quos ergo prælati & presbyteri, &c. viz. presbyter dicunt quiaſ probent iter*. And (as ſome wits are quicker and ſharper then others, beſides, *Facile eſt addere inueniſſi*) they haue not ſtaied here, but haue found out a more ſubtil notation, namely this, *Presbyter quiaſ pre alii bibent iter*. Albeit this, I muſt needs confeſſe, is not ſo generally receuied. The like may be ſaid of the word *Diabolus*, that is, *Diuell*. For had they

they knowne that *adipos* had ſignified *aylander*, or *backbiter*, we had bin yet to ſecke for this Eymologie proceeding from a moſt profound and deepe ſpeculation, *Diabolus ex dia, quod eſt duo: & bolis, id eſt, morcellus. Quaſi faciens duos bolos, de corpoſe & animaſe*; that is, This word *Diabolus* cometh of *dia*, which ſignifieth two, and *bolus a morcel*; as making but two morcelſ of a man, one of his body another of his loule. And this (as I remember) is the Eymology giuen by *Hugo Carrensis*, but followed by the foreſaid preachers, and namely by *Oliuer Maillard*, fol. 176. col. 2.

8 Moreouer, if we pardon them the ignorance of the Hebrew, conſidering it hath (as we know) bene alwayes leſſe common. And we muſt remember withall, that it hath bene as a whetſtone to ſharpen the wits of many doctors, to finde our pleafant Eymologies and to draw them out of the very words themſelues. Thus we reade that the name *Iefus* hath two fillables, which ſignifie the two naſures of Christ: it hath further, five letters, three vowels, and two consonants, the three vowels ſignifying the Trinitie, the two consonants the two ſubſtanſes of Chrifts humanity, his body and ſoule; which ſubtil ſpeculation is taken out of the book of conformities of Saint Francis with Christ fol. 193. where Pope *Innocentius* in his Sermons is ſaid to be the author of it. But what ſhall we ſay nothing of the notatiōn of *Cepha*, which they haue made Grecce, Latine, French; rather then either Ebrew, or Syriacke. Let vs here what *Baraſte* faſh to prove that Saint Peter ought to be preferred before S. Paul. *Quod ad prælatum in verò Petrus ſit maior quād Paulus, quia Papa maior eſt quād Legatus. Petrus ſuit uniuersali Christi Vicarius, cui dixit Christus, tu es Petrus, ſuſ Simon: tu uocaberis Cephas, quod Graece dicitur maior & primus, quia ſcilicet ſuit Papa*. As for thoſe who maſtaine (for prooife hereof) that it was a French word which our Saülour then vſed (becauſe *Chef* in French, is as much as *head* in Engliſh, or *Chieftaine*, and principall commander in any enterpriſe or employment) they haue gone cleane againſt the haire. For they might with greater reaſon haue fetched it from the Grecce (if they had vnderſtood it) in cutting off the two laſt ſyllables from *παπας*, whence the French borowēd their word *Chef*.

9 See here (gentle Reader) how they played and ſported themſelues with the interpretation of Greek, and Ebrewe words in the Bible. And ſeeing the Greek and Ebrewe tongues are further remote from the common vſe, no maruell if they which were offended with the Channon for pronouncing *per omnia* and not *per omnia* (ſo offendid I ſay, as that they were ready to haue had him into the Court) would haue bene much more offendid if they had haſt him pronounce *Kyrie eleſon* in ſtead of *Kyrieleſon*; especially if they had heard him ſay *Alleluia* (making therein an I conſonant) in ſtead of their *Alleluia*. For whereas they laid that this his pronunciation made them ſuſpect him of *Lutheranisme*; it was because he maintaining it to be good, alledged certaine reaſons whereby he gaue ſufficient testimony that he had ſtudied the Greek and Latin tongue, which this long time haue bene thought to infect men with *Lutheranisme* and heretic. Witneſſe our good Maſter Bede, in the preſence of king *Francis* the firſt, obiected to the late *William Bude* (who laboured by all meaſes to hold the king in his good reſolution, and to draw him on to a greater forwardnes, for the eſtabliſhing of the professors of thoſe languages) that the Hebrew and Grecce would be the fountain of many heresies. But *Bude* ſtouſtly withſlood the foreſaid *Beda*, prouing him forthwith to be but a bedlam, and that he was not for him to wiſe of ſuch things, wherof he had no more knowledge then a blind man of colours. And ſo the kings moſt godly enterpriſe was happily atteched in despite of *Beda*, and to the great infamy of him and his fuſty fellows, as also to the great contentation and ſingular honour

honor as well of the King as of *Bude*. And (no doubt) if their iolly *Rabbins* which withis hood this good motion, durst haue spoken the truth, they would haue confest that which a French Poet shortly after did finely flap them in the mouth withall, that it was to be feared lest the Latine, Greeke and Ebrew would (in the end) lay open all their trumperies.

## C H A P. XXX.

*How our ancestors suffered the holy Scriptures to be buried in an unknowne tongue, and corrupted by false glosses and interpretations.*



Mong the things which posterite wil hardly be brought to beleue, this (doubtles) wil be none of the least, that our ancestors shold not be permitted to reade the Scriptures. I thought it therefore not impertinent to say somthing of this argument, the better to satisfie the simple sort, who may well wonder how men could euer lend their cares to such dreams and dotages, farlites and foolerites, as we haue spoken of in part already, and are to speake more at large hereafter, considering they agree no better then harpe and harrow. Let posterite therfore know, that the state of the Church stood in such termes within these thirty yeares, that he that had read the Scripture in his mother tong, was in as great danger of the *burning chamber*, and had as great need to hide his head, as if he had bin a false coynier, or had committed some greater offence. For he that was found reading the Bible, or had it only in his house, was fure to fry a fagot, especially if he did answer to such interrogatories as should be ministred vnto him accordingly. Which rigorous dealing was witnessed by sundry frowfull songs and doleful madrigals, published about that time, albeit without the authors names. Of which argument also there was one made *Anno 1544*, beginning thus,

*Vous perdez temps, de me vouloir defendre  
D'effudier en la faincte Escriture.  
Plus m'en blasmez, plus m'en voulez reprendre,  
Plus me ejouist, plus me plait la lecture.  
Ce que Dieu nous commande  
Faut-il qu'en le defende  
Par tourmens & menaces?  
Cessez vos grans audaces.  
Que l'Eternel ne brangle sa main dextre,  
Pour vous monstre que lui seul est le maistre.  
That is,  
Ye lose your time that would forfend mine eyes  
The reading of the sacred histories.  
The more ye blame me for so bleſſed deed,  
The more I lſt, and more I like to reade.  
What God himſelfe directly shall command,  
Shall ye with threats and torments dare withstand?  
Leave off your proud audacious enterprise,  
Lef that th' Eternall ſhake his irefull hand,*

And

CHAPTER XXXI.  
*And teach you what it is gainſt God to ſrie.*  
For it fared with many of thoſe Doctors, as it diſt with thoſe whō our Sauiour reproach for raking away the key of knowledge, in that they would neither enter in themſelves, nor yet ſuffer ſuch as would, to enter. For neither would they reade the Scripture themſelves, nor ſuffer others to read it. Nay one of their *Reuerendissimi* was not ashamed to lay openly (as hath bin heretofore wiſcifled by others) I can not but wonder to hearre theſe yong fellows alleudge the new Testament: *Per diem* I was about 50. year old before I knew what the new Testament meant. But what reaſon had they to forbide the translatiōn of the Bible into the vulgar tongue? Verily this goodly reaſon, because (forſooth) it was to be feared, left the ſimple people ſhould reade ſundry things therein, which they would peruer to their owne deſtruſion, for want of ſound underſtanding and iudgement; and ſo would fall into manifold abſurdities and etros. To which ſleueles reaſon this anſwer was made (about fifteen yeares ago) by a man of excellent parts in thoſe dayes: vpon whom God hath ſince doubled and trebled, and doth ſtill multiply the graces of his ſpirit.

*Nos grans Docteurs au cherubin vijage,  
Ont defendu qu'homme n'ait plus a voir  
La faincte Bible en vulgaire langage,  
Dont vn chacun peult cognoiffance anoir.  
Car (dijent-ils) deſir de tant auoir  
N'engendre rien qu'erreur, peine & ſouci.*

*Arguo ſic,  
S'il est donques ainsi  
Que pour l'abus il faille oſter ce liure,  
Il eſt tout clair qu'en leur deuoit auſſi  
Oſter le vin, dont chacun d'eux s'eyure.*

*That is,  
Our learned Rabbins with their malinſey nose,  
Forbidden men the holy wris to reade  
In vulgar tongues: for learning (they ſuppoſe)  
Nothing but error, paine and care doth breed.  
Arguo ſic,  
If then for caufe of this abuſion,  
The Bible muſt be bārd from looking on:  
Needs moſe their wine be taken from their ſight,  
Wherewith they bene each one ſo of mis-dight.*

But how then is that to be underſtood which we reade in *Oliver Maillard* (that good-old Preacher,) where he tellethe the burgesses and citizens of *Paris*, that they had the Bible in the French tongue: Verily he meant a kind of Bible, which was first translated for the nonce, and fitted for their tooth: and after, glosſed with the glosſe of *Orleans* which corrumpeth the text, yea ſo interlaced and interlarded therewith, as that they would be ſure it ſhould not croſſe nor contray their falſe deuiſed doctrine; and that nothing might be found in the whole Scripture, which might ſound aught but holineſſe and honour to our holy mother the Catholike Church of *Rome*. Theſe were the Bibles wherein they gaue their Antidotes, in ſuch places especially where they feared the poore people might be poifoned, as they ſpeak. Of which argument I made theſe verles following,

*Comment ont nos Rabbis permis & defendu  
Le liure qu'ils ont craint de vous eſtre entendu?*

T 3

## THE FIRST BOOKE.

*La Bible out defendu en langage vulgaire,  
Puis l'ont fait imprimer, pour au peuple complaire.  
Ceci s'accorde bien: car tout ainsi qu'on voit,  
Que nous osons le vin, à qui par trop en boit,  
On qu'aucunes force can tellement on l'apprise,  
Que faire mal aucun il ne peut à la teste:  
Ainsi ont nos Rabbis voulu la Bible oster,  
Ou bien leurs mixtions à la Bible aisonster.*

That is,

*How haue our Rabbins licenc'd and forbade  
The booke so fear'd of lay-men to be learn'd?  
For both they haue, chade in vulgar tonges  
The Bibles selfe, and for they saime would please.  
It now conveniently f' roking from she preffe.  
All this may well agi'ze: For as we see  
The wine ore reaue From the drunken man,  
Or else so temper'd f' from the cooler spring,  
That naught may fireamen up to hurt the braine.  
So, or our Rabbins take this booke away,  
Or with their mixtions can his strength allay.*

Now these their mixtions they call counterpoison, albeit they deserue rather to be called deadly poison. For certes, the Scriptures being read in that holy manner that God hath commannded, will poison no man, (I meane they will not leauen our heads with erroneous opinions, but rather purge vs of the leauen of false doctrine,) but it is their glosse which poisoneth such as are not prouided of some soueraigne Antidote or counter-poison.

## CHAP. XXXI.

*of the paraphrastical expositons used by the foresaid Preachers,  
especially in expounding the historie  
of the Bible.*

Auing declared in the former Chapter, how these Doctors did expressly forbid the reading of the holy Scripture in the vulgar tong, except it had such a glosse as would marre the text, and such a cautious interpretation, as that they wold be sur feir their trumperies should not be discouered: I am now to shew how they abusid it in their Sermons sundry other wayes. And first how they vised a kind of paraphrase, wherein they play with the holy Scripture as Comedians are wont, or rather conuerit it to mere Comicall conceits. For example, we find nothing recorded in Scripture of the woman (called a finner) who came to our Saviour as he sat at table (*Luke 7.*) but only this, that being at dinner in the Pharisees house, a womā of the citie of *Nain*, which had bene a finner (or a loose luer) came to seeke him, that he washed his feete with her teares, and wiped them with the haires of her head: that she kisst hem, and annoyncted them with sweet ointments: and how Christ shewed by a similitude, that we shold not wonder that her sinnes were forgiuen her;

and how that after he had said, *Thy sins are forgiuen thee*, he added, *Thy faith hath sauied thee: Go in peace*. Thus much we find in the Gospell touching this history. Let vs now see into how wide and large a field these Preachers wandered, and amongst the rest *Menor*, (whom I haue so often alledged.) First they can tell you this womans name, (albeit the Euangelist hath concealed it,) and not that onely, but her parentage also & pedegree: nay further, that shē was at the Sermon which our Saviour made before dinner: neither that onely, but what talke they had together, and in what tearmes. And which is more, *Menor* speakeith of it, as if he had seene it liuely pountrated before his eyes. For consider what he writheth, fol. 160. *Quod ad primum, Magdalena* (for hee taketh it for a confessid truth that it is spoken of her) *erat Domina terrena de castro Magdalona, tam sapientis, quod erat mirum et audire loqui de sapientia eius, & prudentia. Ergo Magdalena, quomodo veniuit ad tantum inconveniens, quod vocemini magna peccatrix? Et non sine causa: quod fuisse male conciliata. Data est tribus conciliaris, qui eam posuerunt in talibus statu: scilicet primus, Corporalis elegantiæ: secundus, temporali substantia: tertius, suis libertas as nimis. De primo, Proverb. ult. &c. Primum ergo quid sit cause huius mulieris perditionis? Fuit elegantiæ corporalis (that is,) What was the cause of this womans ruine and destruction? verily her surpassing beauty. Videbatur that she was made (as a man would say) of purpose, to be looked on. Pulchra, juuenis, alta, cherly-cheeked, soft and succulent, ruddy as a rose, Minion like-minning, pleynantly waubling. Credo quid non erat nisi quindecim vel sedecim annorum quando incipit sic vivere, & triginta quando rediit ad bonitatem Dei. Numeri, &c. Quando pater fuit mortua, plena erat sua voluntate. Martha sutor non audebat ei dicere verbum: & videbatur ei quod faciebat magnum honorem illis qui veniebant ad illam. Quicquid factebat, erat visus at her pleasure, and to banquet, bode invitare, &c. And a little after, This silly for who had profittid her selfe to euery comer, erat in castro suo: the bruite was noised already throughout all Iewry and the country of Galilee. Omnes bibendo & comedendo loquebantur de ea & de eius vita. Martha sutor timens Duum & amans honorem of her kinred, being very much ashamed of the shamelesse impudency of her sister, videns quod omnes loquebantur of her & her sweet doings, venit ad eam, dicens, O sutor, si pater adhuc viueret, qui tantū vos amabat, & andiret illa que per orbem agitantibus de vobis, surely you would kill him with greefe. Facitis magnum decus progeniei nostræ. <sup>\*M. Magd.</sup> V'hat is the matter now? quid ut dicere? Heu sutor, non opus est ultra procedere, nequam amplius manifestare. Scitū bene quid volo dicere, & ubi <sup>words.</sup> iaceat punctua. Every child can talke of it. O hypocrite! what need you to take care for me? must you needs haue an ore in every mans boate: what the duell meane you by this geare? (Lord save us all.) Nonne effe magistramea? quis dedi mihi <sup>Martha</sup> this stout dame to trouble me? *Vadatis precor ad dominum verstram: scio quid habeo agere ita bene sic ut vna dia. Habeo sensum & intellectum to know how to demeane and behauie my selfe.* \*Surely, it is so goodly a creature, that she cannot thinke of anything faue of her selfe. *Martha regabat eam ut trebat ad sermonem, & confiseret aliquem hominem bone uite.* Magdalena dixit ianitor, Non dimittas mihi intrare hoc castrum this mad sister of mine, who bringeth hithe nothing but dissencion, and vniquietesse, ubi non confusus esse nisi cantus gaudii. After this he maketh a long narration of the meanes which *Martha* vised to perswade her sister to come to our Saviours Sermon: not telling her what he was, but onely that he was a very goodly man. O sutor, effeta valde felix si possessis videre unum hominem qui predictus in Iherusalem, Et pulchrior omnibus quos unquam vidi sis: tam gratiosus, tam honestus: he is of so good behauior, and knowes so well to giue kind entertainment, as you*

neuer saw the like. *Credo firmiter quod si videremt eum, esset amorosus de eo, & in flore iuuentus sue.* And a little after, illa cepit pulchra indumenta sua, aquam rofucam pro lauando faciem suam, cepit pectulum. *Videbatur quod esset unus pulcher angelus.* Nullus eam aspiceret, qui non fuisse amorosus de ea: ipsa ante se misit manganes portantes great store of crimoline cuthions, ut disponerent fibi locum. *Martha videbat hac omnia, singens nihil videre: & sequebatur eam sicut si fuisset parva ancilla.* Christus iam erat in media predicatione, vel forte in secunda parte. After he sheweth how all men honoured Magdalén, wondering to see her come to the Sermon. And that as soone as our Sauiour perciuiet her, he began to preach how detestable a thing outward brauery & pompous attire was. *Tunc (saith he) ipse caput deflari visum, bragans, pompas, vanitas, & specialiter peccatum luxurie, & contrabas mulieris &c.* Afterward, he sheweth how that notwithstanding Magdalén was touched to the quicke with that Sermon, thinking of nothing so much as of repentance, and leading a new life: yet that she was in great danger to haue beeene drawne away by her customers and old acquaintance, and brought to her old byas again. *Penerunt (saith he) galandi, amorosi, rustici, roisteris, qui dixerunt, surgatis, surgatis, facitis nunc your selfe a superfluous hypocrite. Vadamus ad dominum.* *Quae dixit. O amici mei, rogo, dimittatis me: non auditis quid dixit ille bonus predictor de patre inferni vobis & mihi preparatis, nisi aliud sciamus?* And a little after, *Habebat in suo armariolo sweet and precious water, que vendebatur pondere auri.* Capit quartare de loco in locum, de platea in plateau, de domo in domum. *Quis hodie dabit prandium predicatori?* *Dicitum est ei quod in domo Simonis.* And after, he relateth the speech which she spred when she kissed our Sauiours feet, and wasshed them with her teares: and how she lay crowching vnder the table like a dog: as also how our Sauiour said vnto her, *O Mary arise.* And that she shoud answer, *My Lord, I will never rise from hence, till you haue pardoned all my sins, and giuen me your blessing.* And how he shoud say vnto her, *Arise my deare, thy sinnes are forgiuen thee, thy faith hath sauied thee.* Lastly he telleth vs how *Martha* hauing brought *Mary Magdalén* to the virgin *Mary*, she kneeled downe before her and said, Madame, I beseeche you pardon me if I presume to speake vnto you: I haue beeene a leud and wicked sinner, but by Gods grace I wil be so no more, your sonne this day hath pardoned me: happy are you that haue such a sonne. See here how this iolly Preacher decipereth this history, agreeing so well with the players of the passion, that it is hard to say, whether he borrowed it of them, or they of him. By players of the passion, I meane those Comedians which set forth the story of the passion in rime, to be played in stead of other moral matter, or in stead of some play and pageant, or both. And first, that this woman (which the Euangelist calleth a sinner) was called *Magdalen* (as we heard eu'en now out of *Menos*), and that she tooke her name of the cattle *Magdalén* (see it here confirmed by one of these ballad-rimesters (saue that in both names he vteth E in stead of A) in these verses rightly smelling of the old veine):

I' ai mon chasteau de Magdelon,  
Dont l'on m'appelle Magdelaine:  
Où le plus souvent nous allon  
Gaudir en toute roye mondaine.  
  
That is,  
I haue my castle Magdelon,  
Whence I am called Magdelaine:  
Whither we so oft our selues haue gone,  
In all delight of worldly men.

He

He further makes her the wickedest wretch that euer was in the world, addited to all villanies which the wit of man can possibly devise: and he brings her in singing wanton and lasciuious songs, and a Squire named *Rodigan* courting of her. He further shewes, that she would neuer give eare, nor once listen to her sister *Martha*, and last of all, the manner of her conuersation.

But to retorne to *Menos*, let vs see how he setteth forth the history of the prodigall sonne in orient colours, and how like a wier-drawer he stretcheth that out in length, which the Euangelist had couched and wound vp in few words, enriching it with all circumstances forged of pleasure, and couched in apt tearmes to make sport, and to moue laughter. fol. 119. *Pater quidam habebat duos filios, quorum junior se ostendit magis fatuum, quia inconstans fuit.* This young man was wilfull, fickle, and inconstant, a minion, and a lusty braue gallant. *Ipsus erat unus puer plenus suo velle, versatilis &c. qui quando venit ad cognoscendum lespum, suam fortitudinem, suam iuuentutem, suam pulchritudinem, & quod sanguis ascendit frontem, his strength, his youth, his beauty, and that he thought himself no small fooler & enim ad patrem resolutus sicus Papa.* & dixit ei, *Pater, da mihi, &c. Pater, sumus tantum duos filii: ego non sum bastardus: & sic, quidam placet Deo to do so much for your childre: to call you to his mercy, non excluderis me, sed habetem partem meam sicut frater meus: Seco consuetudines & leges patrie, quod se vivente nullum insu baco in bonis rusticis: sicut sum filius uester, & me amasti, rogo detinu, &c.* And a little after, when this foolish and vnadvised youth *habuit suam partem de hereditate, non erat quefisi de portando eam secum, id est statim he maketh cheuylasse thereof, he prifeth, and sellmeth it: & ponit the sale of it in sua burfa.* *Quando vidit nos petici argenti simul, valde gauisus est, & dixit ad se: Hô non manebitis sic semper. Incepit se respicere, & quo modo? vos esis de tam bona domo, & etis appalled like a begger? Super hoc trahebitur provisio. Mittis ad quarenâ Drapers, whole salemen, silkmen, (who came thick & threefold to serue him) & appalled himselfe from top to toe: Quando vidit, emi sibi pulchram caligam of scarlet well drawne out, a faire shirt with a gathered band, a dubler garded with velvet, a Florence cap, hausing his haire finely combed & smoothed, & quando sensit the damask wauning at his back, ut sensis hunc damascum volantem supra dorsum, bac secum dixit, Oportet me mihi aliquide non, &c. Lache I any thing now? No: thou hast all thy feathers, it is now high time for thee to flye away. After, he reporteth how that he shoud say, he must needs abroad to see the world, & that they which were alwayes kept vnder the mothers wing, were idiots and dolts. To be short, that he who had not traauled into forrain countreys nibil videt. My father hath now laid the raines on my necke, *Pater meus laxauit habenam supra collum.* After, he relateth how that traauling through strange countreys, he feasted this man, and that man, and kepring *Arturus* round table, being alwayes accompanied and attended on at his Innnes with players, naughty-packes and idle huswifes. And in the end, how that postquam nobis amplius traxit fricandis, when they had drawne him dry, miti-*sur pubbra vestis Domini, bragantia, caliga, bombacinius: quisque secum servat pecuniam* of my iolly *Lacke* braggards hose and dublet, every man carried away a peccce. *Ita quod in brevi tempore* my gallant became an apple squire, appalled like a houseburner, as naked as a worme, &c. And with much ado, he kept his shirt as cleane as a duchour, (with a knot vpon his shoulder) to couer his poore carasse. Thus well entertained they him in his prosperity, and in all his pompous iollities.*

We read also Iohn. 7, that the high Priests sent officers to apprehend Christ, after he had cried aloud in the Temple, *You both know me and whence I am: for I am not alone, &c.* And how he said to the officers, *Yet a little while am I with you, & then*

1

go to him which sent me: you shall seeke me, and shall not finde me, and where I am can you not come, &c. And how there was a dissencion among the people by reason of him, and how some of them would haue taken him, but none laid hands on him. As also how the officers returned vnto the high Priests and Pharisees, who said vnto them, Why haue you not brought him? The officers answered, Never man spake as this man. Whereunto they replied, Are you also deceived? Do any of the Rulers or of the Pharisees belieue in him? but this people which know not the law is accursed. Lo here the purport of the words of the text in Saint Iohn. Now let vs heare what is patched hereto in the paraphrase of this gentle Preacher. They of the Synagogue heard that Christ was hid in the desert, and therefore purposing to make speedy dispatch, leued a great band of Sergeants, ruffianly rogues, vagabonds, and forlorne fellowes, and said vnto them, Go your wayes and wherefore ever you meete with him bring him to vs, as a disturber of the state. And if he resist you, kill him; you need not feare, you are well appointed. These gallants being gone into the desert, and hauing compassed the wood, found him all barefooted as he was, and vp on his knees, praying for wicked sinners. The Lord hearing them behind him, turned back and said: O my childe, you are come (I know) to apprehend me, & to put me to death, but let me intreat you that I may liue a little longer; for yet a little while I am with you, &c. Take no care, all things shall come to passe which are looked for. After a while you shal do with me as you please. Now when they heard such gracious words, & saw so amiable a countenancé, they fel all downe vpon their knees, cravng pardon for their bold, presumptuous, and felonious attempt, and straight returned to Ierusalem to their maisters againe: who said vnto them, wher is he? haue you not found him? If you haue found him, why haue you not brought him? Did we not charge and command you, that you shold bring him either living or dead? Tell vs, is he escaped from you? How often hath he plaied vs these prankes? Escaped? (said they) no, no: we were no sooner come before him, but he speake vnto vs in such sort, as we were all amazed, & gaue vs such heauenly instructions, that we are perswaded, there was never man speake like unto him. What? (said the Pharisees) are you such white lustered souldiers, that words can beat you backe? O my Lords and masters (said they) you speake merrily: would to God you had bene with vs, he is so gentle, and courteous. O good God, who would not loue thee? when we came neare vnto him, he said not so much as who is therer: but saluted vs kindly, and offered himselfe readily. Then the lewes answered, he hath a bee in a boxe which helpeth him in all this gearre, he hath infected, and suborned you.

4 Moreover, they were as bold as blind bayard, in paraparating upon the old  
Tefftament as well as vpon the new. For example, in the history 1. King 3. which  
recordeth King Salomons iudgement of the two harlots, in giuing the child to the  
right mother, the text saith not, that they debated the matter in the presence of  
the King, nor that one of them shoulde fweare by her faith, muchlesse that the king  
should say, Hold your peace, hold your peace: for as farre as I see, you never stude  
at Angiers nor Poitiers to learme to pleide wel. And yet Menos would make vs  
believe, that all this stuffe is essentiall to this story.

CHAP.

CHAP. XXXII.

*How the foreaid Preachers abused the Scriptures, partly through ignorance, and partly through malice.*

Vt they not content to patch to the history of the Bible, as tel-tales are wont to do, to enhance the report & enrich their tale, that it may carry the greater shew, and so be a lie with 2 latches; take further libberie to abuse it sundry wavyes besides; yea to quote places out of it for confirmation of their false devised doctrine. For there is no one conclusion in all their religion so absurd, foolish, or full of impietie, which they will not defend and maintaine by one text or other. And with such pertinent quotations are their bookes full fraught and farced, who haue encountered them at sharpe, and giuen them the foile: where we may see their impudencye to haue bin such, as that they wold not stick to alleadge those places for them, which made most against them; which they did by confusynge their true exposition. For they knew they had to deale with such as either could not, or wold not vnderstand; and therefore no maruell if they were so terribly afraid to haue the Bible in the vulgar tongue: for they saw that if it once tooke place, they could no longer rule the rost, and leade the world in a string, as formerly they had done. Besides, they were not ignorant, they shoule be encouerted on evry side, and let vpon thicke and threefold, when men were once armed with a number of texts, against which they saw they had no armour of proofe to defend themselves. Wherfore we may well thinke, that he which found fault with Saint Paul for vterring sundry things which he might well haue concealed (considering the scandall and offence which he gaue thereby) was no hypocrite, but speake as he thought. The like may be said of another profound Doctor, who was not ashamed to lay, that if he were perfidized than none had S. Paul Epistles but himselfe, he would cast them into the fire; vsing this braue Doctor-like Latin, *Per diem, si putarem quid non effet nisi me qui haberet Epistolas Pauli, ego misterium in igne.* Doubtlessle the good Spanish Doctor (mentioned before) needed not to wish S. Paul Epistles burnt, seeing he had a sufficient excuse for answering either them or any other text, to say, *Ego non sum Theologus, ego sum Canonista.* But seeing the forefaid books are as full of these examples, as an egg is of meate, I hope the Reader will hold me excused if I alleadge them not pel-mel, but onely cul out some few of them which may serue best to discouer their impudencye.

2 And not to speake of *Inuenimus Messiam*,alleagded for prooфе of the Masse, and such like places touched before in speaking of their ignorance (for questiones ſuch profound Preachers and deepe Diuities,as the three Worthies ſo often before remembred,would haue ſcorneſt ſuch allegations) yet I cannot omit the *ycard* who ſucceeded one of them, and eclipsed (as it were) the glory of them all by the iudgement of our good Catholickes . This famous preacher intending to roue that we are fauied by our works, reaſoneth in this forte. Is it poſſible that the wicked *Lutherans* ſhould be ſo impudent as to deny that we are fauied by works, when we haue the flat and formall text of *S. Peter* for prooфе hereof? Let them tell me the meaning of theſe words, *Iustus vix salvatur*: Is not this the meaning, that the iuft man ſhall hardly be fauied? And if he be hardly fauied, is it not (I beſeech you)

you) by his workes? Consider here (good Reader) before we passe on to a further point, how maliciously and impudently this foul fether equiuocateth; and thinke with thy selfe how many texts he will abuse, who maketh no conscience thus to dally with this; if such deceitfull dealing may be called dallying, whereby so many poore soules are seduced, and instead of wholesome doctrine, are fed with plaine poison.

3 But because my purpose is to insist vpon foolish or malicious allegations, and to singe out some few out of many, I will speake onely of such as are authorized by a Councell; which Popish Prelates have made their *Achilles* to bearre off the great blowes which might light vpon their images. For the *Nicene Council* (not that great and famous Councill holden vnder Constantine the Emperor, but that which was assembled in the dayes of Charles the great, aboue eight hundred yeares ago, by an Empresse who was so good a Christia, that she put out her bonnes eyes, and after caused him to pine away in prison, where he ended his daies in great misery;) it was concluded that it was expedient not onely to haue Images, but also to worship them. Now the strongest arguments which they vset for the proofe hereof, were these. First, a certain Bishop called John (Ambassadour for the East Churches) alledged *Gen. 2. God created man after his owne image*. Whence he inferred, that Images were to be vedyd. And *Cantic. 2. Show me thy face, for it is faire*. Another labouring to proue that Images ought to be set vpon Altars, alledged the saying of Christ, *Math. 5. No man lighteth a candle to put it vnder a bushell, but vpon a candlestick, and it giueth light to all that are in the house*. A third, to proue that it was profitable to looke vpon Images, alledged the saying of the Prophet David, *Psal. 4. Signum est super nos lumen uultus tui, Domine* (as the old interpreter doth translite it) that is, The brightnesse of thy face doth shine vpon vs. A fourth, alledged *Psal. 26. v. 8. Domine, dilexi decorum domini tui*: that is, Lord, I haue loued the beautie of thy house. In like case also would they help and aduantage themselves with the saying of the Psalmist, *Psal. 48. v. 9. As we haue heard, so haue we seen*, saying that we know God not onely by hearing of his word, but by looking vpon Images. Another bishop named *Theodusius* was aware of this similitude: It is written (said he) *that God is maruellous in his Saints*. And in another place it is said, *in sanctis qui sunt apud terram: Ergo we ought to behold the glory of God in Images*. Another alledged this similitude: As the Patriarchs vted the sacrifices of the heathen: so Christians ought to vse Images instead of the Pagans idols. These are their godly allegations, which (because they were authorized by this Councill) haue bin canauased by these disciping Friers in every sermon: to say nothing of sundry other of as good grace, and proceeding from as good a wit and sound iudgement.

4 If any shall here wonder how it was euer possible there should be (especially in those dayes) such foolish Preachers, as would so doltishly apply the Scripture, I will here record a late sotisli speech much more to be wondered at. In the conference holden at *Poyssi* (the bruite wherof was blazed throughout the world) a certayne *Magister Noster* called *Demochares*, pleading for Images against a Minister of the word, and perciuing that his cause went downe the wind, would needs maintain it by an argument taken from the glasse windows in Saint Benets Church, concluding very logically in this sort. This Church (quoth he) was built in *S. Dennis* his time, but euer since there haue bin Images in glasse windows: ergo Images haue bin since *S. Dennis* his time. To whom the Minister answered in three words fitly and finely, that his argument was made of glasse.

5 But to proceed on in this discourse of the abuse of Scripture, let vs come to those that abused it in such diuellish sort, as great *Mahomet* himselfe could not haue done worse: I meane in disgracing Christian religion more then euer *Mahomet* or the *Mahometists* did. VVho may these be? Verily such as turne it to gibes and iests, and merry conceits; especially the deepe dissembling ducking Friers, who are not ashamed to apply sundry places written exprefly of our blessed Sauour to our freuet Saints; thole I meane by whom they intich themselues by preaching their miracles.

6 We heard before in the Chapter of blasphemies, of such as made it but a matter of meriment to gibe at some, and to command other some, in playing the Scoggins with the Scripture, a common thing at this daye even among the Laity. Which deuice me thinks should first haue come ffor our *M. Pugnac* as being neare his scurineſſe, who Lucifer-like vſurps authoritie not onely ouer Gods word, but ouer his throne and ſcepter albeit it hath bin practised ſince, especially by our gallant Courtiers. For in the beginning of the raigne of king *Henry the second*, many iiefs were broken vpon ſuch Lords and Ladies of the Court, who were not in like fauour and grace they had bene in the dayes of his father, but were as much debaſed as they had bin before aduanced. One of which I remember was applied to a noble man who had bin in high place, but was then takē a peg lower, *Ecce Adam quasi unus ex nobis factus es*. As alſo that of a certayne Lady who had a prosperous wind in the ſteare, and was fet(as it were) on the top of fortunes wheele, *Regnum meum non es de hoc mundo*: where I haue alſo spoken of certayne places of Scripture wherwith the Friers were wont to ſport theſclues and make their worſhips merry. To which notwithstanding ſundry others might be added, as this amon the reſt, *Si non effis hic malefactor, pos tibi iradiſſimus esum*, ſpoken by certayne Monkes of a party which their Abbot had ſent them; by which they meant, that if the Cooke had played his part in baking of it, and that the Abbot had liked of it, he would neuer haue ſent it. It is further ſaid, that this goodly interpretation of theſe words of the Psalmist, *Qui dat nubes sicut lanam: Which ſendeth cold according to the cloth*, came from the Monkes cloſtores.

7 But now we are to ſpeak of thoſe buffons who abuse the Scripture in their Sermons to mooue laughter. To retorne therefore to our good Preachers, we are to note that ſome even in theſe dayes haue made (as it were) a praefile and profeſſion, a trade and occupation therof. Of which number *Menos* is one. For fol. 209, col. 3. he ſaith, When men firſt ſit downe to meat, there is not a word among theſe, they plie their trenchers ſo hard, their tongues ſeemling to giue place to the office of their teeth: *In mediis autem exit sermo inter fratres; dicunt enim hinc is good bread and good wine*. But in the end, *In omnibus terram exiuit sonus corum*. And fol. 196, col. 4. *Domine ancilla que intrant camaram carum, & non cufodiant ſe ab ipſis, ſep̄d oſſendunt quia non licet hominibus loqui*. Nay, they do ſo highly honor and reverence the beginning of Saint Johns Gofſpell, that they write it in parchment, enchaſe it in gold, and hang it about their necks to ferue them in stead of Amulets againſt dangers; which powerfull preſeruatiue (if they be not very forgetfull of their Philoſophy) they call *Agens Dei*. Thus prophaneably abusing even the holy Gofſpell it ſelue (which is Gods ſpell) to charmes and ſorceries, and magiſtcal incantations (which are no better then Diuels ſpells) as we may ſee in *Menos* fermons.

8 As for thoſe who apply the Scripture written exprefly of our blessed Sauior to their Saints, we ſhall not find neither can we defiue more notable examples then thoſe before mentioned, taken out of the book of *Conformities*. For what could the

duel himself if he were here in proper person do more to prophan the holy Scripture, then the author of that damnable booke hath done; in applying not only texts of Scripture spoken expresly of Christ, to this duellish impostor, as he stickest not to lay in the end of the booke, *Multa quidem & alia signa fecit Franciscus, qua non sunt scripta in libro hoc;* but those also which are written of the Patriarchs, Prophets, Apostles and other holy Saints of God: But if these particular applied to Friyer Francis shall net (happily) give satisfaction to all, I will here alleadge others of St. Dominick. Let vs therefore hear what Barelet (not contentering him selfe with the former places) faith further of his Saint Dominick and of his order. *Hoc* (faith he) *est illa religio que in vno veteri Testamento significata est.* *Zachar. 6. Ecce quatuor quadrigae,* &c. that is, (for I will onely translate these words) See what an excellent religion is this, which was prefigured in the old Testament by *Zachar. chap. 6.* Behold there came foure chariots out from betweene two mountaines. In the first chariot were red horses, that is, **M I N O R I T E S:** In the second blacke horses, that is, **E R A M I T E S:** In the third were white horses, that is **C A R M E L I T E S:** In the fourth lusty horses of diuers colours, to wit, the **P R E A C H I N G F R I E S.**

9 But these Doctors not content to abuse the Scripture to make sport (as when they made iests of certayne texts) or to fill their purses and panches the better (as when the *Franciscan* applied that to his *Saint Francis*, or the *Jacobin* to his *Saint Dominicke* which was spoken of Christ) being accuselomed to a wanton kinde of licentious libertie in playing and dallying therewith, made it comeat their whistle and serue them for all affaires, euen to confirme their dreames and dotages; though no more to the purpose, then *Magnificat for Matins*, to vse their owne prouerice. In whole Postul and Dominicals, albeit there be almost as many examples as leaues or lines, yet two or three shall suffice. And first we will beginne with the soli Preacher *Barel*, who vpon these words in the last of *Saint Luke*, *Art thou only a Pilgrime in Ierusalem, and knowest not the things that haue bene done there in these dayes?* saith that Christ was a Pilgrime in thre respects, (for to fit his purpose the better, I must translate *peregrinus a Pilgrime*) namely in regard of his apparel, his lodgong, and the implements which he carried about with him. First for his habit and attire, a Pilgrime hath a bottle, a scrip, a hat, and a staffe. So Christ had first his bottle vizi, the flesh which he tooke of the virgine *Mary*, which was of three colors: First white, through the virginis purity. *Apoc. 19.* After, *saw the heauens open,* & behold a white horse. Secondly red, with the blood of the croſſe. *Eſay 63.* Why are thy garments red? Thirdly, black, when his body became blacke and blew, vpon the croſſe. *Eſay the 53.* *Et hunc eius sanati sumus.* Secondly, he had a scrip, to wit his foule, full of the gold of grace and glory. Thirdly, he had a hatte, namely a crowne of thornes. Fourthly, a staffe, vizi, the croſſe. This is the reaſon why it is laid, *Art thou only a pilgrim in Ierusalem?* namely in regard of his attire. He was also a pilgrim in regard of his Jodging: For pilgrymes &c. And did not *Menos* reaſon with very good grace (faue that his argument was not *in forma*) when he argued thus, *Chorea est iter circulare: Diaboliter est circulare: Ergo chorea est mos Diaboli;* and proved the minor, that *Diaboliter est circulare*, by these places, *Iob. 1. Circuituſ terram* (note that it is the *Diuell* which speakeſt) & *perambulante cam. 1. Peter. 5. Circuituſ quarens quem deuoret.* And *Pſal. 11. In circuituſ impii ambulant.* But let vs heare a more ſtrange device hammered out of his owne head, and conſider how trimly he deſcanteþ vpon the ground of the *Gāmūth V. 1. 3. E. M. 1. P. A. 8. O. L. 1. A.* in a mimicall manner playing vpon every note with ſome text of Scripture, as if the holy Ghost had purpoſely written it for that end. For he playes vpon y<sup>e</sup> t with a

text beginning with *v*, and upon *a* with another beginning with *a*, and so of the rest: Which fond and phantastical conceit because it could not be kept well in English, I have here set it downe in his owne words, in Latine, fol. 29. Col. 1.  
mundani audite, quia ad vos dirigitur verbum, nec est nichil sed illud quod pendat in duci. *Luc. 6. V.* et vobis qui ridetis, quia flabitis. Et timeo ne cantetis semel canitatem daturum, qui (sicis columba) habet geminum & stellatum pro canticu. Hic cantus habet sex notes, et valde miserabiliter. scilicet, v, T, RE, M, FA, SOL, E. Primam notam proficit qui libet damnum dicens, *Vinam consumptus essem, ne oculum meum videres, lob. 1.* Secundum vero addit dicens, Repleta enim malu anima mea. *Psal. 87.* Et amplexus alij respondunt cum eo, Repleti sumus despectio, *Ips. 3.2.* Tertium amplexus insimul cantans, dicentes Miserabiliter facti sumus omnibus hominibus. *1. Cor. 15.* Quartam cantus quilibet eorum dicens, Facies mea instaurat a fletu, *lob. 16.* Item, faciem meam operuit caligo, *Ibid. 2.3.* Quintam addunt omnes simili dicens, sol infusus non est ortus nobis, & in malitia nostra consumptus sumus. *Sap. 5.* Sextam cantus simili dicens, *Lassiti sumus in via iniquitatis, Sap. 5.* Et iterum, *Lassiti non datur requies:* & bellus nostrus non cessat clamibus existit et deficit gaudium cordis nostris, ac conuersus est in luctum chorus nostri et existit corona capituli nostrii. *V. et nobis quia peccavimus. I. brevi. v. lxximo.*

10 They further abuse the Scripture in tying themselves to the words (like an Ape to his clod) never considering the scope and circumstances of the place, albeit their manner is not to stand vpon the literal sense at all; but to reduce all they have to say, to certaine Allegorical, Anagogicall and Topological senses. For example, *Menor*, to shew that we are not to wonder that the most holy Saints & dearest servants of God should be so forc'd afraid, when death drawes neare and knockes at the doore, hath these words: What? would you have vs more certaine of our salvation then we s. *Paul*, who was raill'd in a vision, and rapt into the third heauen, an elect vessel, chosen by our Lord to be an Apposse: True it is, he once saith, *he firste to be dissolued and take with Christ*. But when it came to the point indeed, he flunked backe and said, *I apcalete vnto Cesar, Act 25.*

But if further inquiry were made, it would (no doubt) be found that they haue sundry other wayes most wickedly prophane the holy Scriptures: but for this present I will content my selfe with these already mentioned. For in that they abuse certainte places in following the old translation, and stand lo stify vpon the words; that they ground strange conclusions thereon, & though it be a manifest fault, yet is it more pardonable then the former. For the *Lirippium* will not giue the licentiaents (I meane our great graduats, the Bachelors and Doctors of Sorbonne) leaue to buster their brains with the Græcke and Ebrewe, but to content themselves if they can seure a messie. (I should haue said a Massie) with the Latin Ladle: as for these learned languages to leave them as they find them.

12 I come now to the height of their villany, the quintessence of their forgery, shold I say; or rather knavery, in foiling in a number of sentences under the name of Scripture, which are not to be found either in the old or new Testament. Not mutatle therefore if they haue so bold with the ancient doctors in alledging their testimonies to proove the verite and efficacy of their Mass; as we may see in the end of that worthy work of Conformities, where we find a number of sweet sayings in commendation of their Mass, gathered (as it is there laid out) of S. Ieron, S. Ang, S. Iust, S. Chrysostome, and other ancient fathers, which are now where to be found in their works; *whic平*, subdue are clausa croste and contrary to the report of their doctrine. And we may well assure our selves, they wete never so lewd as to belch forth such blasphemies, as that which is fatered upon S. Chrysostome, answring

*les celebratio Missæ, quantum Christi passio: quia sicut mors Christi redemit nos à peccatis: sic Missæ celebratio saluat nos; that is, The sacrifice of the Mass is of as great vertue, force and efficacy, as the passion of Christ; for as the death of Christ hath freed us from sins so the sacrifice of the Mass sanctifieth us. O the blasphemy of these filthy Preyers.*

### C H A P. XXXIII. Of other abuses of scripture.

**A** heard in the former Chapter how the professors of the Roman religion were wont to wring & wrest the Scripture, and to alledge them hab-nab without either time or reason, and how some were faulty herein of ignorance, and others of malice: but here we shall see how they abuse it after another manner. First therefore we are to note, that when they saw they could not set any glossie upon their lies and Legends (in that they could not find a text though never so strained that might give any colour thereto) their manner was to face it out with shamelesse lies, as if they had had their budgets full of tickling texts. And how I beseech you did they manage the matter? They made (forsooth) every lying Legend a maxime and principle hauing sufficient light in it selfe, and needing no proove from any place of Scripture: though every place be a proose, and every text a sufficient testimony, as they would bearre vs in hand. For they knew that the poore people, whom they had enchanted with the whore of Babilons filthy cup of abominations, did think them to be such, without all doubt or dispute. And that it is euē so, tell me (gentle Reader) how often thou haſt heard this Proverbe, *It is as true as God is in the Mass.* spoken by our good Catholikes, who were of opinion, that there was no article in Christian religion more certen and sure then this! For who was not perwaded in old time, that every page in the Bible did speake thereof? No man woulde therefore if they entertained such fables hand over head, without demanding proove or place of Scripture for confirmation thereof. Howbeit they went a step further when they told the people in their sermons that the *Lutherans* (whō they afterward baptised *Huguenots*) were much like that wicked wretch *Caine*, who would not once heare *Masse* in all his life: wheras his brother *Abel* (that good Church-man) heard it every day. But a Curate in *Sauoy* went by yond them all, for exhorting his parishioners to pay their tithes, he said, take heed (good brethren) how you follow the example of that cursed caſtife *Caine*: follow rather the example of good *Abel*. For *Caine* would neither pay his tithes nor yet heare *Masse*, whereas *Abel* paied them duly, and that of the faireſt, and of the beſt, and neuer a day wen̄ over his head in which he heard not one *Masse* at the leaſt. Now albeit I could easily name this gentle Curate, yet I wil ſpare him for this once: only let me add this one thing, that he was not ſo well provided of an anſwer, when it was proued to his face, and that out of his owne words, that Priests in those dayes were maried. For he was as mute as a fish, when he was encountered with this argument. Good Sir, at that time whereof you ſpeak, there were but fourē in all the world, to wit, *Adam*, *Eve*, *Caine*, and *Abel*: now *Caine* did neither ſing nor yet lay *Masse*, for he could not (you ſay) endure to heare it. And as for *Abel*, he could not both ſing himſelfe, and also heare it. It remaines therfore that *Adam* ſung it, and that *Abel* or *Eve* anſwered, and held the torch: whence it followeth that Priests were then maried. But if he had had but one dram of wit, he might haue anſwered that there were *Married Priests* in those dayes who both ſung and anſwered themſelves. Another Curate (his pue-fellow) affirmed in open Sermon, that when the Angell *Gabriel* came to ſalute

the virgin *Mary*, he found her ſaying our Ladies Psalter. And to ſute the ſtory of *Abel* who heard *Masse* euery day, we may not in any wife forget, how that *Abraham*, *Iſaac*, *Tacob*, and other good Patriarchs neuer went to bed without making the lignē of the crosse, and laying their *Pater noster* and their *Ave Mary*. Now if a man ſhoule haue asked theſe ſilly loules, how they knew this or that? It ſufficed for a full anſwer, to ſay that they heard it of ſuch a good preacher, witnes the common ſaying, *It is true, for I heard a Preacher ſay so.*

2 But the diuell foreſeeing that the ſimple people would one day ſearch the Scriptures, and lo perceiue when our great Sorbonicall doctoress ſtrained the ſtring too high, & went a note aboue Ela, fearing to loſe his right for default of ſhewing good euidence, hath foifted in a number of counterfeit Apocryphall writings, thereby to blear the eyes of the ſimple, who cannot perceiue his falfe juggling: I meane a bundle of bookeſ fothered vpon the Apoſtles or their diſciples; and yet fraught and farced with diuellish doctrine, flat contrary to that of the Apoſtles: nay with ſuch fablies, as Christian carcs can no more endure to heare, then the fictions and fooleries of *Mahometes Alcoran*. Neither is it of late time that he vied this deuice to ſhake and (as much as in him lay) to ouerturne and ruinate the very foundations of our religion: for many yeares ago he vented abroad *Euan gelium Nicodemi*, *Euan gelium T homi*, *Euan gelium Bartholomei*, *Euan gelium Nazarorum*, *Librum Paſtoris*, and ſuch like: albeit he laboured now afteſt the vttermoſt of his power to infect the world with the ſtench of them againe. Whereof he hath giuen a pregnant proove in a damnable booke, intituled *Proteuangelion, ſive de natibus Iefu Christi, & matris ipsius virginis Marie*. For the better authorizing whereof, he hath fathered it vpon *S. James*, calling him cofin-german and brother to Christ. But what contains it, may we thinke? Verily ſuch ſweet fluffe as this: how *Anne* the virgin *Maries* mother (and wife to *toachim*) makes her moe to God in regard of her barrennesſe, affirming that he dealt wrothe with her then with any other creature: worse then with the very elements, the water, and the earth, which brought forth fiſhes, herbes and plants. But firſt ſhe alledgeþ the example of the birds, which ſhe remembred by ſteiing a Sparrowes nest in a Lawrell tree vnder which ſhe ſate: and ſhe had no ſooner ended her complaint, but an Angell tooke his flight towards her, (for it is expreſſly ſaid, *aduolans*) and ſaid unto her, O *Anne*, God hath heard thy prayer, thou ſhal conceiue and beare a childe, and ſhalt be famous through the world. Wherupō ſhe vowed to dedicate her childe to God, whether it were male or female. The Angell hauing done his meffage, brought the ſame newes to *Joseph* her husband, who woulde not beleue it, till he was by miracle confirmed in the truthe of the Angels report. To be ſhort, at the end of nine moneths ſhe was deliuered of the virgin *Mary*; and (according to her vow) preſented her to God, when ſhe was but three yeares old: where ſhe was receiuēd with many ceremonies by the high prieft, who prophecieſ that mankind by her ſhould be redeemeſ. It is further ſaid, that he ſet her vpon the third ſtep of the Altar, where, as ſhe ſtood (through Gods goodneſſe) ſhe began to dance triuily. And this ſhe did to winne the loue and likinge of the Israelites. Now here it is to be noted; that during the time of her abode in the Temple, ſhe was fed like a doole, reſeiving her viands from the hand of the Angell. But when ſhe was twelve yeares of age, the Scribes assembled and conſulted what course they ſhould take with her (being now come to thofe yeares) that the fanſified of the Lord might not be polluted. Meane time *Zachary* the high prieft had a revelation as he was praying, that he ſhoule assemble all widowers in towne and country, and that each man

should bring a rod with him, that she might be committed to his care and custody, whom God shoulde chuse by miracle. All which being done accordingly, a dowe came out of Ioseph's rod and lught vpon his head: whereupon the high Priest said, God hath hereby manifested that it is his wil and pleasure thou shouldest haue the custody of this holy virgin. But Ioseph refused, saying, I haue a great charge, and now am old, and she but yong; therefore (I feare me) the children of Israell would laugh me to scorn, if I should take her to wife. But when he heard of the seafull judgements of God which beset Core, Dathan and Abiram, being greatly moued therewith he said, Mary, I take thee here from the Temple of the Lord, howbeit I will leue thee at my house, and retorne to my Carpenters occupation: and I be feech God blesse and preuerne thee now and euer. Now certain yeares after, as she went with a pitcher to draw water, she heard a voice from heauet, laying vnto her, *An gratia plena, &c.* Afterwards are inserted certain sentences takē out of the Gofpel: and in the end it is added, how that being now 16. years of age, and great with child (as hauing gone six moneths) Ioseph returning from his worke, wherein he had emploied hymselfe for certaine yeares (comming not home so much as once in all that time) and finding her great with child, was much amated. And as he was communing with her about sundry things, an Angell appeared vnto him, and certified him of all these proceedings. But it was great pite that a Scribe who came to speake with Ioseph, perceiving Mary to be with child, shoulde make towne and country ring of it againe, in such sorte, that they were forthwith apprehended and brought before the high Priest: where when Ioseph affirmed that he never vsed fleschly familiaritie with her, and he againe protested that she never had carnal company with him nor with any other man, he caused them to drinke the water of Iealousie: which when they had drunke, and felt no inconuenience, he said, that seeing God would not detect them, he would not be the man that should condemne them. After, follow the words of S. Luke chap. 2, how that Ioseph was of necessitate to bring her to Bethlem by reason of the roiall commandement which came from Augustus Cesar: but it is not done without a lie for the whetstone, and vsing such vilanous speeches as these, That when Mary said to Ioseph, *Depone me ab atra, quia quod in me est me uirgo ut progediatur,* he tooke her downe, and laid vnto her, *abi te inducam ut tegam pudenda: quia locus desertus es.* Lastly, it is laid that she was brought in bed in a caue neare Bethlem (having the credit of S. Luke who writte otherwise,) and that Ioseph found a midwife (by great good lucke) who met with another afterwards called Salome, who not beleving that a virgin could haue a child, came to take triall thereof. But I had neede of a brow of braffe, & a face of smit, the like bebauched impudency that the author of this storie had, if I shoulde set it downe in English: I will therefore content my selfe with the Latin here ensuing, *Exiitque oblatrix ex spelunca & obvenerat illi Salome, & dixit oblatrix ipsi Salome, magnum tibi spectaculum habeo narrare, virgo genuit quem non capit natura ipsius: & virgo manet virgo: dixitque Salome, et uult Dominus Deum meus, nisi scrutata fuero naturam eius, non credam quia peperit. Et ingrediens oblatrix, dixit ipsi Marie, Reclina teipsum, magnum enim tibi certamen incumbit. Quum autem in ipso loco palpuisset eam Salome, egredias te dicens, Vnde mihi impia & perfida: quoniam tentauit Deum uiuentem. Et ecce, manus mea igne ardens cadit a me. Et flexit genua ad Deum, & ait, Deus &c.*

3. But to leue the rest to those steele stomackes that can digest it, considering there are many things there ript vp farre worse without comparison then any of the former: consider with me (good Reader) a little, how the diuell hath openly mocked

mocked and plaied (as it were) with the nose of Christendome, in publishing this booke, blindfolding in the meane time the eyes of the world. For he vised him as his instrument in the compiling and publishing thereof, who laboured tooth and nail, by word and writing, to make a hotch-porch of these two religions (if they may be called religions) viz. Mahometizme and Iudaizme with Christian religion: him I say he vised as his *Amansantz*, who publikely preached and stily maintained sundry grosse heresies, not onely full of blasphemie, but euen repugnant to ciuill honesty: I meane that worshipfull writer master William Poffell. But how (may some say) was it ever possible that this booke, being composed by such a vile monster, was not suspected, as it shoulde haue bene, had it bene deliuered by an Angell from heauen? For answeer whereto, we are to know that the diuell (as I said) hath expoled Christendome as a laughing-flocke, and wonderment to the world, and hath (as it were) with Mercuries pipe fulled our Argosies asleepe, whose office is to stand Sentinel ouer the State. True it is (I confess) the villanies of these varlers were not so well detected in those dayes as they haue bene since: notwithstanding so much was their discouered, as was sufficient to giue warning thereof: which I will leue as being now (God be thanked) sufficiently well knowne: and will come to the phrasse and style of the booke. I say then, and will iustifie it to any skilfull Hebrician, that he hath coyned sundry Hebraismes, and fained them of his very fingers, and foisted them among those which are vsuall and ordinary in the Scripture. As for the phrasse it is so affected, that it doth plainly bewray it self. The matter alioq[ue] of the booke was forged by such a spirite as *Poffels* was (if he were not the author thereof) in scorne of Christian religion: where the author to make a faire florish, and colour the matter with some probability, hath inserted certaine sentences of the Euangelists in manner of a rhapsodie, and shuffled in others to which he supposed he could giue some lustre by certaine texts of the old Testamente, as namely that of the water of Iealousie, &c. Thus thou seeſt (gentle Reader) to what impudencie ſome diuellish ſpirits are grown at this day. But if any curious Athenian deſire to heare more of this ſtuffe (I meane of ſuch counterfeite bookeſ) foifted in by the craft and subtyle of Satan) he ſhall find a great lury of them in a booke called *orthodoxographa Theologie sacrae scripturae* (and garnished with sundry other flanting titles) which leemes to haue bene written of purpose in ſcorne and derision of Christian religion. For if the doctrine therein contained be orthodoxall, doubtleſſe the doctrine of the Bible muſt needs be heretical. Necessary therefore it is we ſhould haue a ſpeciall regard to what writings we giue ſuch glorious titles, ſeeing that in giuing it to one, we take it from another, they being as contrary as day and darkenesſe. I many ſhall here ſay, that ſome of them are tranſlated out of Hebrew, and others out of Greekke; yet when he hath proued the point, he may put the game in his eye. For it is eaſily anſwered, that the diuell can ſhew him ſelfe a diuell as well in Hebrew and Greekke as in any other language. Now this *Protoeuangelium* I haue encountered rather then any of the reſt, for that it is fatered upon Saint Iames, coſingerman and brother to Chrift, as the title purporteth. For in the firſt impression (which is in a ſmal volume with the annotations) it hath this title, *Protoeuangelion, ſive de natibutib[us] Iefu Chrifti & ipsius matris virginis Maria ſermo historicus diui Iacobii minoris, confobrini & fratri Domini Iefu, Apofoli primarij & Epifcopi Chriftianorum primi Hierosolymis.* Howbeit in the ſecond impression, where it is made a part of the foreſaid booke, intituled *Orthodoxographa*, S. James is not called coſingerman, but onely brother of Chrift. I haue, I ſay, encountered this booke rather then any of that rable, to the end the Reader by this may take

a tafte of the rest. For if they durst publish such stiffe under the name of *S. Iames*, what would they not dare to do vnder the name of *Nicodemus*, and a number of such worlifull writers as are there to be seene? And thus much for a tafte, for the whole tunne is of the faine liquor, colour and tang. There was likewise another damnable booke published since that time vnder the name of *S. Iames*. The Acts also of the Apostles have bin dispersed abroad into many hands, composed by one *Abdias*, whose writings (though altogether impious and prophane) some haue not bin ashamed to glorie in sundry places, as well in the preface as in the body of the booke, and to affirme that he either tooke it out of *S. Luke*, or *S. Luke* out of him. Besides all thefe, the Ecclesiastical history it selfe hath bin published by a diuellish Monke called *Nicephorus Clisius*, whom I call a cloister duell not without cause. For besides that he was a cloisterer by his profession, he theweth himselfe as ignorant as a Monk, as impudent as a Monk, as wicked and prophane as a Monk: so ignorant, that euen yong children may teach him his lesson: so impudent, that he is not ashamed to tell most shamefull lies: and so prophane, that he sticketh not to iest and gibe at God hymselfe and his holy truthe. All which particulars shall one day (God willing) be manifested and layd open to the world.

4 Now albeit the forefaid Preachers might finde in these and such like claf-  
fieke writers, pretie store of trim tales, euer ready at hand when they meant to step  
into the pulpit to give their quarterblowes: yet they were not negligent to furnish  
themselues with other maner of ware, which they might mingle with the old, and  
not euer cloy their auditory with stale stiffe. Or if haply they alledged any au-  
thor, they alledged such as were spicke and span new, comming newly smokynge  
from the prefe. Which puts me in mind of that which I once heard delueraed by  
one *Bonaventure* (a Franciscan) in a Sermon which he made at *Ipc* in *Flanders*: where he affirmed, that when Christ was growne a pretie tall stripling, able to take  
paines and to follow his occupation, *Ioseph* employed him in his trade, commaun-  
ding him to saw a pece of wood, where he missing the marke which he had made  
to saw by, fawed it ouer short: whereupon *Ioseph* being very angry, would  
haue beaten him; and he had lamskinned him indeed if he had not stept aside and  
taken vp a cudgell to defend hymselfe: which made *Ioseph* take vp another, either  
of them weilding their weapon and keeping their standing. And whence trow we  
that of them weilding their weapon and keeping their standing. And whence trow we  
(said the Frier) learned he this? Out of *S. Annes Gospell*, I warrant you. And I re-  
member I haue read a like story of another Franciscan called *Bardotti*, which  
may fidly paralle the former, who preaching at *Bourdeaux*, of the good theefe to  
whom our Sauiour said, *This day thou shalt be with me in Paradise*: affirmed he had  
found in a certain Gospel the reason why he went straight to heaven, not so much  
as saluting Purgatory by the way; because that when Christ fled into Egypt, he  
would not suffer his fellowes to rob him nor those that were with him: and that he  
should say vnto him, I beseech you Sir remember me another time for the good  
tune I haue done you: vntich he promised to do, and so did, when they hung to-  
gether vpon the croſſe. Thus we see these ghollifull fathers could never be drawne  
dry, considering they had as many Gospels as they could desire: out of some  
of which, they took many fine fables to make their auditors some sport: out of others  
sundry miracles able to raſh them with admiration (I meane ſuch miracles and  
lying wonders as the Euangelifts never mention:) and out of others, answers to  
ſundry obiections, which might marre their mirth, by putting out the great fire  
of their greaſie kitchin. As this *Bardotti*, who hauing much ado to maintaigne his  
Purgatory against the forefaid place of the Euangelift, alledged this ſtory for a full  
answer.

anſwer. I haue alſo heard of another Preacher who ſerved his turne very well with  
this voyage into Egypt, to aſſole a queſtion wherewith he was ſore troubled, vyz.  
when that was fulfilled which was foretold by the Prophet Ezechiel, *Et diſperdaſſam  
ſimulacra & ceſſare faciam idola de Memphis*? for he ſaid, it was then fulfilled when  
our Sauiour fled into Egypt, being but a child. I come now to their lying legends  
and pretended revelations.

## C H A P. XXXIIII.

*Offables taken out of their Legends, and ſuch like baggage,  
wherewith they ſtuffed their Sermons.*

**D**vt the ſtore-houſe of moft idle, moft addle and Frier-like fables,  
hath bene and is the book intituled *The golden Legend of the Saints*,  
containing ſuþer a number of abſurd and ridiculous tales, that the  
Reader had neede to hold hard behinde, for marring his bre-  
ches: which French-men do oftener in the vintage then any other  
feaſon. Neither he to be too nice or daunce, for he haſſe meet with many places,  
out of which he ſhall never be able to extricate himſelf, without doing that which  
fielh-water foulders do, as not haung bin vied to the ſea. Amongt which (if I  
may iudge of other mens conceits by mine owne) theſe may be numbered. *Frater  
Juniperus* (whō *S. Francis* held for a very holy man) purpoſing on a time to play the  
cooke very brauely, put chickens into a great pot, without cuſh plumping, draw-  
ing or walhing them; alſo fresh and powdered beſte, together with herbs, peafe,  
beanes, and ſuþer like pulse, neither walhing or cleaſing them: and boiling all theſe  
together ouer a great fire, ſerved in this goodly diſh of meat, and let it before his  
felowes. The lame *Frater Juniperus* (and here a man had need to haue a ſtrong  
ſteinack indeed) being lodged vpon a time in a good bed, and faire cleane ſheets,  
layd pilgrime ſale therein, which he leſt his houſt for full paiment, without giuing  
him any other farewel. Both which tales are taken out of the booke of *Confor-  
mitieſ* before alledged, the firſt, fol. 62. the ſecond, fol. 63, both theſe moft ſtories  
being there recorded to the humilitie of this holy Frier. But if hauinglike did  
conſiſt in the ſecond pranke here ſpecified, queſtioneſſe there would be none  
comparable to that of yong children, for they play this ſlippery trick oftener then  
their nurſes would haue them: yet we muſt not judge tamly of this fact of *Junipe-  
rus*, for he knew (it may be) by reuelation that he was to let another hewpon the  
ſheets before he went thence. And what can a manel whether it was not a receipt  
which he had learned in ſome Legend? For let me but ſpeak this one thing in his  
behalfe, that it is ſcarce probable that the ſtinke of theſe excrements ſhould be like  
other mens, ſpecially conſidering we reade in the foreſaid booke of *Confor-  
mitieſ* fol. 51, how that a Monke of the lame Couent called *Ruffin*, draue away the duell  
by threatening to vntrefe a point into his throate, for it is there laid, that when the  
duell heard this, he ranne away in a maruellous rage, as if a tempeſt had bin at his  
taile: whereas going backe for feare of holy water, he doth not make a whit the  
more haſt. Now if the duell was in ſuþer a bodily feare, to be ſo perfumed by Frier  
*Ruffin*, the perfume doubleſſe which Frier *Juniperus* left behind him in his bed to  
pay his houſt withall, was more then Memphitical.

<sup>262</sup> Pardon me good Reader, if I be too broad; for I am inforced to accommodate my selfe to the matter in hand. For (as the Greeke proverbe saith) *It is hard to find modest words to expresse immodest things.* Notwithstanding I do not (as thou mayst perceiue) say the worst I can of these filthy Friers, for the respect I have of their holy mother the Church: but if I take them tardy the second time, let them assure themselves, I will carry their cocklecombs for altogether.

3 But who is such an *Heraclitus* that would not burst with laughter, when he shall reade in the life of S. *Dominicke*, how he besieged the diuels in a certaine demoniack, and would not suffer them to depart without giuing pledges : and how in the end they got the holy Martyrs which lay buried in the Church, to be their sureties? But that I may the better satisfie the Reader, I wil here set downe the very words of the story, as they lie in the old French tongue. *Vn homme estoit demonia- cle de plusieurs diuels, lequel lui fut presenté (assainoir à S. Dominique) & il pris l'ëtole, & la mis sur son col. Et puis en ceignit le col au demoniacl, & commanda à ceulz que d'orsenauant ils ne tourmentassent celuy homme. Et tantost ils furent tournemées dedans lui fourmies, & dirent, Laissez nous aller. Pourquo nous contrains tu à estre tourmen- tez? Et il dit, Je ne vous laissray iusqu'à tant que m'aurez donné plegue que me reprocerez plus. Et ils dirent, Quels pleges vous pouuons nous donner? Et il dit, Les fautes des martyrs qui reposent en ceste église. Et ils dirent, Nous ne pouuons, car nos merites ne le requieryent pas. Et il dit, Il conuient que vous les donniez, ou je ne vous laissray pas aller quiesces. Et ils respondirent, Qu'il y mettroyent peime. Et apres un peu de temps ils dirent, J'aoit ce que nous ne soyons pas dignes, nous auons impetré que les saints martyrs nous plezzerent. Et il requoit auoir l'igne de ceste chose. Et ils dirent, Allez à la châce où les corps des mai- tyrs sont, & vous les trouuerez renuernez. Adonez allerent, & fut ainsi trouué comme ils ayoient dit. That is, A certaine man possessed with many diuels, was brought to S. Dominicke, who tooke the stole and girded it fast about his necke, commanding them that from thenceforth they should not torment him: and foorthwith they were grievously tormented within him, and said, Suffer vs to depart, Why doest thou thus torment vs? To whom he answered, You shal not depart, vntil you haue gotten some to be your sureties, that ye wil never enter into him again. They said, What sureties? The holy Martyrs (said he) which lie here in the Churche. Whereunto they answered, Our merits do not deserve that. Well, you must procure the (said he) to give their words for you, otherwise you shall not be settife. They an- swered, they would do their endeouer: and returning againe not long after, said Albeit we be vnworthy, yet haue we gotten the holy Martyrs to be our sureties. Then he demanded a signe of them. If you go to the shrines (said they) where the sculs of the Martyrs lie, you shal find them overtuerned. Whereupon he went and found it as they had said. After which story (or fablie rather) this bishifer fol loweth, which for the grace it hath, deserues to go with it hald in hand. It happened that as this holy father preached on a time, certaine simple seduced women fell downe at his feet, and said: O thou man of God help vs. If this doctrine whiche thou hast taught be true, an erroneous spirit hath this long time blindest our minds. To whom he said, Fear not, stay a lide, and you shall see what matter you serue. And immediately they saw a blacke cat leaping in amonc them, of the bignesse of a great curte, with flaming eyes, a long, large and bloudy tongue reaching downe to her brest: a crooked writhen tale turning vp on high; shewring her p steriorum which way souer she went, whence came a horrible stinch: who h uing fisked this way and that way about these dévout dames a long time, in the end went vp by the bel-roopes, and left a filthy slinke behind her. And so these w*

\*French  
they went, but  
not so suitable an  
to the story. Lov

men thanked God, and turned to the Catholike faith. But because such stories as these are but Frier-like fables, very harsh to all mens ears that are not Friarified: I thinke it good whilst they are now listning and attentive, to let them hear at once, the rest I do remember. First then (fol. 211. of the forefaid booke of Confor-mities) we reade how *S. Francis*, to shew that he was a pure virgin, stripped himselfe naked before the Bishop of *Asturie* and others; and how he gaine his breeches to the forefaid father, shewing that he was not defiled with women. Thus much for the master. Let vs now heare how well his schollers followed his example. Fol. 62. *Friar Leonard* putting off his breeches at the gate of *Viterbe*, pit them vpon his head, and binding his other apparell like a fardell about his necke, went starkly naked through the streets, where he endured many villanies: afterwards he went into the Frierie, where all the Friers cried shame vpon him: but he was so holy a man, that he respected not what they said; telling them that he had done the like as he passed through two other cities. There is also mention made of another of his discipiles, which tooke pleasure in playing the like pageant: who whether he resemble the doggish *Diogenes* or not, let the Reader judge.

4 And now I come to those examples, which will not gile a man his break-  
fast, (as the former) but only his belly full of laughing cheare; so as he may per-  
haps indanger that which I speake of. And if you please to beginne with *S. Francis*, let vs listen a little to his great wifedome recorded *fol. 114.* of the said booke; how he saluted the birds, spake vnto them, and called them his brethren, command-  
ing them to hearken to the word of God: and how they hearing him preach vnto them, rejoiced exceedingly, thrusting out their necks, and opening their beakes one vpon another, marking him all the while very attentively: and how when the sermon was ended, he walked through the middest of them, and permitted them to depart. Whereupon they flew all away with a great nois, and deuided themselves into fourte companies, according to the fourte quarters of the world, therby signifying that the order of Saint *Francis* shold be renoumed, and dispersed throughout the earth. Againe *fol. 149.* we reade that a Grashopper abode eight daies with him, in stead of Saint *Mary*, and that when he called her, she flied vnto him and light vp on his head, and so taking leaue of him departed. As also how a Nigh-  
gale and his song Anthemes a whole day togerher by course. Againe, *fol. 114.* how he made the Swallows to cease their chattering, calling the sisters. And in the same page, how he cured a man-keene wolfe (which had hurt many in the citry;) by making the signe of the crosse, and how he made this agreement with hymmy brother wolfe, thou must here promise me, that thou wilt not rauen as heretofore thou haft done; and then the citie will keepe thee. Which the wolfe promised to do, bowing downe his head euidently. Then said Saint *Francis*, swewe vnto me vp thõ stony honesty, and therwith pur forth his hand; where the wolf lifting vp his right foote, laid it gently in Saint *Francis* his hand: Who said my brother wolfe, I charge thee in the name of our Lord *Iesus Christ*; that thou follow me now pre-  
sently, which he did. We read alio of sundry Saints, who tooke pleasure in talking with beasts: but this brotherhood with wolues is peculiar (I take it) to Saint *Francis*.

5. Further, who can containe himselfe when he shall read how Saint *Marc* did seuer yeares penance among thorns and bushes, for killing of a fleg? Which verily was another maner of penance then that which Saint *Francis* did for killing *Couiriam de lardon*? But I may not forget another pranke plaied by Saint *Dominic*, recorded towards the end of his legend; which was the facte of a bothe

companion indeed, at leastwile so pennesd that it will make good renowes; for, and minister vnto them matter of merriment; viz. that there was a holy Nun called *Mary*, who had a sore thigh, and had endured great paine of it for the space of fve moneths, and was past hope euer to haue it cured: who thinking her selfe unworthy to pray vnto God, or to be heard of him, besought Saint *Dominick* to be a mediator for her, that she might be restored to her limmes again. Where falling asleepe, shortly after she thought she saw Saint *Dominicke* clothe by her, and how he tooke from vnder his coape a strong smelling ointment, wherewith he annoyncted her thigh. And that when she asked him what it was, he shold answer, that it was *The ointment of loue*. Which riddle I leue to the Reader to reade as his fancie shall give him: for my part I conceiue no otherwise of it, then of the private familiaritie which was betwene *S. Francis* and *S. Claire* (recorded fol. 84.) booke of *Conformities*) and of his inward and familiar acquaintance with Fryer *Masse*, a beautifull young man, whom he once embrased and lifted vp from the ground, in such sort, that he thought himselfe all on a fire.

6 Moreouer in the Legend of Saint *Germine*, it is reported, how that he preaching on a time in *Brittaine*, when the king would not entertaine him, nor those that were with him; a herdman (who came from feeding his cattell) carrying an almes to his cottage (with was given him at the pallace) and seeing this blessed Saint *Germine* and others with him hungry and cold, received them courteously into his house, and hauing but one calfe, caused it to be killed and dressed for the. And that when supper was done Saint *Germine* caused the bones to be brought, and laid vpon the skinne, and hauing prayed ouer them, the calfe rose vp vpon his feete. The next morning he went to the king, and giuing him very hard language, asked him why he had denied him lodgynge? To which whē he could not tel what to answer, Saint *Germine* said, get thee hence, and leue thy kingdom to thy better. Which done, he commanded the herdman shold come (and bring his wife with him) whom he crowned king in the presence of them all, (who wondered at the fact) so that euer after, the herdman and his successors enjoyed the king-dome.

7 Againe, we read this fabulous story in the Legend of Saint *Cosmas* and *S. Damian*, word for word. Pope *Felix* (the eight after Saint *Gregorie*) built a famous Church at *Rome* in honour of Saint *Cosmas*, and Saint *Damian*. In which Church there was one which attended vpon these holy Martyrs, who had his thigh almost eaten away with the canker. To whom as he was asleepe these Saints appeared, and brought with them instruments and oyntments. And the one said to the other, where shall we haue wherewith to fill vp the place, out of which we must cut this corrupt flesh? The other answered, there is an *Ethiopian* newly buried in the Churchyard of Saint *Peters aux liens*, fetch hither some of his flesh that we may put it in the place, who went presently into the Church-yard, and brought thence the dead mans thigh. They then cut off the sicke mans thigh, and put the dead mans thigh in stead thereof, and hauing carefully annoyncted the wound, caried his thigh to the dead man. Now when the Secretarie awooke, he put his hand to his thigh, but felte no paine, nor yet any scarre or signe of his wound. And when he tooke the candle and saw his thigh well againe, he doubted of himselfe, thinking he had bene some other. But coming at last to himselfe, he leapt out of his bed for he had bene in deuyll. telling his friends what had befallen him in his sleepe, and how he had bene healed; whereupon they fending in all hast to the dead mans tombe, to know the truth, found the dead mans thigh cut off, and his in the graue, instead thereof.

8 But if any desire to know more of these old wicles tales, let him reade the forelaid lying Legendary, or *Nicephorus Callistus* his Ecclesiastical storiy, who (to omit other tales) reporteth that Saint *Chrisostomus* body spake after he was dead, and that *Theodoforus* sent letters vnto it: as also the sermons of *Olivier Maillard*, and *Michael Menot*. And to the end he may furnish himselfe for all assays, let him reade *fratruissimos atque amantissimos sermones Fr. Gabrielis Baraleti*, à solo verbisatorum casu diu desideratos: as also *Sermones Dormis secure*: where they are huddled together one vpon another, thicke and threefold. But the booke of *Conformities* (mentioned before) containeth mo of these fond fables, quantity for quantity, the any of the rest. There you shal find that it was as ordinary a thing with Saint *Francis* his nouices, to raise the dead, as to drinke a cup of beere, and as easie a matter as for a squirrel to crack a nut. As also how Saint *Francis* slue a man in his iollite, that he might in a brauery raise him from the dead againe. Fol. 120. *Locus est diuersus de Nyceria, in quo Franciscus fecit illud insigne miraculum, quod cuiusdam medicis filia primogenitū prius occidit, & contritū suscitando restituit*. And not to rike vp the fifth, nor rip vp the fooleries of their other lying Legends, you may see in the former chapter, which entreateth of our good Catholicks of the Popish Clergie, how many miracles are fatered vpon him. But the best is, that the most there spoken of are confirmed by the testimony of none, but of the diuell (so farre did those wicked wretches authors of that booke ouer-shoot themselves) and that sundry miracles which are there said to haue bene wrought by him and his discipiles, were wrought by no other meane, then by Satanical operation & diabolical illusions. Which though it be not there recorded, yet it was the will of God, these fables should so be penned that they might easilie be defriued.

9 I was here purposed to haue ended this rhapsody taken out of the *Legends*, but that two other came afterwards to my mind, recorded in the booke of *Conformities*, which in conscience I cannot omit. Fol. 72. A blind man rubbing his eyes with Fryer *Francis* of *Duratio*s strocke, recovered his sight. Fol. 74. A woman of *Tholouze* being grieuously diseased with a bloody fluxe for the space of fourreene yeare, in her selfe, O if I could but touch the hem of his garment I shoulde be whole: which she did, and so was cured, &c. Fol. 64. Fryer *Bennet* of *Azeze* bare great deuotion to *S. Daniel*, whose sepulcher in *Babilon* guarded with dragons he desired to see; but could not, by reason of the long iourney and scafe of those ferments. Whereupon there appearede vnto him a huge and monstros dragon, who let him vpon his taile, and caried him straight to *Daniels* sepulcher: where opening the tombe, he tooke one of *Daniels* fingers in deuotion, and forthwith was caried by the dragon backe againe into his place. Many are of opinion that it was an Angel of God. The same Fryer, like a second *Ionis*, was cast into the sea in a tempest, and being suddenly enuironed with a little cloud, was caried to the terrestrial Paradise, whom when *Enoch* and *Elias* saw, they demanded of him what he was? And when they heard that he was Saint *Francis* his brother, they danced for ioy, and led him about to shew him every corner of Paradise. From thence he was caried backe againe ouer the sea in a little cloud, which maruellously astonisched those that beheld it.

10 To but to returne to Fryer *Juniperus*. Fol. 91. Fryer *Iohn* of the *Vallies* affirmeth, that he smelt the fauour of *Juniperus* twelue leagues off; and note that they were twelue leagues of good measure: for he saith, *Huius odorem, seu aduentum, frater Iohannes de valibus, dicit se sensisse per viginti octo millaria*. And as Fryer *Juniperus* did all this in humilitie, so likewise (to shew his humilitie) he played with a little

boy at titter-totter. And touching foftill humilitie, fee here as foolish a part as euer was played by the wife men of Gotham. Fol. 74. *Frater Thomas pollicem fibi amputauit propter humilitatem, ne sacerdos fieret, claruit multius miracula;* that is, *Frier Tho- mas cut off his thumbe in humilitie, for feare of being made prieſt, and was famous for many miracles.* I do the rather relate this tale in his orignall (viz. in the very words and termes wherein it is written) because I doubt not but it will feeme as strange to the Readers as it did to me; especially if they ſhall conider the reaſon which is there giuen, that he did it through humilitie forfooth, that is, (as I conceiue of it) because he thought himſelfe vnworthy to ſay Maffe: whereas the poore Prieſt ſhould not onely haue cut off his thumbe, as willing to loſe a member of his ho- die, but ſhould rather haue died ten thouſand deaſths (if it had bin poſſible) as ab- horring to be of the number of thoſe Maffe-mongers, I meane thoſe butchers of our Sauiuors body, or tormenting executioners, as much as in them lieth. Now what puniſhment he defered for ſuch indiſcreet, or rather foftill humilitie, I leave to the iudgement of the Reader. But the punishment which King *Francis* the first adiugged two companions vnto, who had cut off one anothers hand for feare of being ſent to the gallicles, was, that they ſhould be ſent to the gallows, as I heard it credibly reported to *Charles de Marillac*, then Bishop of *Vienne*, and Embaſſadour for the French King at *Auſburgh*.

As for their other drugs and draffe, mentioned in the title of this Chapter, by them I vnderstand other tales not taken out of their lying Legends (as the former) but forged by sond Friers, and fained of their fingers : some of them in the cels of contemplations, others in the cels of reuelacions, and others in other blind corners. For it is the custome of those profound Preachers, and namely of the fourre so often before alleagded, in reporting any story of their he or the Saints, to say that they had it out of the story of his life (which they call his Legend,) or out of such or such an author : and sometimes that they borrowed it at the seconde hand from such as had it by contemplation or reuelacion: and sometime againe (which sometime is ostentinge with them) they alleadge no author at all, but content themselves with a *hearsay* or a *scriptum eft*. Which I speake not only in regard of the tales they tell vs of the Saints, but of that which they report of meane persons also; a vfull thing with them when they speake of any miracle, as I might easily instance by sundry examples ; but I leaue the Reader to search for them in the facicles of these worshipfull writers (who among the rest of their contemplatiue doctors, alleadge *Landolphus* and *Bonaventure*: as also certaine omnigatherums, intituled *Reuelacions*, and among others *Librum reuelacionum Elizabeti*) and will content my selfe onely with three histories or fables, one of which is of the rabble and rife rasse of those which the Friers and Priests haue in high account, because they helpe to make their kitchenshot. The story is this (in the Sermons intituled *Dormi securi*, in dedicatione Ecclesiæ, sermon 68.) *Lexitur de quodam sacerdote, qui in quadam Missa liberavit de Purgatorio animas non agnitas novem: & quam interregare, &c.* that is, We reade of a certaine Priest, who by laying a Mass, delivered ninety and nine soules out of Purgatory. And being demanded why he stayed there, and went not on to an hundred, to make vp a round number : he answered, that a duellish doore hindred him, which striking against the wal, made such a noise that he quite forgot where he was: and being then wrapt in contemplacio, it put him cleane out of his socket. The second story or fable (story for them, fable for vs) is this. In *Nauisitate Domini, serm. 69.* unde legitur exemplum, *quod fuerint due iuuenientia, &c.* that is, (somewhat to abridge the Latin Legend) There were two yong maidns which

which conuerced very familiarly together, who on Christmasse euen at night, after they had heard the first Masse, sequestringe themclues from the rest of the Nunnnes, went apart into an odde corner of the Cloister, there to chat of this childe Iesu, listyngh when they would ring to the second Masse. Where sittynge together the one said to the other, Why haue you two cushions, and I but one? I will lare one of them (quoth the other) in the midle betwixt vs, for the child Iesu to sit vpon: for he hath promyfed (as the Euangelist saith) that *where two or three are gathered together in his name, he will be there in the midle amongst them*. This done, they satte there together (taking great pleasure in such talke) from the *Nativitie of Christ* to the *Nativitie of S. John Baptis*t, that is, from Christmase til Midsummer: all whiche tyme seemed to them as if it had bin but two houres. In the meane tyme the Abbess and the rest of the Nunnnes were fore perplexed, wondering not a litle what was become of these nouices. Now it fortuned vpō *John Baptis* tyme, that a heireman passing by the place where they sate, and elpyng a goodly child sittynge vpon a cushion betwixt hem, went forthwith to the Abbatesse, and acquainted herewith: who following him to the place, saw the childe, which seemed to her to play with the gyrls. They then being found there by the Abbatesse, were much abashed, and asked her if they had rung to the second Masse? for they supposyd they had not stayd there aboue two houres: where she haung told them, that they had bin there halfe a yere, viz. from Christmase to Midsummer, they wondered exceedingly. And being asked whether the childe was gone which late betwixt hem they protested and lware they saw no childe there. So I had bread & cheese and came my way home. Let vs now come to the third, taken out of *Barelete*, Saint *Katherine* saying on a time the fiftie fiftie Psalme, beginning *Afserere mihi Deus* and being come to *Cor mundum crea in me Deus, Create in me, O God, a cleane heart*: our Lord appeared to her, and tooke out her heart: and after three dayes were expired (during whiche tyme she had no heart) he gaue her a new heart, and said Good daughter *Katherine*, I haue gluen thee a new heart, that thou mightest be cleane in my sight. In signe wherof (although the place was cloſed vp and healecagaine) there remained a litle scarre euer after. To which she haung respect in her prayers, he woot to say, *Lord I commend thine heart and not mine unto thee*. Which tale of a tub he tooke as it comes out of the legend of this Saint, though like a shing fellow he cunningly conceale it.

12 And now I hope (gentle Reader) I haue fulfilled my promise which made in the title of this chapter: for which cause I doubt not but I haue deserued wel of our holy mother the church, But to come to their works of supererogation, we wil bestow some paines to shew, how these Preachers applyed their tales, storie or fables, in their sermons. First, they begin with a place of Scripture, which they call *the theme* (whence commeth this fine phrase, *suxia thema pralatum*) which if it be suitable to the matter they intend to speake of, it is so much the better; if not, there is no remedy, they must take it as it is, and patience. Now here note, that though they were to preach of any Saint, yet would they take some text which speakes either of Christ, or of some other. For example, one of the sermons in that worthy work called *Domi securi, de Santi Andrea sermone*, beginneth thus: *Christo con-*  
*xix sum cruci, Galat. 2. Notate charissimi dicit enim beatus Augustinus super verbis*  
*paradiso) quod Christus &c. Certe hoc fecit sanctus Andreas, cum magno desiderio qui-*  
*uit per biduum in cruce, & in eo obdormivit in Domino, idcirco commeniter dicit, Christus*  
*confixus sum. And in the sermō de S. Augustino, Tu signifi similitudinis Dei, plena-*  
*conspicxus es. Ezech. 28. And a little after: Quare meritis dicatur de eo sanlo Augustino*

*In signacium similit. &c. In quibus quidem verbis tria notantur, in quibus sanctus Augustinus commendatur, primum et cetera. And in the 13. sermon de sancta Agneta, quoniam pulchra es et decora charissima in deliciis. Cant. 7. Notate charissimi, dic enim sanctus Gregorius, quod mos est amantium mutua collaudatione latari. Hinc est enim quod De filius, qui, et aduersus pulchritudinem sanctae Agnetis, quam habuit in corpore et animi, bene commendat eam dicens, Quam pulchra es, &c. In quibus quidem pore et animi, bene commendat eam dicens, Quam pulchra es, &c. True it verbi sancti Agnes tripliciter commendatur a Christo suo dilecto. Primum, &c. True it is (I must needs confess) he hath had more care and conscience in other places; not because he made any bones to abuse the Scriptures, but for that he ingeniously confesseth, that he applyeth such or such places to some other then to him of whom they are written. For, sermon. 6. De sancta Lucia, vpon these words: *Lux in tenebris lucet, et tenebrae etiam non comprehenduntur. John. 3.1.* he saith, Notate charissimi, quoniam istud verbum sit dictum de Christo, tamen conuenienter potest dici de sancta Lucia. In quibus quidem verbis tria notantur, in quibus sancta Lucia nobis tripliciter commendatur, primum est nobilis nominis, &c. But his impudency is much more intollerable, when he doth not only apply the text to another person, but wresteth and wringeth, choppeth and changeth that which maketh not for his purpose, or rather against him. For preaching of the conception of the blessed virgine, and going about to prove that she was not stained with originall sinne, he taketh a text which speaketh of the conception indeed, but that which is spoken of sin which accompanyeth that conception, he leaveth quite out. Marke how David psal. 51. saith, *Et in peccato concepit me mater mea, And in sinne hath my mother conceived me.* Now this gentle Sir John, to the end he may apply this text to the virgin Mary, cutteth off these words *in peccato*, and alleageth only these *concepit me mater mea, my mother concerned me.* But what proper proofs he bringes for confirmation hereof, shall be declared in the chapter next ensuing, where we will treat of their questions; and therefore I will here only alleadge this one example, *Vnde bene dicitur illud.* 1. Job. cap. 5. *Tres sum qui testimonium dant, scilicet, virgini Maria, quid si sine originali peccato concepta. Et Danielus tertio. His tres quasi ex uno ore laudabant Deum, scilicet, quid matrem suam preferuerat ab originali peccato.* After they haue read the text, one handleth it one way, another, another. Some alleadge a morall or philosophicall sentence, as the author of the sermons *dormi securi*, who after he hath read his text, is by and by over head and ears in Aristotle. For example, straight after the foregoing ext. *Psalm 1.1.* *Concepit me mater mea, you shall find these words, Notate charissimi, dicit Aristot. in lib. secundo de generatione & corruptione, quod melius est esse quam non esse.* *Quoniam igitur Deus voluit Mariam, &c.* And in the sermon de sancto Augustino, *Tu signacium similitudinis Dei, plenus spissus, perfectus decor.* Eccl. 18. *Notate charissimi, dicit enim Aristot. 6. Topic. quod imago est, cuius generatio est per immutacionem, hinc est enim quod sanctus Augustinus, &c.* And in the sermon de sancto Laurentio, *xvi. Toram & honorem acquirit, qui dat munera.* Proverb. 22. *Notate charissimi, dicit Arist. 4. Ethicorum, quod laus & gratiarum actio debetur danti a recipiente.* *Hinc est enim quod sanctus Laurentius, &c.* Now this quotatio of Aristotles Ethics puts me in mind of a deep diuine, who said, that if the scripture were lost, we might find a great part of it in Aristotles Morals. And we know that in old time, Aristotle and his expositors, were often alleaged in Theological disputationes; then the Scripture or the anciet fathers. But to returto the method which these preachers obserued in their sermons, some of them after they had read the text, or theaine (as they speake) diuided the matter (which they were to entreat of) into certain heads. The old maner was, to make one part *Allegorical*, another *Anagogicall*, and a third *Tropo-**

*Tropological*; whereas they shold haue made one part *Moralogical*, another *Mythological*, and a third *Pseudological*. Some beganne with cauauing of certayne quetions; others vsed some other entrance. But to come to that which I promised to speake of, namely how they applied these tales: their manner was, to the end they might apply their doctrine to the present occasion, to vse certayne diuisions, and to bring in every branch of their diuision all the foolish fables they could possibly devise. For example, Barete handling this text, *Quoniam haec dicitur, extollens vocem quendam mulier dicit, beatissima venter qui te portavit;* shortly after his entrance, hath these words, *Applica Euangelium, de impedimento confessionalis erit sermo noster, in quo quinq[ue] impedimenta sunt videnta in profensi.* Primum dicitur pudor propalans; secundum dicitur timor reciduandi; tertium, &c. All which points he handeth in order, alleadging sentences, as well out of prophane as Ecclesiastical writers, and all such examples as he could remember, whether true or false, fitting the matter or not. As in handling the second part, *Intra maxima est in Theologia (faith he) quod Deus nouis omnia peccata nostra. Non debet peccator &c.* And a little after, *Peccator, peccata tua sunt nota. Exemplum pater de Abbat Paphnutio, qui ad Thaidem meretricem perirex in Alexandriam, fingens se esse mercaborem, & ipsam inuitat ad turpem actum.* *Quoniam agd fecundum & tertium cameram peruenient, tandem ipsum conductus ad locum secretiorum. Possumus (inquit Paphnutius) videri, respondit, nisi nos Deus videat, aliis non vides. Credis (inquit) a Deo videris? Imo hu[m] filio, quantum debemus erubescere coram Deo, si erubescimus coram hominibus?* Compunction & lacrymis plena, acceperat rebus suis, que erant pretio quadringentiarum liberarum, in medio Civitatis omnia consumpsit, mutans Iuuenes ad actum illum. Sanctus Dei ipsam conclusit in quodam loco, sigillans plumbo per annos tres in panientia. Ad propositum. *Non erubescas confiteitus, &c.*

13 Now whereas I said, that they vsed the testimonies of prophane writers, it is to be obserued, that they quoted them not only to prove morall or philosophicall, but sometimes also Theologicall conclusions. Barete for example (vpon these words of the virgin Mary, *Beatum me dicentes omnes generationes*) faith, that the Pagans, the Sibyls, Ouid and Virgil did write in her commendation, (fol. 71. col. 4.) albeit he alleadge but this one verse out of Virgil,

*Vlma Curnei venit iam carminu at.*

He saith moreover that the Saracens and Turks do worship her in their churches, and punish those that speake against her, as we may reade in the Alcoran. The author likewise of the sermons intituled *Dormi securi*, not content most impudently to wrest this place, 1. Job. 5. *There are three which bear witness in heaven:* expounding these words which bear witness, of the virgin Mary forsooth, that she was conceived without sinne; affirming that by those three we are to understand Alexander Niccas, Cardinall Bonaventure, and S. Bernard, of whom weare to speake more hereafter: Nor content to abuse this text, Daniel 3. *These three as it were with one mouth praised God:* in saying that they praised God, because he preferred his mother the virgin Mary from originall sinne. Not content (I say) with these false allegations and depravations of Scripture, nor resting in the testimonies of the Doctors of the Church, alleadge the Saracens, and Mahomets Acoran for confirmation hereof. *Nec mirum (faith he) quod ista affirmatio a Catholicis teneatur, cum etiam Saraceni illud praecnonum sibi attribuant: nam in quodam libro suo qui dicitur Alcoran, qui liber suis editus per discipulum Mahometi, est authenticus inter eos, sic inquit Mahometi discipulus: Andini nuntium Dei dicentes, Nullus de filijs Adam nascitur quem non tangat Satan, prater Mariam & filium eius. Quapropter & ipse Ma-*

*hunc est collaudans virginem in suo Alcorano sic dicit, O Maria, Deus utique deputauit te, & elegit te super feminas sacrorum, O Maria, Deus annuncianuit tibi verbum suum de se, namen eius Messias, & Iesu Marie filius honorabatur in hoc sacro & in alio, &c.*

Now here note that before he came to the testimony taken out of the Alcoran, he had alledged all such texts of Scripture and testimonies of the Doctors as he thought would serue his turne, and had added thereto (the better to fortifie and strengthen his opinion) *Santa synodus dicit, quod dicta sunt doctorum, scilicet Augustini, Hieronymi, & aliorum, a sanctis fidibus suis retinenda, sicut quatuor Evangelistae. But what after all this? He then proceeds to fables and fictions, and lying Legends: of the application whereof I now entreat.* *Tertio (iach he) dico quod virgo Maria est sine peccato originali concepta, quia est exemplis confirmatum: specialiter autem tribus exemplis, que facta sunt in tribus magistris doctoribus sancta matris Ecclesie, scilicet in magistro Alessandro Niccam, in domino Bonaventura Cardinale, & in sancto bernardo.* And what (trow we) containe these tales? Martyr Sir how the virgin Mary was offended with such as held opinion that she was conciued in sin; and namely with maister Alexander Niccam, who hauing giuen it out three sundry times, that he would proue that she was conciued in sinne, was euer preuented with sicknes, so that he could not perfarme his promise: and how afterwards renewing his purpose, the night before he was to proue his assertion, he fell into a grijous disease. Where wher he called vpon the blessed virgin, she came presently vnto him, and said, *Hanc infirmitatem patris, prece quod me esse conceptam in peccato originali probare niteris: That is, This sicknesse is inflicted upon thee, because thou wert about to proue, that I was conciued in sin.* And hauing so laid, she tooke her maids knife, and therewith cut out a peece of rotten flesh out of his side, & with a needle and a silke thred (serico filo) sewed it vp againe. VVherupon he did not only renounce that damnable opinion, but wrote a great booke for confirmation of the contrary. And as for the other two fables which I shal here infer, I will deferre them to the end of the next Chapter. Now for a finall conclusion, he bringeth this godly allegation, of which I haue already (spoken, *Tres sunt qui testimonium dant scilicet virginis Marie, &c.*) See here (gentle Reader) how Rhetorically he easeth and contributeth his matter, in keeping these tales for his last and surest proofe. For marke how he marshallmeth his arguments to proue *quod est concepta sine originali peccato: primò quia sicut à Deo preferuata. Secundo, quia hoc est per sacram Scripturam præfiguratum, ac per dicta sacrorum doctorum approbatum. Tertiò, quia est exemplis pronuntiatum ac confirmatum.* But how they made these tales to serue their turnes in the maine matter concerning either the wealth or the honour of our holy mother the Church, or both, I am to shew hereafter.

14 As for the tales which they are wont to tell vs in their Sermons, in honor of their Saints; their applications were such, that for euerie vertue which they ascribed vnto them (and they would be sure to leaue out none by their good wils) they would (for an vnanswerable argument) adde one fable or other of something done or spoken by them.

## CHAP.

## CHAP. XXXV.

*of sundry sorts of questions, and some no less impious than felonies, wherevnto the foreaid Preacher were alwayes ready furnished.*

**N**oreover, they spent one part of their Sermons in cautiuling of certayne questions which were as fond and fruolous, as foolish and fantastical as those aboue mentioned. Some of them (I say) were curiosous; others, not onely curious, but also vaine and fruolous; yea for the most part foſt and ridiculous: notwithstanding such curiosities (as it is well knowne) hath bene censured in all ages. For we fee how greatly it offended *s. paul*, and many ancient Doctors after him: among the rest, *s. Augustine* (as I remember) tellet vs of one that shaped a fond fellow such an answere as his curious question well deserued. For hauing demanded, what God did before he created the world: he answered him, that he made hell for such curious companions. And *Constantine* the Emperour sheweth in a certayne Epiftle what mischiefe such curious questions brought with them. VVhich notwithstanding could not keepe *Peter Lombard*, *Thomus Aquinas*, and other Schoole-men from broaching thousands of such vnprofitable and fruolous quirkes and quiddities; & may some pernicious and blasphemous. Neither hath it kept our moderne Doctors from disputing of them in the schools, nor dayly coyning of new. And what (I beseech you) do these questions concerne? They concerne God, the diuinite and humilitie of Christ, and the Angels. As *Vtrum Deus possit peccare si vellet, &c.* Whether God could sinne if he would? Whether he can make those things which he could in times past? Whether he can know any thing which he knoweth not? Whether he could haue reken upon him humane nature in the weaker sexe? But these are referred for the most illuminate Doctors (I say illuminate Doctoribus) *Vtrum plures in Christo filiationem?* Item, *Vtrum Deus posuerit suppositum mulierem, vel diabolum, vel asinum, vel curvibam, vel silicem? Et si supposita fuerit cucurbitas, quemadmodum fuerit concionatura, editura miracula, & quoniam modo suispet fixa cruci?* Item, what should *saint Peter* haue consecrata, if he had shewn consecrata when the body of Christ hung vpon the croſſe? It is whether it shal be lawfull to eat and drinke after the resurrection? And concerning the Angels: whether they agree wel together, or not? Whether God doth vse the ministry and seruice of all, or not? Whether they be grieved at the condemnation of thise which are committed in their custody, or not? I omit the questions which are moued about the names of Angels and Archangels, their preeminentnes and seates, to wit, how high one is advanced aboue another; and other speculations concerning their Hierarchy. They haue also sundry questions *do notionibus, relationibus, insinuationibus, formalitatibus, quidditatibus, occasiōibus*, and other such like bald and barbarous words, which seem to haue bin inuented of purpose to coniure diuels: which notwithstanding were ordinarily tolled vp and downe in the mouthes of schooledoctors, as well *Nominals* as *Realis*; as *Thomists*, *Alethists*, *Occamists*, *Scotists*, and the rest. They haue also in former times vainly busied themselues, and do stil beatte their braines euē at this day about fond and fantastical questions, which they moue touching the articles of our faith and Christian beleefe: and namely touching the holy Sacrament of the Altar (as they call it) as we may see in a booke

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called *Caucle Misse*. And yet their skill was never such, in multiplying question vpon question about this point, but that a man might moue a nifer of others neuer heard of before. And surely no manuell, considering their sacrifice is liable to so many and great inconueniences. For albeit they haue moued many doubts of the inconueniences that might befall their consecrated host, notwithstanding some such haue befallen it, as they would neuer haue dreamed of. For they speake not a word of such an accident as befell S. Francis (as it is recorded fol. 72. of the booke of Conformities, so often before alledged) how he sayng Mass vpon a time, found a Spider in the chalice, which he wold not cast out of the cup, but dranke her vp together with the bloud; and afterwards rubbing and scratching his thigh where he felte it itch, caufed her to come forth againe. This verily is such an accident as might minister matter of sundry other questions neuer heard of before. For first it may be asked, whether the bloud being so posyoned, had as great vertue in it as if it had not bene posyoned? and whether it were of such a piercing nature, that it could penetrate even to Purgatory? Item, whether the Spider came thither of her owne accord, or rather by revelation, above the strength and against the course and current of nature? Item, whether she were partaker of the merits of the sacrifice? at leastwise whether she were sanctified or not? It may further be demanded, whether she could be made tispe with this drinke, or not? And they that are well scene in such subtleties may yet moue two or three dozen of questiōs more, which made me say, that we are not to maruaile, if hitherto they could never find how to make an end of these questions, which this strange, mystical, or mystericall manner of sacrifice ingendreth.

Item, whether it were not greatly to be pitied if they did but

gendreth.  
2 Notwithstanding their case were not so greatly to be pitied, if they did but buse their heads and breake their braines about the former points: but they are farre from resting there, that they will needs enter in *Sanctum Sanctorum*, even into Gods cloet and secret counsell. And this their curiositie hath excited them through their foole-hardy intention, to patch to the historiall books of the Bible a number of circumstantiall fooleries, as we may see by that which hath bene already spoken of their paraphrastical expositions. Nay, they haue proceeded a step further, in subiecting the histories of the Bible (as they haue done the fables in their Legends) to such seruitude and slauery, that they come at their whistle, and tell them what was the name of *the dogge*.  
3 Which peradually to begin with curious questions

3 For exemplification of which particulars, to begin with curious questions wherein there is lesse danger : let vs heare the pleasant conceited reason alledged by Menos (fol. 47. col. 4.) why Christ would not suffer Saint Peter to vse his sword. Because (saith he) he was not cunning at his weapon, as haing never learned at the fence schools; as wel appeared when he cut off *Malchus* his eare, whereas he shoulde haue cut off his head. For is it a seemly sight (think ye) to see one carry a booke at his belt, whereon he cannot reader? Even so (saith he) it is as vnseemely a thing to see a man ware a sword by his side, who knowes not how to vse it. But to omit this bold & blind assertio, let vs here obserue touching the cause which moued our Sauiour to give this commandement to Peter (notwithstanding the true reason be most evident) two other points, whiche he holdeth as most certaine truths, though no logician on the earth be able to conclude the<sup>t</sup> out of the text vpō which alone we are to ground our faith. First, that Saint Peter meant to have cut off *Malchus* his head when he cut of his eare, but that his blow somewhat misled. Secondly, that the blade wherewith he cut off his eare was a Rapier. I omit another particular no lesse pleasant then the former, viz. that Peter was then Pope: for he demandeth

<sup>13</sup> mandeth, *Sed cur Dominus noluit quid Petrus gladio viceretur, viso quid Papa erat?*  
And in very deed, this question hath exceedingly troubled many of their profoundest Doctors and Preachers. For even Pasquin himselfe objected this sentence of our Savior against the Pope: albeit he knew well enough how to shape him an answer, as we may see in these two Epigrams.

## The question.

*Quum tibi non eras habitus sit Caraphe bello,  
Et casbris habuas cognita claustra magis:  
Quum desit miles, bellis, pecunia merua,  
Quis te precipitem cogit ad arma furor?  
Infirmis humeris damnata quid induis arma?  
Quia tibi quum liberat ponere, non licet  
Cur respirent, & curantem vulnera mundum  
Concutis, & Martem solus ad arma cies?  
Da miseris requiem, & spatiuum concede malorum,  
Si nobis pater es, si tua cura sumis:  
Conde sinex gladium, & Christi reminiscere verbis:  
Quod dixit Petrus, dixit & ille tibi.*

## The answer.

*Quod dixit Petro Christus, nolim esse putesis  
Dicūm (Ponstificum pace Petri), mibi.  
Nam me, sum Petri successor, nec quoque talem  
Agnosci bonapar Christoliticorum hodie.  
Pauli ergo (successu) ceptu meliore deinceps  
Dy faecans (unus) nomen & arma simul:  
Et Christi verbi memor intrepidus, minister,  
Non veni pacem misere, sed gladium.*

4 And now to returne to *Malchus* whose care Saint Peter cut off, thinking  
to haue cut of his head, but that he tooke his aime amisse; the same preacher saith  
it was not without cause that *Malchus* was the high Priests servant, seeing that  
*Malchus* signifieth a king, and hereupon he maketh this Catholick collection; that as  
*Malchus* was servant to the high Priest, so the regall Maestie of Kings and  
Emperours is subiect to the power of Priests. And here the naming of S. Peter puts  
me in mind of another question moued by the same Preacher ; viz. *Why Christ  
committed the keyes of the Church rather to S. Peter then to S. John, who was every inch  
as good a man as he?* Marke his answere. *S. John* (faith he) was Christis kinsman, and  
colingerman; and therfore he committed the not vnto him, but to Saint Peter, to  
giue a presidencie in his owne example, how in bestowing Ecclesiasticall dignities  
we shoulde not respect affinitie or confanguinitie, but holynesse of life and conuer-  
sation. To which also *Mose* had an eye, when in stead of resigning his soueraigne  
authoritie to his sonnes, (though wise and sufficient men) he resigned it to *Josua*,  
who was no way allied vnto him, as being of another tribe.

5 Moreover, they haue their budgets full of other curious questions concerning Christ and the virgin Mary, which they haue borrowed of their contemplative Doctors (as they call them) as of Landulphus, Bonaventure, &c. as namely, whether Christ euer laughed; Oliver Maillard relying vpon the authority of Landulphus, answreth that he wept often, but that he laughed not once in all his life: where he also patcheth together sundry curious questions, touching the garment which Christ wore; as that it was of ashe colour, that it was round both aboue and below;

low; that it had round sleeves, and phylacteries and borders beneath, after the *Iewijf* fashyon. And that the virgin *Mary* wrought it all of needle worke. And that as Christ grew in stature, so his garment grew proportionally; and that it did not weare nor waxe old. Item, that the yere before his passion he was accustomed to weare another slender garment vnder it. *Menot* againe (on the other side) holds it for a most certen truth, that his stell was exceeding tender, yea so tender that it grieved him more to hit his heele against a little stone, then if another had bene imitten in the apple of the eyre: but take this reasoun with you; *Quid corpus eius fuit formatum ex purissimis singulis Beatissime virginis Marie.* Further, seeing it was necessary the Church shoulde know what was the greatest dolour and anguyl that Christ suffered: they haue found that it was that bloody agony and painfull pyn whiche feased vpon hym when he went into the garden at the twelvth hour, and there sweat water and blood in such abundance, that it made a pretty brooke. But how came this secret to be knowne, may we thinke? verily not by the contemplation of these Doctors (as the rest) but by reuelation, shewed to a devout woma who hath eat them of much labour in this behalfe. Yet this is notall: for they will needs take vpon them to know how the rods were made wherewith Christ was whipped in *Pilats* Pallace, (called the *Prætorium*) and how many stripes he had: as also how many thornes were in his crowne. And some of them haue bene rapt into so high contemplation, that they haue found out new stuffe in al this gear: as first, that an instrument was tyed to every twig, which cut like a razor. Though in the number of stripes all mens contemplations do not fully agree. For according to the speculation of some deep Diuines, he had inf. five thousand: whereas others say he had sixe thousand, viz. fiftie thousand on his body, and a thousand on his head. Touching his crowne, *Bonaventure* faith, that there were a thousand thornes in it. But what kind of thornes were they? *Dicit Lira*, saith Oliver Maillard, fol. 108, col. 2. *Quod erant de inciso marino. Et quiescit ab illis qui fuerant cum Beato Lu- diuico regno in terra sancta, quod quidam dixit quid ille spine penetrantem suturales cu- duplitas semella, quantumque efficiunt noui, & fortiter reparati. Corona erat sicut coro- na Imperatoris, in qua erant mille cuspides: & ponebant super caput eius, preventes cum magnis baculis & lapidibus.*

6 But Saint John hath made them worke enough in concealing what our Sauiour wryt with his finger vpon the ground, when the woman taken in adulterie was brought before him. And among sundry opinions touching this matter, *Menot* citeth certaine, fol. 118, col. 4, where he affirmeth that the man which was taken in adultery with her, hid himself bbehind the throng. And all on a thunme in the former columne, you shall find answere to a question touching the good thief, namely whether God can pardon any mans sins before he hath done penance, and made lati faction.

7 And it never troubled them to tell what our Sauiour said to his Disciples, concerning the fig tree, which withered vp by the rootes; but imagined pretely in their idle braine, that he told them that the fig-tree signified the Sinagogue of the Iewes which shoulde shortly be destroyed, because God had cursed it. And he that will not credit this report, may reade *Menot* fol. 166, col. 3, where he giueth a reason why our Sauiour was then hungry, viz. because he had had but a short supper. But why had he no better supper? Because (saith he) he came late to his lodgynge. For they that come late to their Inne, get commonly but a slender pittance: Howbeit, he confesseth that it was no corporall but spirituall hunger, as some Doctors affirme.

8 Out, aches, an this, they haue made such diligent inquisition, as that they haue found out almost all the names of the men and women recorded in the Gospels, (that I may parakee that which I affirmed even now, concerning the name of *Tabis* dog) in such sort that there is so much as the least halfe peny farthing Ganymede amon them, but can answer readily to such questions. For example, they put it out of question, that the woman called a dianer, which came to annoint Christes feet as he sat at table in the Pharisies houle, was called *Mary Magdalene*, and that she which said, *Beffed is the wombe that bare me*, &c. was called *Marcella*, they hold as certaine and sure, as if the Euangelist had said it. *Barelet* fol. 71, col. 3. *Quum hac dicaret, exultans vocem quendam mulier* (*Splices sancta Marcella, famula beate Martha sororis Lazari*) *dixit, Beatus ventus qui te portauit.* Though Oliver Maillard lay only, that it was one of *Marthaes* gentlewomen, fol. 140, col. 3. But when they were put to it indeed to find out some of those names, they vied a new kind of Metamorphosis; for when they could not tell the name of the soldier that thrust our Sauiour into the side with a launce, they call him in plaine termes *Lance*: *λόγχη* in Grecce being as much as *Lance* in English; which name hath bin corrupted since, and pronounced *Lungi*. But after he had crept into that credit to be registred among the Saints (by doing so meritorious a worke as the piercing of our Sauiours side) his name was augmented by a syllable, and he called (after the Latin termination) *Longinus*.

9 But their curiosite ranne ouer the brimme, when they came to handle such questions as these: whether Christ had not bin crucified, if *Iudas* had not betrayed him: whether the virgin *Mary* would haue crucified him, if none other would: The former of which you shal find in the Sermons of *Barelet*, fol. 158, col. 4. The latter, not only in his Sermons, fol. 115, but also in *Menot*, fol. 169, col. 3. And (more the pitie) they are never troubled with such questions as these, but can refole the easly as a squirl can crack a nut: whereas they sticke and stand (I meane they are not refolued, but wauer like the weather-cocke) in handling of other questions, which the very heathen made conscience once to call into question, *Menot* (for example) faith, *Sed quicquid sit de corpore, anima qua peccauerit, ipsa morietur. Sic re- linquo questionem arduum de immortalitate anime.* But these two questions are nothing in comparison of those which I cited before out of *Barelet* in the Chapter of blasphemies, viz. what reasoun there was in heaven when it was debated and afterwards concluded that Christ shoulde incarnate in the wombe of the Virgin, fol. 229, col. 4. Item, what a stirre there was among the disciples, when they contended which of them shoulde bring the virgin *Mary* word, that he was risen from the dead, fol. 164, col. 4. Item, what the Apostles said to the virgin *Mary*, being offended that her sonne kept not touch with them in sending the holy Ghost. And what strife there was in heaven (ô most execrable blasphemy) betwixt the Father and the holy Ghost, both of them refusing to come downe vpon earth, for feare of being handled as Christ was, fol. 178, col. 1. But what terme I these questions? seeing he is as peremptory & refolute in auouching them, as if he had found them recorded in the Scripture.

10 I proceed now to another question, not altogether so impious as the former (especially as the three last) which I haue purposedly kept for the winding vp of this Chapter, reserving for it all the roome that remained, as being a question which seemes to chalenge thus much at my hands, that I shoulde make a more large and ample discourse thereof. For there was neuer yet controvercie in Christian religion so stoutly, so vehemently, nor so virulently enuised and ventilated, tumbled

bled and tossed, opposed and defended. The Doctors of the Romane Ringerie  
were banded to one against another: never was there such hold and draw, such  
fury banding and parts taking, such heaving and shouting at any question as about this:  
whether the virgin *Mary* was conceived in original sinne, or not? But the greatest  
stickling (which cost so many broken heads) was betwixt the *Iacobins* (or *Iacobins*)  
and the *Franciscans*: the *Iacobins* maintaining the affirmative, the *Franciscans* the  
negative. And here I remember a story to this purpose recorded in the French  
Chronicles: about the year 1384. there were certaine Doctors and others of the  
order of the preaching Friars, which taught publickly that she was conceived in  
sinne; of which number there was one, who said, that if he did not prove it by  
pregnant proesse, he would give them leau to call him *Huet*. Whereupon when  
any of the forefaid preaching *Iacobin* Friars were seene in the streets in *Paris*, the  
common people would run after them, crying in derision *aux Huetz, aux Huetz*: so  
that they were ashamed ever after to shew their heads. And about this erroneous  
opinion, a great Council of Cleargy men and others of note, was holden at *Paris*,  
where it was condemned in a full congregation by the Vniuersitie, and that in solemn procession. This is that which our Chronicles (such as they are) report here  
of. Now let vs see how both sides bestirred themselves, and sweat about this que  
stion. A *Iacobin* of *Fancfort* called *Vigand*, wrote a booke about threescore yeares  
ago, wherein he defended that the virgin *Mary* was conceived and borne in sinne:  
confuting all that held the contrary, as well anciell Doctors as moderne Diuines,  
confirming (among the rest) one *John Spangler* a *Franciscan*, who being touched to the  
quick by the said *Vigand*, so laboured the matter, that he procured a disputation  
to be holden at *Heidelberg*: but Prince *Philip Count Palatin of Rhein* hindered  
it. Thereupon the *Iacobin* cited the *Franciscan* to appearre at *Rome*, where this que  
stion having hung a long time vpon the hinges, was then hung vp at a crooke.  
Certain years after it so fortuned that the *Iacobins* held a general Synod at *Vimpf  
sen*, wherein it was debated how they might hold counterpoise against their adver  
saries the *Franciscans*, & maintaine their opinion (notwithstanding it was rejected  
almost of all, and that many Doctors had written against it, and made the world be  
lieue the contrary by means of counterfeitt miracles) seeing there was no remedy  
but they were of necessarie to devise one meanes or other, which they might haue  
in readines to help them at a dead lifte, to counterfeite some miracles as the *Franciscans*  
had done. And it being concluded in this conuentuall Synod, that they were to  
procceed by false miracles, it was agreed vpon that this pageant should be played  
by four *Iacobins* of *Berne*, whose names I will afterwards let downe. To the end  
therefore they might come to the period of their purpose, hauing first communica  
ted with the duell (to whom one of them which was a Necromancer directed  
the rest) and obtained a promise of ayd and furtherance, they lay euer after in the  
wind to spie what occasion they might to aduantage their cause. It happened not  
long after that a good fellow one *John Iterer* a tailor, borne at *Zurzacke* was admis  
tered and matriculated as one of their order: who not long after he had taken the ha  
bit, was visited in the night by one of these ghostly fathers, who wrapped in a  
sheet, went to his cell, and began to counterfeite a spirit, making a great rattling noise  
by casting of stones, &c. Wherupon the poore nouice complaining to the 4 principal  
of the order (the self same men who plotted this knavery, one of which coun  
terfeited the spirit) he was conforted and encouraged by them, and exhorted to  
patience. And one night the spirit spake to this poore nouice, charging him to do  
penance for him: which when he had made the forefaid Friars acquainted with,  
they

they thought fit then to come to call him to do penance openly for the de  
livering of the said spirit. Whereupon one of them began to preach of the spirit,  
and to tel the people why he did this penance: which was not done without extol  
ling of their order (which he had made choise of, that he might be reliued by their  
merits) and confirmeing that of the *Franciscans*. Now the spirit on a time did highly  
extoll the order of the *Iacobins* to this nouice, as well for the honest good men that  
were of it, as for the good discipline that was obserued in it; adding withall, that he  
was not ignorant how it was hated of many by reaon of their Doctor *S.Thomas*,  
whō they follow in affirming that the virgin *Mary* was conceived in sin: yet that  
many of these their malitiers and euill wiles were grievouly tormented by the  
iust judgement of God:yea & that the towne of *Berne* should vitterly be destroyed  
if they expellde not the *Franciscans* from among them, for teaching that she was  
conceived without sinne; and that Doctor *Alexander of Hale* and *John Scot* (the  
subtil Doctor, both *Franciscans*) suffered great paine in Purgatory for main  
taining that opinion. In the end he fained it of his fingers, that the blessed Virgin her  
selfe did affuse him of her polluted conception, refolwing him of sundry other  
points greatly controveried among the Doctors: and that he printed in his right  
hand the signe of her sonnes passion, by piercing it with a sharpe nalle: and after to  
affwage the paine of his wounds, gaue him a little lint made of the swadling bands  
wherewith the swadled him in *Egypt*. Yet these foure Preachers notwithstanding  
content, caused him to drinke enchanted water, whereby they put him cleane out  
of the socket, and made him as mad as a march Hare, and hauing so done, printed  
in his body foure other wounds of Christ. Where the poore soule comming to  
himselfe againe by meanes of another water which they gaue him, wondered at  
his new wounds notwithstanding they made him beleue it was the handi work  
of God. After all this, they layd him in a litle parlour apart by himselfe, which was  
hung about with tapistry worke full of pictures, wherein the passion of Christ was  
pourtrayed, by which he was to learne the countenances, gestures and behauories  
of Christ: all which they did of purpose to delude the poore people, who had al  
ready heard of these goodly miracles. Besides, they caused him to play the passion  
before them, after they had made him serue out a long prentisheip. They gaue him  
moreouer a drinke, which caused him to come and froth the mouth, making  
him beleue that he encountered death most valiantly as Christ had done. To  
conclude, they played so many prankes with this poore Friar, that in the end he  
perceiued part of their knavery. Notwithstanding they handled the matter so  
cunningly, that they perswaded him all was Gospell: and vseid him not long after  
as their instrument to counterfeite a miracle. But all their knavery (which was be  
fore greatly suspected) being at the last discouered and detected by this silly soule,  
(whom God had miraculoously deliuered out of their hands, they hauing attemp  
ted so many wayes to bring him to his end) a round courfe was taken with these  
holy fathers. For after that the Cleargy (who had laboured long to saue their liues,  
but all invaine) had committed them ouer to the secular power: they were bur  
ned in the towne medow of *Berne*, right ouer against the Couent of the *Franci  
cans*. Their names were *John Vetter* *Pitour*, *Stephen Boltzborst* Preacher, *Francis Vi  
ch Subprior* (who was a Necromancer and counterfeited the spirit,) and *Henry  
Stenicker* Recciuer. I haue here omitted sundry like pageants played by these *Ia  
cobins*, which the Reader may find at large in the history written of this Tragedy.  
See here (gentle Reader) how horne-mad these fond Friars were, in being driven  
to such exaties of devices to defend their opinions, and to hold counterpoise  
Bb  
against

against their aduersaries. Which (doubtlesse) they did, not for any great zeale they had of the truth, but in an ambitious humour which made them burst almost for anger, to see the opinion of the *Franciscans* (their vtter enemies) in such request, embrased and applauded of all.

11 Let vs now heare how the iolly Preacher *Barelete* sends these *Franciscans* packing, together with their opinion, calling them *amulos* of his order. First therefore hauing affirmed that he had nine and forty Doctors of his opinion (whereof he quoted the greatest part) he beginneth in this sort. *Quid vobis videtur viues mei super hoc? Quare omnes religiones non pugnant pro doctoribus suis? Ecce quos doctores, quos sapientes hoc affirmant? Sed dicunt amuli nostri quid sunt privilegia, quia a peccato prefervuta. Offendunt illud privilegium, & eis fidem dabitur.* And he alleages a passage out of *Alexander of Hales*, where he setteth downe his opinion cleane contrary to that, for which the foresaid spirit (suborned by the *Jacobins* of Berne) gaue it out that he was tormented in Purgatory. *Si beata virgo Maria non fuisset concepta in peccato originali, non fuisset obligata peccato, nec peccato, nec habuisset reatum peccati. Sed qui non habet reatum peccati, non indiget redempcionem (quia redempcio est peccati).* Ergo beata solum proper obligacionem peccati, vel pana, & proper reatum peccati.) Ergo beata virgo non indiget redempcionem: quod non est secundum Catholicam fidem ponendum. Which being so, the foresaid spirit suborned by these *Jacobins* had small reaon to cause this poore soule to be so grieuously tormented in Purgatory, considering he here ycleddeth unto them what ever they desire. But I leave this controversie to *Barelete*, who in the beginning of his Sermon saith, *Non solum antiqui doctores, sed etiam posteriores tenierunt, & in scripturis reliquerunt, quod virgo beata, & omnes homines (prater Christum) in sua conceptione peccatum contraxerunt: quod patet tripli testimonio ipsorum.* Primum Ecclesiæ doctorum: secundum Canonistarum: tertius Religionum.

12 On the other side, *Oliver Maillard* in one of his Sermons bringeth in two dames, yiz. truth and falsehood, deliuering their opinions dialogue-wise touching this article, where first falsehood beginneth thus: I affirme that the virgin Mary was conceived in sinne, during which time she was the child of wrath, and vnder the curse; and that if she had not bene redeemed by the death of Christ, she had bin condemned: which I wil proue by sundry arguments. First, *Daniel* saith, *I was borne in iniquitate, and in sinne hath my mother conceived me.* Now after that falsehood had alledged sundry reasons to this purpose, Truth beginneth in this sort: Madame, I cannot endure to heare that the Virgine who bruised the Serpents head, and was frō all eternitie chosen of God to be the mother of our Lord, pents head, and was frō all eternitie chosen of God to be the mother of our Lord, should so much as for a moment be vnder the wrath of God. In the end, after that Truth had said that it was true indeed, that she was in danger to haue fallen into sinne, but that she had a speciall priuiledge. It was asked her, But what say you (Madame) to the opinions of so many Doctors, as *S. Bernard*, *Thomas of Aquine*, *Bonaventure*, *Guydo*, &c. To this she answered (to cut off all occasion of further disputation) that before the Church had determined it, it was lawfull to hold either way; but now sith the Councell of *Basil* is of another opinion, it is dangerous to way; but for my part I thinke it no better then plaine hereticke. And hold the contrary: and for my part I thinke it no better then plaine hereticke. And the words of my text (with *Maillard*) are plaine and pregnant for it: *Tota pulchra es amica mea, & macula non est in te: Cant. 4.* That is, Thou art all faire my loue, and there is no blemish in thee.

13 But the authour of the Sermons intituled *Dormiscur* bringeth in other manner of proofes. For he alleadgeth three miracles which were wrought of pur-

pose, for confirmation of this opiniō: hauing first bene so bold as with an impudent Satanicall spirit to falsify the saying off the Psalmist, in cutting of that which made not for his purposē; and in stead of *Et in peccato concipit me mater mea*, alledging only these words *concipit me mater mea*, taking them for his text and subiect of the discourse which he made of the conception of the blessed Virgin, & applying the vnto her: whence he labors to proue that she was not conceived in sinne, and that by three kind of arguments. First, because God preferred her from Iohn (for he beggetteth the question, or rather takes that for granted, which is most of all controverced.) Secondly, for that it was presuged in the Scriptures, and auouched by the Doctors of the Church. Thirdly, for that it was confirmed by examples. But by what examples I beseech you? Verily by lying wonders, & counterfeit miracles: the very same wherewith the *Jacobins* were wont to vþbraid the *Franciscans*. The first is of a certaine *Magister noster* (called *Alexander*) who hauing gauen it out, that he wold proue the blessed Virgin to haue beene conceived in sinne, was three times together taken with an infirmite, so that he could not make good his promise. And afterward appointing a day wherin he wold determine this questiō, he fel the night before into a grieuous disease: where as he lay sore pained, he calledd vpon the virgin *Mary*: who came to him forthwith, & told him, this croste was laid vpon him, because he went about to proue that she was conceived in sin. And hauing so said, she tooke her maids knife and therwith cut a piece of corrupt flesh out of his side, and with a needle and silken thred (*Sericu filo*) lewed it vp againe, and so departed. Now she was no sooner departed, but he fel himselfe wel amended, and revealed the whole matter to a scholler which lay in the chamber with him: and euer after renounced his former opinion: and not sooneley, but writ a great booke as big as a dung-hill, in defence of the contrary. The secondable is this: A devout *Minorite*, going every night into the Quire, to patter ouer his prayers, heard commonly a buzzing noise vpon the virgin *Maryes* Altar, much like the buzzing of a flye: and wondering what it shold be, he speake vnto it on a time and said, I adure thee in the name of our Lord *Iesu Christ* that thou tell me what thou art. By and by a voice answereſ, *I am Bonaventura.* O famous Doctor (quoth he) in what tearmes stands the matter with you? what is the reason you make this noise? who answereſ, I shal shortly be wel and in happy estate, for I am one of those that shalbe laued. Only because I held that damnable opinion that the blessed Virgin was conceived in sinne, I suffer here my Purgatory, and do penance vpon her Altar, but as soone as I am purged hereof, I shall go straight to heaven. Vnde (saith he) *Bonaventura potest de ista conclusione dicere illud falso: Propter temortificamur tota die.* The third is of Saint *Bernard*, viz. that after his deatle he appeared to one with a marke vpon him, and tolde him that he had that marke let vpon him for maintaining her polluted conception. Thus we see (if we may beleue these fables) how the virgin *Mary* was revenged on them which held any such opinion of her; as she willked. But let vs heare what great delight she tooke in thole that celebrated the feast of her conception. A certaine Abbot called *Helsen* being on a time neare drowning, saw a man apparelléd like a Bishop in his *Pontificalibus* (who if we may beleue *Barelet*, was an Angell at the least) who asked him if he desired to retorne in safety into his country againe. The Abbot answereſ with tenes, that he desired it with al his heart; he said: Underſtad then (quoth he) that I was sent vnto the by our blessed Lady (mother of our Lord) whom thou hast so instantely called vpon and that thou, and all that are with thee shall escape, if thou wile promisse me to celebrete the feast of her conception euery yearre with solemne procession, and teach

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that it ought to be celebrated. Which the Abbot hauing requested him to appoint the time when, and the maner how he wold haue it kept, promised to performe. And so he and all his company escaped that danger. Which tale *Barellet* also teleth adding withall, that it was an Angell which appeared to him : where he further brings another argument grounded upon this fable; That (faith he) which is reuealed by an Angell, ought to be holden for a certen truth : but an Angell reuealed that the virgin *Mary* was concecuted without sinne (as appeareth by the storiy of the Abbot *Helfme* who, &c. therefore we must firmly beleue that she was conceived without sinne. He further alleadgeth three other arguments for confirmation hereof, of such excellent good grace, that I could not in conscience omit them. His first argument is this. That which most men affirme, is to be holden as a certen truth. But most affirme that the blessed Virgin was conceived without sin. Ergo weare to hold that she was conceived without sinne. His second argument: No feast is celebrated but in remembrance of some holy thing. The feast of the Virgins conception is celebrated. Ergo her conception was holy; and consequentlly she was not stained with originall sinne. His third argument: Pardons are not granted but for some holy end: Pope *Sixtus* the fourth gane pardon to all that celebrated the feast of the conception of the blessed Lady during her *Ostianes*. Ergo, her conception was holy.

15 I will hereunto add another, which will make vs lesse to wonder at the former; viz. how she honored thole that honored her. About the yeare 1470. vnder Pope Sixtus the fourth, one Allen of Roche a Jacobin Fryer forged the Virgin Maryes Psalter ( called the Rosarie) and preached it in stead of the Gospel: and not herewith content, instituted a Fraternuite thereof, which was approb'd by the Popes buls, with large grants of indulgences. And James Sprenger Provincial of Germany counterfeited sundry miracles for the authorizing thereof. Nay, they were not ashamed to publish a book of this blessed brotherhood: in the beginning whereof it is said, that the virgin Mary comming on a time into Allens cell, made a ring of her haire, wherewith he maried him: as also that she kisst him, and offered him her papts to handle, and fukke. In soime, that she was as familiar with him as a woman is with her husband.

16 And now (gentle Reader) I hope I haue sufficiently informed thee touching the questions moued by these illuminate Doctors, and of their manner of disputation; as also what hard hold there was betwixt them, each side tugging for their order, and working miracles in despight of their opposites, for confirmation of their opinions. At leastwise whar hot bickering there was about this last question; and how Truth in the end gaue Falshood the foilie. Now albeit I am not ignorant that there are many cart loades of other questions which haue bene canualled by the schoole Doctors : yetchel I hope may suffice to discouer the folly which raigned in those dayes, and still swayeth the Popish cleargie euen at this day, who do notonly busie their heads and beate their braines, about the foresaid questions, but about others all of as great moment: as whether Ascencion day, or Hal-low-masse (otherwise called all Saints) be the greater Holiday? Some alteadging that God is greater then the Saints. Others, that he can be no more without his Saints then a king without his countiers.

17 But it is high time I shoule here remember my selfe for discoursing in this chapter of those wylle masters who can tell you the name of *Tobies* dog, or any man or womans name purposelie concealed in the Gospell; I forgot to speake of those profound preachers, who affirme that the child which our Sauour set in the mid-  
dest

dest of his disciples (when they contended which of them should be the greatest) was *Ignatius*, afterwards called Saint *Ignatius*, Saint *Johns* disciple, as some affirme: and of those fond Fryers, who taught that *Cleopas* his companion, mentioned by Saint *Luke*, was *Luke* himselfe; and that it was *Nathanael* who was afterward called *S. Vrsine*. As also how they are not contented to know that the disciple (whose name is concealed *John* 18. was *John* himselfe: but will further search how he came acquainted with the high Priest: and they haue made such diligent inquiry into old records (as witnesseth that lying diuell *Xleophrus*) that they haue found, that he came to be knowne of the high Priest, by selling him his fathers house.

CHAP. XXXVI.

*Of certaine fine fetches and daintie deuices used by the foresaid Preachers to make their auditoris laugh or weep, to winne an opinion of holinesse, and to keepe their kitchenes hot : as also of their foolish and ridiculous speeches.*



Lbeit these folly Preachers (formerly spoken of) held this opinion, and taught it as a most certen truth, that Christ never laughed in all his life: yet they followed not his example herein. What say I, followed? Nay, they tooke such pleasure in ridiculous and Scogging-like speeches, as that they were not ashamed in preaching of the sundry ridiculous leafts, and divers sorts of quips and girding taunts: therewithal content, haue vied many apish gestures tending to this chmber number there was a Francifan, who hauing layd a wager that he the one halfe of his auditors laugh, and the other halfe weepe, at ent, and that vpon good Friday vied this deuice: He put on a garment very short behind, leauing off his breeches. Then standing in the miditory in a pulpit which was open behind, he began to exclaime a poeticall of the Iewes, declaring the excessive tormentis which they in our Sauour Chrift: and withall bowed his head and his shoulders, as armes in such sort, that he layed open all his hinder parts; wherupon the pulpit had no sooner clift, but they brake out into a great contrarily, thoſe that stood before him could not forbear weeping by pathetricall speeches and tragical gestures. And thus he wonne the halfe to laugh and the other halfe to weepe at the same

2 Another *Franciscan* (called by *Erasmus*, *Robert Licensis*) hauing boasted at a banker, that he could make his auditors weape when he lifted one of the company laughed him to scorne, and said, that he might haply make some silly soules, as women, idiots or yong children to weape, but that it was impossible he shoulde make any man weape that had any wit. A which words the Monk was halfe mad to be so mocked, and said, You then (Sir) that seeme to be so graue, come to morrow to my Sermon, and stand in the place that I shall appoint you, right ouer against me, and if I do not make you weape, I will give this company a banquer; but if I do, you shall give me one. It being thus agreed vpon, he went the next day, and late where the Monke appointed him. Then came in the *Franciscan*, prou-  
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ded to preach, and not vnmindful of his wager, began to discourse of Gods bountie and goodness towards men, and how they shewed themselves vngratefull for his dayly blessings bestowed vpon them: and that they were so hardened in their wicked wayes, that they could not be reclaimed by any meanes, nor drawne by any perswasion to repentance, or to mutuall loue and charitic one towards another. Then pressing the point a litle further, in the end he brought in God himself speaking on this wiste: O heart harder then steele, o heart harder then the adamant: speaking on this wiste: O heart harder then steele, o heart harder then the adamant: The steele is softned with fire, the adamant is diffolwed with goates bloud: but do I what I can, yet can I not make thee shied one teare. And not content to haue spoken it once or twice, he repeated it againe and againe, rasing his voice louder and louder: so that at the last the man that had layd the wager with him, could forbear weeping no more then his fellowes. Which when the *Franciscan* clifed, he stretched out his hand and said, *I haue won*. These words his auditors tooke as spoken in the person of God; as if he should haue said, I haue preuailed, as hauing obtained that which I desired, viz. the mollifying and softning of their hearts.

3 The same *Robert* kept a sweet heart by the dispensation of his S. *Francis*, who told him on a time that she liked him well in all points, were it not for his habit. I pray thee then (quoth he) tell me in what habite thou likeliest me best? In the habit of a souldier (quoth she.) Go to, said the Frier, faile not to come to my Sermon to morrow. Now the next morning he went into the pulpit with his sword by his side, armed souldier-like at all points, vnder his gowne. And beginning his Sermon with an exhortation to Princes to wage warre against the Saracens, Turks, and other enemies of Christendome, in the end he brake forth into these words: Is it not a lamentable thing that no man will offer himselfe to be Chieftaine of so laudable an enterprize? If that be the matter, behold I am here ready to pul off this habit of S. *Francis*, and to serue as a captain or common souldier. At which words he cast off his gowne, and preached halfe an houre in the habit of a captaine. Not long after being sent for by certayne Cardinals his friends, and demauded the cause of his new kinde of preaching: he answere, that he did it to please his sweet heart, as hath bin said.

4 The same *Robert* being to preach before the Pope and his Cardinals, when he had well considerid all their pompe, and how they reuerenced and adored the Pope, said never a word, but *Fie Saint Peter, Fie Saint Paul*; which when he had diuers times repeated, spitting first on the one side, and then on the other (as those whose stomacks are overcharged,) he went out of the pulpit, leauing all his auditors much amazed; some thinking he had bene bereft of his wits: others, that he had bene tainted with some heretie. And as they were ready to imprison him, a Cardinal (who knew his humor better then the rest, and bare him lome good wil) made meanes to the Pope that he might be sent for, to giue a reason before him and the Cardinals there present, of those words. Whereupon being demauded and the Cardinals there present, of those words. Whereupon being demauded what he meant by such horrible blasphemie, he answere that his purpose was to haue spoken of another argument (which he expounded vnto them summarilie) but considering (quoth he) that you so enjoy your pleasures in this world, and that there is no pompe nor magnificencie like to yours: and on the other side, conserdering in what great pouer, anguish and misery the Apostles liued, I thought with my selfe, doubtlesse either the Apostles were great fooles to take such a tedious and troublesome way to go to heauen, or these men are in the ready way to hell. But as for you (Suis) which keepe the keyes of the kingdome of heauen,

I cannot conceiue amisse of you: as for the Apostles, I cannot but scorne them as the veriest fooles in the world, in that liuing as you do, they might haue gone to heauen, yet chose rather to leade such a strict and painfull life.

5 I now proceed to the inuentions of other Popish Preachers recorded by the same author out of whom I had all my former storics, namely by *Erasmus*. A certaine Preacher hauing a long time cried out against such as addicted and deuoted themselues to the seruice of the diuell, represented to them vpon the sodaine a man with a wizard on his face, hauing eyes like flamin fire, a great crooked beak, teeth like a wild Boare, and crooked nailes, holding a fork of a strange fasshion in his hand, casting out a hideous voice: who whilst they all looked stedfastly vpon him, laid *See what a maister you serue, setting Christ aside*. Which story I will here parallelle with another very fit for this purpose, which was payed me or rather giuen me in exchange for the former, by a gentlewoman of *Lorraine*, my very friend, of one that preached in a village in *Lorraine*, who after he had shewed his auditors that they shold all go to hell except they did amend. And what (quoth he) do you thinke hell is? Do you see that hole? I tellyou it stinkes ill, but hell stinkes farre worse. Where note, that the hole which he shewed them was the Sextons posterritoriums, who agreed with him to play this pageant.

6 I returme to *Erasmus*, who reports that he had scene certaine Monkes, who passing through the throng to go to the pulpit, couered their faces with their couls, and when they kneeled down to pray to the fountaine of grace, and said their *Ave Maria*, knocked their knees so hard aginst the bottome of the pulpit, that all the Church might heare the noise. He saith also that he heard report of an *Italian* preacher, who going into the pulpit, couered his head with a cloake: that he never preached in Churches but in the open aire: that he would not admit any man to come and talke with him (for he denied that fauour to Princes) that he lay vpon the hard boords, contenting himselfe with bread and water, that he had a pale and leane face as if it had bin the very picture of death: that he speake by an Interpreter, and vsed strange gestures and outricys, by which he did affright the people: somtimes thrusting his head into an halter, counterfaiting with his eyes those that are strangled, and then better aduised, and (as it were) coming to himselfe againe, uncovering himselfe and striking his breast with his fist, cryed in his *Italian, Misericordia, Misericordia*: that he vsed bitterly to inuighe aginst dice, cards, and tabers, as also aginst such as wore feathers, so that he pulled on a time a feather out of a gentlemans hat, who late neare the pulpit, & rent it in a thousand pecces, casting it here and there among the people, making horrible outricys. He also reports of another who hauing made a long and vehement inuestigacion against the wickednesse of the people in crucifying Christ afresh, shewed them a crucifixe, whereunto were tied bladders full of bloud, which sprang forth when he touched them, and thereso he tooke and sprinkled among the people.

7 But let vs now liften to the actions and speeches of these gentle *Sir Johns*, of some of which my self am witnessse: others I haue heard, and others I haue read: some in the newes of the *Queene of Navarre*, and others elsewhere. I haue heard of one who preaching at *Orleans*, iested and gibbed at his auditors, telling them that he would shew them a cuckold, and therupon made as if he would haue cast a stone at him: where when they all stouped downe for feare of being hit: Oh, oh, (quoth he) I had thought there had bene but one, but now I see you are all cuckolds.

8 Another in the country of *Beauvois* preaching in a medow, hauing migh-  
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tily inuyed against the *Lutherans*, told his auditors that he was much afraid lest some of them were infected with the leauen of their diuellish doctrine: & therfore desired those whose consciences told them they were not tainted therwith, but were good and sound *Catholickes*, to kneele downe and to take a mouthfull of grasse with their teeth, in honor of our holy mother the Church: which he seeing them do, and laughing at them, said,

*Depuis l'heure que Dieu me fit naistre,  
Je ne vi tans de bestes paistre.*

That is,

*Long haue I liu'd, and living haue bene heeding,  
So many bestes yet never saw I feeding.*

9 Moreover, when they were in a pelting chace and fustian fume against their auditors: their maner was not to spare no nor the diuell himself; witness, M. *John Fouet* vicar of *Villers* in *Tartenois*, who said to his parishioners, seeing you will not amend, the diuel wil take you, and me after. Witness also another Curate who said, you make no reckoning of any thing I tell you, but grow every day worse and worse; in the meantime I am charged with your soules, which I will bequeath to great Beelzebub. But when I speake of mens soules giuen in charge to Curates, I should do the Curate of *Pierrebuffiere* in high *Limousin* great wrong, if I should forget him. This profound preacher, to the end he might the better exhort his parishioners to liue wel, told them: At the day of judgement (said he) God will call me to give an account of you, and will say vnto me, Curat of *Pierrebuffiere*: what hast thou done with thy sheepe? Then shall I haue never a word to say. Which words he repeated 3. times, hiding himselfe every time in the pulpit: and hauing so done, he lift vp his head & said, I know what I will answer: *Beasts, ô Lord thou gauest them me, and beasts I returne them.* True it is, that this cannot haue so good a grace being translated into English, as it hath in his proper dialect, being couched in absurd and barbarous *Limousin* termes; and therefore I caused it to be transcribed out of the originall, as followeth, *Quan s'è vendro lou ion deu iugamer, Diou me demandaro que you ly rendo conte de vou autre: & me apelaro, Chapelo de Peyrebusseyro, en quel cytat son ta ola? & you ny mot. Et eu m'apelaro en querro, & dire, Chapelo de Peyrebusseyro, en quel cytat son ta ola? Et you ny mot. Et cinqero eu me dire, Chapelo de Peyrebusseyro, en quel cytat son ta ola? Insque a tre viague, Et you ly respondrai, Seigne, beystia la mala belyada, & beystia la serendi.* But to parallele the example of the Priest, who(as *Erasmus* reporteth) shewed the crucifix to his auditors: I haue heard it constantly affirmed, that there was a Monke at *Bibis*(about twenty yeares ago) who preaching late vpon ~~the~~ *Saints* day, in a daile place, had a yong nouice by-hind him, who esfornes held vp a dead matris head fastened to the end of a stafe, with a candle within it: which he did to make them the more afraide of the dead; as in truth it strooke such a terror into the hearts of certain women, that (as it is reported) it caused them to traualle before their time.

10 And to quite the former story of *Robert Licensis* (who so astonisched the Pope and his Cardinals by these words which he spake as soone as he was come into the pulpit, *Fy Saint Peter, fy Saint Paul,*) remeber one who began his sermon in this sort: *By the blood, by the flesh, by the death of Christ, we are redeemed.* Making his auditors much to maruiale in that he made a little pause after he had said, *By the blood, by the flesh, by the death of Christ.* Which I heard reported by an ancient father, who said he heard it from his owne mouth. Howbeit some say he spake thus: *By Gods blood we are saved, by Gods death we are redeemed.* Further, this putteth me in

in mind of the profanenesse of two *Chanons* of *Blai*, one of which being Godfather to one *John Gods sonne*, called him *Death*, the other being Godfather to his daughter, called her *Vertue*; so that ioyning the proper names to the common name, the sonne was called *Death God*, and the daughter *Vertue God*. Howbeit these names(as some say) were changed at their confirmation.

11 Now this kind of (wearing) puts me in mind of a Curate in *Paris*, whose Sermons serued many players in stead of Comedies. This iolly gentleman made no conscience to swere by God in the pulpit, in despite of the *Lutherans*. For going about to prove that they were worse then the diuell; The diuell(quoth he) wil runne away as soone as I make the signe of the croffe, but if I shal make a croffe before a *Lutheran*, by Ghe would lie in my face and throttle me. And seeing I haue begun to speake of this Curate, I will here prosecute the rest of his Legend; at least so farres as I know. For(if we may beleue his owne testimony)he is a man (doubtless) whom God hath graced with excellent gifts: I say, if we may beleue his owne testimony: for in a certayne Sermon he said, he maruelled what should be the reason that other Curates in this towne preached not so well as he, they wil say(quoth he) they want learning, and you know well enough how that a yare ago I knew nothing, and now you see how learnidly I preach. In another Sermon he purged himselfe of a false aspersion and imputation, by no other argument then the testimony of his sister. There are some (quoth he) which prate that I keepe whores in my house; lo there is my sister (pointing to her with his finger) who shoulde know if there were any such such matter, (for I must go through her chamber to come to my lodging) let her speake aloud whether it be so or not. The same Doctor (who became so learned in one yare) hauing caried a paper into the pulpit, wherein the Bishop of *Paris* and the Official excommunicated certayne of his parishioners, and hauing let it fal into a hole of the pulpit, he bethought hymselfe of a dainct deuise never heard of before, and such it may be as never any man dreamed of: for hauing forgotten their names, and lost his paper wherein they were written, he said, *I excommunicate all that are in this hole.* But after he had better bethought hymselfe of the names of those who were fallen into the hole (that is to say, who were written in the paper which fel into the hole) he said he excepted the Bishop of *Paris* and his Official. The same Preacher being angry on a time at little children, for going vp and downe the streets and singing filthy songs; A rablement of bastards (quoth he) gad vp and downe the towne, singing such and such songs: I would I were their father, ô how I would curry them. He also iested merrily on a time as he was discoursing with *Henry the second* (who sent for him for that purpose) for the King hauing asked him of his parishioners: he said they might be good enough, for he preached to them dayly. The King hauing further demaunded of him, how they caried and demeaned themselves: They are (quoth he) very demure in my presence, and ready to do all that I command them; but as soone as my taile is turned, *Souffles Sire*, which answer the King tooke in good part, because it was not spoken in knauery, no more then his other descants which he vsed ordinarily in his Sermons. For if it had bene perceiued that he had equiuocated of set purpose in the word *Souffles* (which besides his proper signification, namely *blow*, is taken of the common people in the same sense with *De belles*, that is, *Tush, he prates, or he talkes idly,*) I beleue they would haue taught him to haue blowne after another fashion.

12 But to returne to the Sermons of this idle Doctor, he shewed on a time a fine combit (although by his owne confession he got all his learning in a yare); when

when he vsed no other reason but the authoritie of his hōrse to confute those that denied Purgatory : whereas others haue trauald both in pety and prole found yea in mōl illuminate Doctors, even Saint *Patricke* himselfe, and haue al leaded the apparitions of sundry cart-loades of soules comming out of another world to prove the point; and yet haue had their mouthes stopped. For this gentle Sir Iohn (inteyng against the *Lutherans*, for that they would not beleue Purgatory) realedon against them in this sort: I will tell you (quoth he) a stori, where by you shall see what wicked fellowes they be to deny Purgatory . I am (as you know) the son of Maister E.N. (now deceased) & we haue a faire houle at *S. Antonies* bridge, whither going on a time, as I was benighted, my hōrse which caried my maile (you must know he is a good one, and at your seruice, Sirs) staid (against his custome) and began to cry *Pous, pouf*. Whereupon I said to my man, Spurrie, spur. Sir (quoth he) I spur him; but certenly he seeth something. Then I remembred how that I had heard it told my decealed mother, that certaine apparitions had bene seene in that place, and thereupon I said my *Pater noster* and my *Ave Mary*, which my good mother taught me, and hauing so done, I bad my man spurre againe, which he did. Then my hōrse going but three or four steps further, stood stille, and cried againe *Pous, pouf*. And my man assuring me that he saw something, I said my *De profundis*, which my father taught me: and prently my hōrse went forward. But staying the third time, I had no sooner said *Ave omnes anime, & requiem eternam*, but he went freely, and neuer stopped nor stayed after. Now then leeing these wicked hereticks say that there is no Purgatory, & that we ought not to pray for the dead, I lend them to my hōrse which carieth my maile, I lay to my male hōrse to leare their lessoun.

13. Neither must this worshipfull Curate beare away all the prāise of such subtillity. For a *Jacobin* Fryer called *Dewolay* may well match him, who vved a very subtle comparision to prove a point , where all their Doctors had lost their *Latine*. These wicked *Lutherans* (quoth he) will not beleue that the body and blood of Christ is in the Sacrament of the Altar. Por (say they) if it were so, they shold the see it. But come hither great fooley, when thou haft a veniafon pastic, doſt thou not ſay it is ſuch or ſuch a party: and yet thou ſeest not what is within it.

14. We dayly heare of sundry other comparisons vved by these Preachers: ſome of which are plainly ridiculous, others not only ridiculous, but also absurd & feurilous; yea ſo many wayes profaning Christiā religion, that they may well be couted impious & blaphemous. For though we ſhould pardon thōſe which compa red the grace of God to goats dung (in ſaying that as a goat being got to the top of an ouen dungeth here and there, ſo as it runneth down on every ſide: ſo the grace of God diſperſeth it ſelue every where.) Yet what ſhall we ſay of thōſe compa ni ons who ſo profane the mysterie of the holy Trinitie, as that they ſtike not to co pa rate it to a paire of breeches? But how they applyed it, (though I haue often heard it) I tremble to write. And the comparifon which was made by a good fellow, who bare no great good wiſto Fryer *Francis* nor any of his Fraternity, was no leſſe wickeſt, though much more witty and of farre better grace then the former, when he re fembled the holy Trinitie to a *Franciscan*, in laying that as there were three perſons in the Trinity & yet but one God: ſo a *Franciscan* was ſhauen like a ſoole gray ſon in the Trinity & yet but one God: ſo a *Franciscan* was ſhauen like a ſoole gray like a wolfe, tyed with a cord like a theefe; and yet but one man. He ſpake alſo very profanely (though ridicuſouly) who told fourre ſouldiers (whom he ſaw out of the pulpit in the midſt of his ſermon) that they were in all things like unto Christ. He was taken (ſaid he) ſo ſhall you be: he was brought before the Judge, ſo ſhall

you be: he was bound with cords like a theefe, ſo ſhall you be: he was whipped, ſo ſhall you be: he was led to the gallowes, ſo ſhall you be: he defended into hell; ſo ſhall you I warrant you: but he came backe againe, ſo ſhall you never. But if we would haue a very fit and proper comparifon indeed, we muſt returne to the Cu rate mentioned before , whose ſermons ſerved many in ſtead of play bookeſ or pleafant ielſts to paſſe away the time. For preaching on a time of the golden Image which *Nabuchodonozor* fet vp, *Dan. 3.* It was (quoth he) a villanous great Idol like our *S. Euſace*, but it was all of ſolid gold, would to God our *S. Euſace* were like it.

15. If any deſire to hear other comparions of the like ſtraine, he may haue re course to old folkes, who haue good memories, or he may reade the worthy works which ſome of theſe iolly Preachers haue left behind them ; as namely the Sermons of *Menor* who faith (fol.115.col.2.) that they haue the ſame custome in Pa radife which they haue in Innes in *Spaine*: The custome (quoth he) of Paradife is to pay before meat, as they do in *Spaine*, where the queſts that come to an Inne muſt buy their meat before hand, if they wil any. Thus *Lazarus* firſt payed in this world, in enduring many miſeries, and after feasted in Paradife. Whereas the cu ſtome of hell, firſt to make good cheare, and after to pay for it , as they do in *France*. Thus the rich man feasted in this world, but now is gone to hell to reckon with his hoſt. And fol.140.col.4. he is much more pleafant, diſcourſing of the re paſt which our Sauiour gaue to thōſe five thouſand mentioned in the Gofpel. For firſt (faith he) ſeeing the teſt faith that there were five thouſand men beſides wo men and children , we muſt neuer conclude that there were four thouſand women at the leaſt. For we ſee by expe riene, that there are alwayes four women at a ſermon for one man. Besidz (quoth he) I beleue that there was an infinite number of little children, if women in that country had as good a cu ſtome as they haue in this, who would be ſory to come to a Sermon without their children hanging at their breſts, & a troupe of others at their tailes, which crie all the Sermon while, and hinder both the Preacher and the auditory. After this, he compares the dinner which our Sauiour made to thōſe people, to a *Limoſin* dinner. I wold gladly know (quoth he) where he learned to make a dinner or a feaſt. I cannot thinke that he fre quented the greedy guts of this towne, who will not forget (I warrant you) when they are at a feaſt to drinke with their meat. The dinner of our Lords was like the dinner of a *Limoſin*. You know how beggers in *Beauſſe* and *Champaine* will reaſe themſelues againſt a wall, and pull ſixe pound of bread out of their wallets, and drinke neuer a drop therewith: and though they haue a pint of wine ſtanding by them, yet they thiſke it a ſinne once to peep into the pot. The French do not ſo, eſpecially the *Picards*, who after they haue payed the phot can drinke roundly every man his halfe a *quart de ſecu*; and if there were a half peny loafe on the boord, he ſhould be ſure to haue a ſlab that did firſt cut it. But this day our Lord made the dinner of a *Limoſin*. And a little after: I beleue (quoth he) it was Lent (as it is now) and every man ate as much fish as he would. Our Sauiour at the mariage of *Cana* gaue wine onely, and not bread; but here he giues bread onely, and not wine. Wherein he ſhewed his great wiſdom, for he kept open house for all comers. The Scripture faith not that the virgin *Mary* was there: for had ſhe bene there, ſhe would (I warrant you) haue laid to her Sonne as he did at the mariage (Ioh.2.) *They haue no wine*. O my Son, you come very fuli to ſhow your glory and power in feeding this great multitude: I fee they eat apace, but the principall thing is wanting, *They haue no wine*. Here is good cheere (thanks be to God) but they haue

*no wine to drinke*, they haue nothing wherewith to moisten their morsels. And why did not our Lord take care for drinke as well as for meate? I answere, *proper a-quarum approximationem, miraculi maiorem declarationem, sacramenta Eucharistie prefigurationem*; that is, because there was store of water at hand, because he would shew the miracle more evidently, because he would hereby prefigure the Sacrament of the Eucharist. Touching the first, it is said, that they came from beyond the sea of *Gally*: that they sat on faire greene graffe, and after they had eaten their bellies full, were permitted to go to the sea and drinke à *firlerigaud*, that is, setting cock on the hoop, to drinke till they burst. For he interlards his Latin with this fine French word, *Et post confectionem habebant licentia cunctis ad bibendum in mari à firlerigaud*. Which passage I do the rather alleadge at large (albeit it had bene sufficient onely to haue quoted the place) to the end the Reader might the better perceue how they toy and trifle with the Scripture: of which prophaneesse we haue alledged sundry examples before. Howbeit they haue some comparissons very pleasant, and nothing prophane; as when *Maillard* saith, that Monkes in their Cloisters, are like peale in the cods and out of their Cloisters, like pease in the pot.

16 Moreover, these iolly Preachers had an excellēt facultie in bragging their smal necessaries in the pulpit, and blushing no more then a blacke dog, albeit some did it with far better grace then others, syng *aquivocatio*s or words of doubtful construction, very fit for the purpose: as when one said, *En nosre case on y' void\* goutte*.

\*The grace of the conceit confieth in y<sup>e</sup> any liboly sanguine and sans guain, that is, without profit or gaine. Another preaching on a or ambiguity of the late or n<sup>e</sup> tyme when his parishioners were sheering their sleepe, said, *La lame me fust, I want woorl*; where the simple people vnderstoode him as though he had said, *L'aleme me fust, I haue lost my breath*. Suitable hereunto I haue heard of one who told his parishioners in his Farewell Sermon, that he had bene seeking for one all Lent long, but could not find him. And being demanded who it might be: he answere that his name ended in *ette*. Whereupon one asked him if it were not *Toinette*, another if it were not *Perrette*, a third if it were not *Guillemette*: he answere No. They then naming sundry other of like termination: he told them it was none of place where a man hath nothing or a void & empty place where a man hath nothing, in the end one asked him if it were not *laquette*. You haue hit him (quoth he) you haue hit him, it is one *laquette* indeed that I would gladly meet withall. latter foole it is here sled by this camming beggar.

17 But we are to note, that there was often great emulation and heart-burning betweene the religious orders of Friers, especially betwene the *Franciscans* and the *Jacobins*. For so it was, that they which preached best got away the others custome. For example, an *Italian* relates (in a book published about twelve years ago) how a *Franciscan* preaching on a time in a towne of *Sicily*, made his auditors beleue that Saint *Francis* deliuered into Purgatory once every yeare vpon his holy day, and deliuered thence the soules of all such as had bene beneficiall to his brethren. Whereupon the *Jacobins* (who are there called the brethren of the virgin *Mary*) perciuing that this opinion which the world had of *S. Francis* marred their market, and cooled their kitchins, began to preach and perswade the people, that the virgin *Mary* (who had farré greater charite and authoritie then *S. Francis*) suffered not those that had bene deuoted vnto her, or beneficall to her Votaries, to lie fying in Purgatory a whole yeare long, as *Saint Francis* did, but only seuen daies, seeing that every Saturday (the day dedicated vnto her) she went downe thither to deliuer such as had bene bountifull or beneficall to her brethren. Which aduertisements brought them in credit againe, so that they had better custome

custom the euēt before. And suitable to this tale of Purgatory, I related once before, of a certain ghostly father who preaching at *Bordelais*, told his auditōrs that whē any thing is giue for the dead, the soules hearing the sound of the mohy falling into the basin or poore mans boxe, crying ting, ting, are also exceeding gladd and ioyfull, that they laugh out for ioy, and crie ha, ha, ha, his, his. Hetherfore as pertaines to the story of a Curate of *Sauoy* (as I remembre) whē told his parishioners in *Genouyn* that *Abel* went every day to Mass, and payed his tithes duly and truly, and that of the faire land and of the belt: whereas *Cain* made no comfiance to do either. And as for those who preached other points of *Pope* (do either) or magnified such miracles of their Saints, as tended not directly to bring meald to their stille, (as whē a *Picard* alledged in commendation of virginite, that because *Saint Paul* and *Saint Barbe* were virgins, they bled nothing but roske when they were beheaded;) we haue varietie in sundry places of this booke. But as for the nicenes which they vset to keepe their kitchins hot, I am to speake hereafter. *Item* *varietie in sundry places*.

18 Now how familiarly they preached, we may perceue by that which *Adrian Baguine* Curate of *S. Germain* in *Noyon* said, on a time to his parishioners in the pulpit: My friends, you must haue patience with me for this tyme, for I am bid to dinner to maister Mayor to take part of a pigs other wife *par le arme du boeuf*, *si men pere ie vous dirois, rouge, rouge, enragie*, that is, By the soule of my good life, I would tickle you ouer a text. Another Curate in the towne of *Quercy* speaking of Shrovetuesday, commended to his parishioners these three good Saints, *Saint Pasvard*, *Saint Mangeard*, *Saint Cretard* that is, *Saint Belligod*, *Saint Es-all*, *Saint Burstenbilly*. <sup>AL S. P. P. plagus.</sup>

19 But they vsed more familiar and homely speaches when they fell in discourse of women, which they were wont to do, in handling certayne places of the Gospel, as where it is said, that Christ appeared first to women after his resurrectiōn: for then no easle could poope forth, but babling women wold be fise to have it by the end. He therefore appeared first vnto them, as knowing that this rumor would sooner be bruted abroad, then if he had first appeareid to men. For my part, I remember I was at a Sermon where this argument was handled at large, and in such sort that it made all our modest maidns and matrons blash for shame: since whē time I haue heard of sundry others of the like straing. Sometimes also they extolled women aboue men, because there was never any man so highly honored as the virgin *Mary*. But a certain ghostly father serued them finely in one of his sermons, contrary to their expectation. For hauing taken these words out of Luk. 24: for his text, *O soules and slow of heart to beleue*, leauing the rest (as their manner was to shread the Scripture as they thought good,) he began to discouer how much men were disgraced in this place, and how no such disgracefull speech was vttered of women in all the Scripture. And yet if we consider to whom this was spokē, we shal find it was spoken to the proudest Prelates in the Church. Amongst other things which he alleaged in honour of women, this is not to be forgotten, viz. <sup>\*The conceit that there was no village nor hamlet so small, but if you had asked for the house of a sage femme, they would forthwith haue shewed it you: but a man should be well scrutid, if he shold ask for the house of a sage homme.</sup> cannot be expressed in English by reason of the homonymy of the word *saçage*, which signifies as well a midwife as a wife & prud-

men; and then Secondly and Thirdly, &c. forgetting none of those fine conceits which our buffons and Scoggin-like scoffers vse in gibing at the weaker sexe.

20 Yet this is not all. For these venerable Preachers (tho'c especially who are called ghostly fathers) never respecting the lesson which is taught them, *Sicut casse, sicut casse*, that is, if not chably yet shairly, vised for the most part such obscene scurrilous speeches in the pulpit, that it was a question whether they preached the word of God, or celebrated the *Bacchanalians* feasts in the presence of *Margos* and *Alcons*; which names I find in *Iohn Menard*, who having bene a Franciscan Frier for a long time, and a most zealous maintainer thereof in defending it with tooth and nail, yet when it pleased the Lord to open his eyes at the last, and to let him see his sinne, he cast off his cowle, and wrot a booke against the Whole pack of them, called the *Declarations of the rule and order of the Franciscans*: wherein he discouers part of their knauery. Among other things he writheth, how that beside their ordinary allowance and pension whitch they had of the Couent of *Paris*, their manner was to aske mony for apparel, bookees, paper, inke, & also to defray the charges of their sicknesse, &c. that they might euer haue some little ouer-plus wherewith to visit the greene basket neare to the *Jacobins*, or such like Tauerces and suspecket houses, where a man might haue found apparel of all sorts, which these gallands tooke to go to the Tennis-court, to play with gentlewomen, disguised in strange attire, yea even Lords wiues, whose husbands were non-residents from their houses. He further addeth, that the *Franciscans of Paris* played certaine games at Tennis with them, vpon condition that if the Friars did win, they should chuse the fairest gentlewoman and louelieft Ladie in the company; and if that the gentlewomen or Ladies did win, they shold chuse the frolickest *Franciscan*. But to retorne to the argument in hand, these ghostly fathers made no conscience to vise the same speeches in their Sermons, which they had vised in a brothel house; to which purpose I could alledge sundry storis, which some might haply think very pleasant; but (as I haue often before protested) I abstaine of purpose from the re-hearsall of them; for doubtless it is enough and ouer-much, that heaven & earth haue bene so long infected with the stinke of them. For prooffe whereof though I would alledge no other example but that which is recorded by the late Queene of *Nauarre* (in the eleventh *Rouelle*) of certaine speeches deliuerner by a *Franciscan* in a Sermon, my assertion shold be strongly confirmed. Who to shew how lightly he regarded the offence and scandall which he gaue by his looke, and lasciuious speeches, said to the goodwiues of his parish, Go to faire Ladies, by and by when you are prattling among your gossipis, you will say, But what M. Frier is this (trow we) that speakest thus boldly? It is some good fellow sure. I will tell you (Madames) maruell not if I speake boldly, for I am of *Anjou*, yours to command, &c. And what conscience made he of giuing offence, when he mocked tho'le who took offence at him? saying, O my maisters and dames of *S. Martins*, I maruel you should be offended at a thing the least of a hundred, and prattle of me every where, and say, O it is a foule matter, who would haue thought the ghostly father would haue got his hostesse daughter with child? And is it indeed such a wonder that a Monk shold get a wench with child? Tel me in good earnest, what would you haue said if the maid had got the Monke with child? This is the summe of that news. And he that desires to see these particulars exemplified, may find them in the former part of the *Apologie*, in the Chapter which intreateth of whoredomes committed by our good Catholickes.

21 I was purposed here to haue ended this Chapter, but that I cannot in

conscience omit a short story very pertinent to this purpose, concerning the grosse speeches which these gorbelles haue used in their Sermons; to the end the Reader may perceue that they are euer like themselves, as being never eloyed with this clunch, nor any thing daunted, no not when they are among the dead. The story is recorded by a man of good credit who hath written annotations vpon the Abstract of the *Franciscans Alcoran*; and is thus couched in his owne words: For my part, seeing it cometh here to fuli, I will tell you what I saw at *Paris*: Foure,, Begging Friars being intreated on a time to bully a corps, it was the *Franciscans*, turne to sing *Requiem & Libera*, which they did very lustily (for they were in good hope to be well rewarded for their labor) the other three in the meane time talking merrily together. Where (as I carrie out of a house) I saw two yong lustie *Augustines*, who held each other by the hand, and sang,

*Brunette suis, jamais ne seray blanche.*

That is,

*Nus-bonne I am, as you may see,  
And never fairer shall I be.*

### CHAP. XXXVII.

*Of the subtilite and profoundnesse of the foreaid Preachers or professors  
of Plainitie, as also of the traditions of the Fran-  
ciscans, Dominicites, &c.*

E haue heretofore spoken of the grosse ignorance of Priests and Monkes, and exemplified it by fundy particulars; to which notwithstanding much more might be added, this at the least, of a Frenchman servant to a *Scot*, who being examined in Latin by the Bishop (who was to give him orders) and thinking that the Latine which the Bishop spake had bene Scottish, answered: If it please your Lordship; my maister understandes Scottish very well, but so do not I. As also of another deepe Diuine, who being asked *Quot sunt septem sacramenta?* answered, *Trei, Aspergillum, Turibulum, & magnum Altare*. Howbeit, some of them I must needs confess (to make amends for this gear) haue bin so vengeably learned, and haue found out such subtil speculations, that the most pregnant wits and ripest judgements can hardly conceiue them. And first to begin with their language, certaine I am that diuers of the haue deliuerner such abstruse things, and so far fetched, that *Ciceron* himselfe never heard the like. Befides, they haue found out a new deuise to make a medley and mixture of Latin and French, with such excellent good grace, that it is not possible almost a man shold be wearied in reading therof. For prooffe of which particulars, the places quoted before out of *Menard* and *Maillard* may suffice, especially for such as haue not their bookees at hand. For there they may see the fine interlarding of these tonges, and that not without some subtiltie. But yet there is a further matter then either of these: for they haue so emphatically exprefsed their notions in their home-spun Latin, that all the clasickie authours of the Latin tongue may cast their caps at them: as when *Oliver Maillard* saith, fol. 6. col. 3. *Primo deinceps ad primam in domo sua existens, & percusit ad os suum, dicendo Trac, trac, trac: & ancilla venit &c.* Tell me now (gentle Reader) whether *Ciceron* or any author of the Latine tongue had either the wit or the hear to make a Latin word of

of this short conceited word *Trae*, which hath so good a grace, and doth so well expresse a mans meaning?

2. But this is not all: for they haue bene so curious in rendring reasons of every word they speake, as that they haue ouerskipped but very few without knowing their *Etymologies*, say they haue found out such subtil notations, as cannot sufficienly be wondered at. For, who would euer haue thought that there had bin such a secret hidden vnder this word *Ane*, as we find in sundry of shose preachers and diuinies, and namely in *Barelete*, and in the author of the sermons intituled *Domi*n*ic*s* fe*st*ur*s**; *Bareleto*s**, col. 1. saith *Ingressus Gabrie*l* ad eam, dix*it*, A*ne* gratia plena, Dom*in*us tecum, ab*a*, quod est fine, & ve*c* culpa, Im*m*on*u*s i*tri*plic*u*s ve*c*, de quibus Apoc. 12. & ve*c* re*u*s habitant*u*s in terra. Alm*u*ch also to the same effect writes the other (whom I named euen now) in his first sermon *De conceptione beate Mariae virginis*. Neither was there lesse dexterity vfed in the anatomie of the word *Sacerdos*, as it is deciphered vnto vs in a booke called *Stella clericorum* as followeth: *Quinque enim sunt dignitatis Sacerdotio*s* praecat*or*is. Primo dicitur sacerdos quasi sacris dotatus, scilicet leti sacramentis, quia sp*e* est in summo gradu, qui est Sacerdotum. Secundo Sacerdos, quasi sacris deditus, id est sacramentis, ad sacrificanda sacramenta; nam ipse sacrificat sacerdotium corpus Domini cum verbis signis, prodigijs, & cetera sacramenta. Tertio, dicitur Sacerdos quasi dans sacra; dat enim baptismum, confessionem penitentiam, indulgentiam, eucharistiam, benedictionem, & extremam un*ion*em. Quarto, dicitur sacerdos, quasi sac*re* docens: docet enim verba sancti euangelij, & articulos rect*u*s fidei. Quinto, dicitur Sacerdos: quasi sacer*te* dux, quasi duca*re* probans & iter populo ad regna calorum, verbo sacre doctrine & vita vno exempl*u*s, unde versu*s*;**

*Sacris dotatus & sacris deditus, atque  
Sacra docens, sacra danc*u*s & dux sacer*te* sacerdos.*

And who would haue thought that a man could euer haue found such a mystery in the name *Dominicus*? Dicitur *Dominicus* (saith *Bareleto*s**, pr*o*st. col. 4.) *quasi tornus Domini*: vel *Dominicus* *quasi cap*ut* Domini*, vel *Dominicus* *quasi a Domino custodi*tu*s*. And for *Franciscus*, what do you thinke they haue found in his belly? Let vs heare what his Legend saith. *Franciscus dicitur ratione securitatis, ex virtute & operum perfe*cti*one, & honestatu*s* in conuersatione. Auni enim Franciscos dici quad*u*s signa in*st*ar securium, que Rome ante Consules cerebant*u*, quaerant*u* in terr*or*em & securitatem. True it is indeed, there are sundry other notations gluen of his name, but this is holden to be the foundest. Now this subtil and curious Etymologizing is not in these names onely, but in all other names of the Saines, registred in the booke callid *The golden Legend or Legends*: For example, *Gregory* is compounded of *Grex*, that is *an assembly*, & *of Goire*, that is *preacher*. *KATHERINE*, of *Kathe*, that is *all*, and of *ruina overthrow*, for the diuels fort was cleane ouerthrowne in her: *Katherine* signifying as much as *un*io*n*u*ll overthrow*, he being dislodged and cast out of her. *Quintine* comes of *quin*u*e*, *five*, and *tene*re**, *tenes*, *so hold*, signifying one which holdeth five things. If any shall reply and say, that it is not to be wondered that the ancient Latinists never mentioned these *Etymologies*, considering the names were not then in use; I answer, that they had as good dexterite in giuing *Etymologies* of ancient latin words, witness the notation of *Mulier, quasi mullus air*. It was also a very subtil invention, to fetch *Etymologies* of *Greece* and *Hebreu* words from the *Latin*, as we haue shewed before in *presbyter, diabolus*, and *Iesus*.*

3. But now we are to prosecute other subtil speculations, concerning matters of greater moment. And first, what braines may we thinke had they, which coyned so many quaint questions as haue bene formerly mentioned? And what shall

shall we say, to their great paines in expounding the *Scriptures*, so as that they make a hole of waxe of them, as hath bene shewed. We haue seuerally how cunning Diuinies they were in diuinizing & crieasing many things wherof the scripture speaks not a word. Besides, we haue gauen to many of their witty compaynes and braue arguments: and yet if a man would take a little paines to tyme ouer the booke out of which they gathered all this gear, he might finde other manner of stuffe then this. Forexample, when *Magdal*e* sal*u* 49. 13. maketh Christ to go through the twelve signes of the *Zodiacke*, it is such a dainty deuice as hath not bene heard of. But their wits were much more refined, and sublimated in other speculations, as in finding the old and new Testament in the two horns of Bishops Myers, simplicit and innocency in the Friars cowle, and sundry like things as by and by we shall haue.*

4. And if we come to the mystical expositions, of all the toolies and trinkers, as also the Apish trickes and turnings vied in the *Masse*, we must needs confesse that there lyeth so great a mystery, or secret subtilty hidden vnder them, that they (doubleste) are men of the sharpest wit, and best judgement, which vnde stand least thereof. For it is not cunningly done, to make one Massmonger act twenty or fve and twentie parts, as of Christ, or the virgin *Mary* his mother, or all the Apostles, ye and of the traitor *Iudas*, as also of the theefe that was crucified, the Coniuror, the Publican, &c; But how is it possible (may some say) he should act so many parts, and represent so many persons? Answere, one part is performed onely with crosslings, for with one Crofse, which he maketh ouer the consecrated host, and another ouer the chalice, severally, he playeth two parts: the one of Christ, the other of *Iudas*. By the three other crofses which are made before, are represented the Father, the holy Ghost, and Christ who was delivered to death by himself, and by the alio. But if this were all the mystery that lay hid in these Crofses, al were nothing Marke then what howere: After these two Crofses severally made, and that the Crofse hath spread his armes abroad (whereby he representeth Christ stretched vpon the Crofse) and hath lifted vp the host to be worshipped (which they call *the Elevation*) by the three Crofses which he maketh, one ouer the host, another ouer the Chalice, and a third vpon himself, he acteth the part of three severall estates of men, y<sup>e</sup>z of thole in heaven, in Purgatory, and in earth. As for the fve Crofses which are made after the first three, besides that two of them being severally made, one joues the host, and the other ouer the Chalice, do signifie as hath bene said, all of them together betoken sundry other things. As fift, the fve dayes, betwixt *Palmesunday* and *Good Friday*, or the fve wounds of Christ, two in his fete, two in his hands, and one in his right side. Neither is this all. For the first three of the fve, (being made ouer the Chalice and host together,) figure the delivery of Christ to the high Priests, the Scribes & Pharisees: as also the price for which Christ was sold, v*iz.* thirle ten, that is 20 pence. Now the confidene (good Reader) if vnder these crossings there be so many and so profound speculations, what sublimate subtleties there must needs be in all their trinkets, frondals, gallois, knocking of breaste, and in the rest of that so trimme and pleasant shageplay, apish trickes, and innumerable. Moreover, every of these Doctors haue had their particuler revelations, for the confirmation of these speculations, I say every of these *Alcoranists* of the *Masse*, as *Tulma*, *Gabriel Biel*, *Brunius*, *Phil*, with others. For the *Masse* pr*o*ph*e*ct*u*s *alio* (according to some Doctors) signifieth the conuersione of Christ in the flesh, according to others, the purity of his body incarnate in the wombe of the Virgin, according to a third sort, the white garment wherewith *Hirod* appalled

releld him, when he sent him backe to *Pilat* trayed like a foole : and according to a fourth sort, the confiancy of the most cleare light. And for the fine linnen wherof the *Abit* is made, it signifieth (as they say) the subtiltie of the Scriptures : The like may be said of the *Amist*: for some are of opinion, that it repreſenteth the veile wherewith Christ was blindfolded when the Jewes mocking him in *Caiphas* houſe, bufeted him: others are of opinion that it signifieth the diuinitie of Christ hidden vnder his humanity : ſome ſay that it comes in the yonne of the Iewiſh *Ephod*. I omit to ſpeak of the girdle, the maniple, and the rote, which are alio diversly interpreted. The fire and burning tapers (as ſome affirme) figure Christ, Who is the fire which conuenteth the ruſt of our ſinnes : others ſay that the fire ſignifieth the fire of charite, enuyroning Christian people ; and the burning taper, the light offaſh, as alio the ioy of Chrifts coming and incarnation. The *paten alio* (according to the judgement of ſome deepe diuines) ſignifieth the diuinitie of Christ, as well as the *Amist*, but according to others, it hath another ſignification. *Gloria in excelsis* uttered with a lowe and loſt voice, ſignifieth (as ſome affirme) the childiſh puling voice of Christ lying in his cradle; but according to other Doctors, it hath another meaning. But what greater ſkill can a man deſire then this, to tell what the Maſſe-priest faith, when he ſpeaketh neuer a word? Doubtleſt this is an *Abyssus* or bottomleſſe ſea of ſubtilties: and yet this is not all; for hitherto I have only spoken of the play which is acted by one only. I leauē it therefore to thy condefideration (gentle Reader) what manner of play that is which is played by three: viz; when the Maſſingmate hath the Deacon and Subdeacon to aſſit him? For if there were no more but this, that when the Deacon (according to *Talman*) playeth his part in ſinging ſome paſcell of Scripture ſlid out of the Gōſpel, with his face towards the North, he ſhould with his trilling chafe away all the Northerne dudls; were not this a moſt monſtrous mysterie? But I will no longer iuſt vpon the ſeſt ſubtille ſpeculations, for ſearc I hold ſhould the Reader in loue with the booke, wherby he might be drawne to become a fworn brother to the Guyldid of the Maſtermoſters. Neuertheleſſe, this one thing I will ſay for a finall conclusion; for the Maſtermalig-ners, or Maſſemariers call it as they liſt, either ſageplay, or apſil toy, or monim-ery, juggling or forcery, they muſt needs confeſſe, that *Pythagoras* as with all his my-ſtical numbers had neuer theiſt to inuenç ſo pleſant and proſitable a Morri-dance. And it is not without cauſe that I here aladge *Pythagoras*: for beſides that the *Pythagorean Phylosophy* hath (as wee know) ſome ſuſt ſtantments of curiouſ ſubtiltie, we are not ignorant, that the book intituled *The conſideration of Sainc Fren-  
ciuſiſh Christ*, namely *Pythagoras* firſt, before all the other Philoſophers, whose example Christ hath worthy followed, in hauing Disciples, as ſl. 43. of the foreſaid imprefſion. *Dubium eſt ifmnd in Domina uoſter Iesu Christi deſcent facit, A-  
poſtolus eligendo, & diſcipulos habere ſpeciales volendo, quia chidoreum melius fore, ba-  
bare mulos, quam paucos, & omnes, quam aliquos ſpeciales.* *Repondeatur, quid Domi-  
nus deſcenſit facit, primo volendo habere diſcipulos. Ratio priua, quia quid effe vir-  
uofiffimus, aliquos ipſius ad inſtituſ allorum iniuriantes habere debet: Pythagoras, Pla-  
to, Socrates, Ariftotles, & ſic de alijs, Iohannes Baptista habuerunt diſcipulos; quare  
iſe aſſortior.*

5. Howbeit I find the allegories in the booke intituled *Quadrageſimale ſpiri-  
tuale*, to be more miraculoſly ſubtil (if I may ſo ſpeak) and to proceed from a far  
more pleaſant and condeſced heat: which ſpiritual quadrageſimal, otherwiſe cal-  
led *Litus allegory*, was printed at Paris in the yeare 1565. after that it had bene re-  
lied and condeſced by two yterable Doctors of Paris: one of which booke I  
will

will here extraet certaine periodes, by which the Reader ſhall eaſily iudge of the deſt. The author therefore ſpeaking in his firſt Chapter of ſhe ſallad which is eaten in Lent at the firſt ſeruice, ſaith, that by the ſallad, which is made of diuerſe herbes, and proceſſeth a good appetiſe, we may underſtand in a myſtice ſent the word of God, which ſhould give vs both appetiſe and strength. And alio after, by the ſweetneſſe of the oyle and ſharpeſſe of the vinegur, equally mixed together, we are to underſtand the mercy and iuſtice of God.

Chap. 2. After the ſallad we eate *frid beans*, by which we underſtand contriſion.

When we would haue beans well ſoddene, we lay them in ſteope, for otherwiſe they will neuer ſeeth kindly. Therefore if we purpoſe to amend our faulcs, it

is not ſufficient barely to confeſſe them at all aduenture (as ſome do) but we muſt

let our confeſſion lie in ſteope in the water of meditation, in diſtinguiſhing and

rightly diſcerning all out offences in particular. And a little after: We do not ſe to ſeeth ten or twelve beans together, but as many as we meane to eate: no more

muſt we ſteope, that is, meditate upon ten or twelve ſinnes diuinely: neither for ten or twelve daies, but upon all the ſinnes that euer we committed euē from our birth, if it were poſſible to remember them.

Chap. 3. Strained peafe (Madames) are not to be forgotten. You know how to handle them ſo well, that they will be delicate and pleaſant to the taſt. By theſe

strained peafe oure allegorizing flute pipeth nothing elſe but true contrition of

heart, which is one part of penance. Note this furthir, that peafe neuer ſeeth kindly

In well water nor conduit water, but only in riuere water: which myſtically ſignifi-

eth that reuealment cannot ſeeth rightliy, that is, cannot be made perfect with

well water or conduit water, by which are meant teares of atrition: but he that

would haue them to ſeeth well, muſt of neceſſitie take riuere water, that is, true don-  
trition. For by well water which runneth not, is underſtood atrition: and by riuere

water contrition. And ſo the doctors ſay, that there is great diuerſene betwixt them

for atrition is uincertainty, ſo that ſpiritual peafe cannot ſeeth well in it: but con-  
trition is certaine, and maketh good decoction for the peafe of penance. Riuere

water which continually moueth, runneth and floweth, is very good for the ſe-  
thing of peafe. We muſt (I ſay) haue contrition for our ſinnes, and take the running

water, that is, the teares of the heart, which muſt runne and come euē into the

eyes.

Chap. 4. The broth of peafe is alio greatly to be commended, for it furniſheth

Lent dinners very well. By the iuyce of peafe strained through a ſtrainer, is under-  
ſtood a purpole and reſolution to abſtaine from ſinne.

Chap. 5. When the Lamprey is eaten, men fall to their other fish. I find that the

Lamprey of all other fish is moſt nouriſhing, and therefore I compare reſtituſion

vnto it. Some (perhaps) wil ſay, they haue not moſy enough to buy this Lamprey:

indeed I muſt needs ſay that Lampreys are commonly deare, but yet this is true

withall, that as they are deare, ſo they are very excellent meat. If you will eate of

this noble Lamprey, which is the remouſion of your ſinnes, viz. the loue of God;

you ought to buy it, were it neuer ſo deare. You muſt not thinke to buy it for a

ſhilling or two, or halfe a crowne, no not yet for a crowne: but you muſt reſtore

all the moſy, goods, and what elſe you vniuſtly detaine from your neighbors; you

muſt empit your purles of it, therewith to make reſtituſion. And further, you muſt

emptie your hearts of all rancor and malice, otherwiſe you ſhall neuer eate wor-

thy of this Lamprey, together with his bloud, wherewith that excellent ſawee is

made, which is the merite of the paſſion.

Chap. 6. By Saffron which is put into all broths, fawcets, and Lent meates, I understand the joyes of heauen, which we must thinke vpon; yea (as it were) sinell, ellish and ruinate of, in all our actions; for without Saffron we shall neuer haue good iuyce of peace, good strayed peace, nor yet good lawe. Neither can we without thinking vpon the joyes of heauen, haue good spirituall brothes.

Chap. 7. Oentes also are right good in Lent (as Physitians say:) By the orange I understand the loue which we ought to haue towards God, which is well noted by the colour of the Orange, & the kernels within it, being of a punick colour, that is, yellow drawing to a red, which in the holy Scripture signifieth charite or loue which we owe to God, in louing him with all our hearts; without which all our actions should be unprofitable and vaine. *Si lingua hominum loquar & angelorum;* charitate autem non habet, nihil sum. And by the kernels inclosed in the orange, I understand almes gien in secret. And a little after, The kernels in the Orange do shew and shadow out vnto vs the apple of loue. Wherefore I say (and that truly) that God loueth this noble fruite exceeding well, the colour therof pleaseth him: see therefore that you present him therewith; he loueth the taste therof, wherefore let him feed vpon it in this thy spirituall dinner.

Chap. 8. You know (Madames) that a woman cannot haue a pleasant thing in her hand, then a goodly faire posy. This mōneth of March yeldeth a jolly forwardnesse of trimme posies; for in March groweth the sweete violet of an heauenly colour, azure, and blew. Wil you therefore carry this Lent and at all other times, a faire and pleasant posy in your hands; which shal alwayes gue a sweete smell? Then take the Violet in March, which is the vertue of humilitie; for I assure you, it is a vertue highly pleasing God, & profitable for the soule. *The March Violet &c.*

Chap. 9. Prunes also are necessary to furnish out a dinner, and therefore they must be had. By these Prunes which are black and ful of good iuyce, is vnderstood abstinence from sinne, mortification of the flesh, and bodily fasts.

Chap. 10. After this they set Figs on the table for a second seruice, which are both good and wholesome, getting a man a good stomacke and a sweete breath: By these figs may be vnderstood the memory of the holy passion of Christ, which strengthens the stomacke, and makes it able to digest tribulations, temptations, griefes, labours, melancholike passions, and yelde them a sweete and pleasant meale.

Chap. 11. Yet this is not all, for if we would feed more liberally, we must haue Almonds also. Physitians say that the bitter Almond is wholsomer then the sweete, and therefore I will speake of them: I say then, that we must not forbeare sweete, and leue the bitter: Some there are who take the sweete to eate these Almonds, albeit they be bitter: Some there are who take the bitter and leue the sweete: and yet they are not so wholsome. For that which is distastfull and vnpleasant to the palate, may do the heart good: By these bitter Almonds I understand the remembrance of death, of the last judgement, and of the paines of hell, which must accompany our Lent dinner.

Chap. 12. The honys which we eate in Lent is a precious thing, and chiefly for the dames. The Philosopher saith, that honys is like gold. By honys I understand nothing else but a heauenly life and conuersation: for the life and conuersation which we ought to leade, especially in this holy time of Lent, must proceede and distill from heauen as good and precious honys.

Chap. 13. After our fine white manchet we may not forget simnels and wine: for they are the best part of the dinner. By bread and wine we understand the obtaining of the joyes of heauen, and by the simnels faith, which we ought to haue in one God, Creator of heauen and earth, distinguished into three persons: This apperach

perach plainly in the simnel which hath 3. horns or corners, all which are but one and the same thing by essence of nature. Further, there are simnels made of another fashion, viz. like the halfe Moone, having only two hornes, signifying the two natures of Christ, his diuinitie and humanitie. Now all this we must constantly beleue vpon paine of damnation: Besides, parents are to teach it their children, Preachers the people, and schollmastes their schollers, especially in the holy tyme of Lent, according as simnels are then gien children to eate. And a little after, There are two kindes of wine, white and red: the white signifieth the hope which is in Christ Iesus; and the red, the loue which he hath shewed vs in purchaſing of the forefaid glory. The bread whereof we speake, was baked in the ouen of this loue which is his precious side, wholly inflamed with the loue of mankind. Concerning the wine and the nature thereof (to omit his two colours) it is strong, and tasteth well. By the strength of it, we may understand the loue which God hath borne vs, in laying downe his life for vs: and by the taste, the hope which he hath gien vs to ascend to heauen, if we wil be careful to performe good works and exercise our felues therin. And a little after, This winc is of two colours, white and red: therefore it is said, *Dilectus natus candidus & rubicundus, electus enim illibutus.* The white teacheth vs the way to heauen, for it giueth good courage to a man, legs of wine and boldnesse of ioy. The red sharpeneth the wit, and vnderstanding, and helps the memory, to remember that the precious bloud of Christ gushed out of his side for our saluation. This wine is chiche of choise among all liquors *electus enim illibutus.*

Chap. 14. Of the forefaid wine is made good and odoriferous Hypocras, cleare and wel spiced. King *Salomon* doth make of it and sell eth it, as it is said in the Canticles, *Dabo tibi vinum conditum.* The merchant and factor for these Aromaticke drugs, splices and confections is my Lord *Saint Paul*, who like a painfull merchant brought them out of a farre countrey, viz. out of heauen. By these drugges, splices and precious confections, as Sugar, Cassia, Lignea, Grains of Paradise, Cinnamon and such like daintie delicates, we understand infinite diuersities of glory in heauen, which *S. Paul* brought with him thence; when he was rapt vp into the third heauen; and that in such abundance, that it could not be contained in the shoope of mans heart, as it is said, *Vidit arcana que non licet homini loqui. Nec in cor hominis ascendi quia preparauit Deus diligenter se.* My Lord *S. Paul* saw the joyes of heauen and the glory thereof in a vision, and that in such variety, state and magnificencie, as the heart of man cannot by meditation conceue or vnderstand. These celestiall joyes the Apostle told to King *Salomon*, a true Apothecary, that is, to a man of peace, of an humble heart, and contemplatiue life.

Chap. 15. If a man wold haue good broths and meates wel and finely dressed, he must look to prouide good cooke, for Gentlemen, Lords and great Merchants. The good cookes which shoulde dress and seafon our meates in Lent, are the admonitions, inspirations, and perwafions of our good Angels, which we must beleue rather in this holy tyme of penance then any other; for they inspire more good motions into our minds at this tyme then at any other: because the duell doth then more maliciouſly temptvs. We commonly feed vpon more dishes in Lent then in any tyme of the yeare besides: and therefore we ought to eate, vſe, and learne more heauenly admonitions at that tyme, &c.

Chap. 17. The seruitors which shoulde serue vs at the table in Lent, are the examples of the holy Martyrs, which haue suffered great affliction and mystery in aspiring to glory: all which serue vs in their course and place. Saint *Laurence* fereth

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ueth in fish and herrings, broyed on the gredyon. Saint John the Euangelist boyled sea fih. Saint Denny and Saint Cosme, baked pasties out of the ouen; for they were cast into fornaces. Sundry others there be which serue in fyred fih, & they are such as were boyled in great coppers and caldrons, for the name of Christ.

Chap. 18. In Lent all the vellens [sic] is scoured and cleane, & the  
caldrons. The table is also couered with a fayre white cloth, and cleane napkins  
laid thereon; which duty belongs to young gilres, women seruants, and waiting  
maids: therefore in imitation of the Virgins of heauen, we ought to cleane our  
vessels (as pots, glasse, and caldrons) that is, our hearts. For doubtlesse we seeth  
carnall defires in our flesh. Wherefore chaulfeyt and cleanelynesse ought to bring in  
the white table cloth and couer the table.

**Chap. 19.** When a man hath fed well of all these dishes, I suppose he hath had a competent refraction; so that there remains nothing but to say grace. But in stead of giuing thanks, they make the dice trowle vpon the tables: one desires to play at dice, or cards: another takes a lute and plays wanton & lasciuious songs, roundes, and horne nypes. And so in stead of saying grace and giuing thanks to God; they honor & reverre the diuell the inuictour of all those games and sports. Do you know what the tables signifie wherat you play? By the tables which you open after you are well refreshed with bodily food (not with spirituall) is vnderstood hell, which shall be set wide open for you when you are satiate with your sinnes, and then shall the tablemen be turned, tumbled, and tossed one vpon another: that is, the soules shalbe tormented with diuers and sundry tormentes, specified by the sundry points of the tables, and the often remouing of the tablemen from one point to another. *Transibunt ab aqua niuium ad calorem nimium.* For the paines of hell are diuerse, &c.

Chap. 10. And as for thofe which play vpon the Lute, anding bawdy songs, in stead of faying grace; doubtlesſe they much forget themclues, ſeeing we are all bound to give God thanks for the benefites we receiuē at our re- pafth from his liberall and bountifull hand. And here I will ſhew thole that loue to play vpon the Lute and other instruments, vpon what Lute they ought to play. Marke then, as a Lute hath ſeven strings, ſo it is hollow: By the ſeven strings are meant the ſeuē petitions of the *Pater noſter*, with which we muſt give God thanks. For the *Pater noſter* is the beſt forme of prayer that euer was ſene: for therein is contained whatſoever is neceſſary for vs. Likewife the ſeven ſtrings ſignifie the ſeven vertues, Prudence, Temperance, Fortitude, Iuſtice, Faith, Hope, and Charitie, (which we ought to haue and to pray that God wold giue vs:) or they ſignifie the 7 vertues oppofite to the ſeuē deadly ſinnes, viz. Humilitie, Charity, Abſtinenſe, Diligence, Liberality, Chriftiety, and Patience. These are the ſeven strings which we ought to ſtrike and play vpon before God, rendring him thankes and praife, all the Lent long. The hollowneſſe of the Lute ſignifieth that our hearts ſhould be emp̄yed of all things, ſauē onely of the reſounding of godly thoughts, and heauenly prayſes. The Lute is hollow, hauiing nothing in it but the founding of the strings when they are ſtriken: ſo ought our hearts to be emp̄yed of al earthly things, and to haue no other reſonance but of good thoughts and ſuch heauenly meditations as are formerly mentioned. The melody of the strings of the Lute, &c.

Lute,&c.  
Chap. 21 As I was about to take my pen from the paper, purposing to shut  
my booke, one of my nephewes said vnto me; & vncle, you haue spoken of all faire  
sweet meates and banqueting dishes which you haue forgotten. Indeed (quoth  
I) 1)

I) thou faist true my boy. Whereupon I tooke my pen againe and writ as followeth. None can be ignorant that sweete meates are eaten at night, vpon fasting dayes, in stead of a supper: we ought at the time of fasting to be spiritually exercized, and therfore I think it good when we are disposed to fast, to eate sweete meates at night, which I will here giue you. By spirituall confessys, I vnderstand perseuerance in a good course. He cannot be said to fast all Lent, that breaketh off his fast for two or three dayes; but he must fast full for dayes: that is, it is not enough for him to abstaine from sinne certaine dayes onely, but he must continue, and perseuerre in well doing. *Qui perseveraverit usq[ue] ad finem, salvus erit; qui vero non, condemnabitur.* And because perseuerance in obedience is so necessary, I may (in my poore opinion) nowfudly compare to the round contest, for roundies lignith, perseuerance, seeing that a round figure hath neither beginning nor end, as this letter O made in forme of a confess.

6 . But leaving the rest of these Lenten subtleties to curious heads, which desire to understand more of this trim science (seeing I have shewed them the place where they may find them,) I will come in the next place to the subtleties contained in the rules as well of the religious beggars, wallet cariers and rogues, as of the rest of that rable. Howbeit my purpose is not to discourse of the subtleties of every order particularly; it shall suffice to speake a word or two generally of them all, and after to intreat of some of them in speciall. Here then let vs note, that when we see either white, blacke or gray Friars, be he besmeir'd or smoak'd, myred or cleane brush'd, yet is there not so small a rag in all his array, vnder which ther lieth not hidden some great mystery. But how is it possibl (may some say) but that if they be contrary one to another in their attire, there shold also be a contrarietie in the mysteries themselves? For example, if girding with a cord note perfectiō, then doubles a large broade thong with braue buckles, garnished with gallant tonges, must needs signifie imperfection, as those which the *Angoulaines* ware. And how shold these subtleties agree in such contrarieitie of colours? Besidz all this, wherein is it (almost) that one disagreeth not from another? For one goeth barefoot, another wear eth half a paire of breeches, another a whole paire: one wear eth latticed shoes, another cleane couered: one hath shoos of the plaine hide like Irish brogs, another hath wooden shoos properly called sabotz or clogs: some ride, some go on foot. Some haue their cowles pointed, others haue them round: some long, others short. Some are but gentleman bald, others as bald as coots: some are shauen aboue the eare, some vnder; a third haue but a tuft or two. Some haue mony, and some haue none: some eat flesh, and some eat none. Howbeit they which brag of their skill in these speculative subtleties, devise all the meanes they can to make these contrarieities accord together: though I fear me it is but labour lost. True it is indeed, in some particulars they may easily be accorded: as in this, that the *Iacobins* ware blacke in their upperr garmentes, and white vnder: the *Carmelites* contrariwise white aboue and blacke vnder: so that it may be said, that as the *Iacobins* ware the virgin *Maries* livery (for shee reuealed it to S. Dominicke) so the *Carmelites* ware *Elias* and *Elizewas* liveryes: So that as they with their attire please their founders, so these please their foundresse. And if it be true, that by the subtil speculation (specially of the virgin *Mary*) the white hood signifieth puritie and virginitie, doubtless they agree exceeding well together: the *Iacobin* being pure virgins inwardly, and the *Carmelite* outwardly. And verily if they could as wel agree in other things as in this, we shold haue no cause to object against them the difference which is in their sects: but there are such differences among them in some

particulars, that the best answer (in my conceit) which can be made to stop the mouthes of all gainayers (touching the diversities or contrarieties in their orders) were to say, that as they hold not one way, so neither do they make account to go to one place, namely into the same heauen. And that there are indeed many im-periall heauens, according to the opinion and doctrine of the Freres, may appere by certaine places in the booke of *Conformities*: at leastwile we may boldy say, they held this opinion, i.e. that there was one heauen for eaters of flesh, and another for eaters of fift.

7 Notwithstanding leauing the censure hereof to others, I will briefly particularize the sect of the *Minorite* Friers (otherwise called *Cordeliers* or *Franciscans*) because it is holden to be the perfectest of all the rest, as being the onely sect that is canonized and registered in the sixt booke of the *Decretals* or *Clementines*: But considering that there are subtilitys to be found as well in their habits as in their course of life, I will say nothing of their habits or attire, save onely of the cord and breeches; because in them lieth the most profound speculation. First then, this cord is expounded by some to signifie perleuerance, in that we vse to blind them with cords whom we feare will runne away: and according to other speculatiue braines, it signifieth diligence, because that when a man is girded, his gowne troubled him not so much in running as when it is loose. Lo here the allegoricall signification of the whole cord. Let vs in the next place consider what euery knot signifieth apart by it selfe. The lowest knot (which often trialeth on the ground) mystically signifieth canonickall obedience: the knot in the middel (which by reason of often handling is commonly more greasy then the rest) by a mystical Antiphraſis, purifie and chasifie; and the knot aboue (wherewith they gird themſelues hard) their trait and extreme pouertie. And as for their breeches, albeit they be diuersly allegorized, yet the common received opinion is, that they signifie the sweet odour of the ſacrifice of obedience, because they are vually perfumed with a moſt horrible ſmell.

8 Touching their demeanour and actions in their order, I will make choise onely of a few, without adding the expositions of their ſubtill significations, as having not found them in any Doctor. By their demeanour and cariage in their order, I understand the ceremoniall customes of their order or rule. But because the foreſaid breeches are (as it were) the faireſt flower in their garland (either because they help to get women with child, or for ſome other reaſon) I will firſt beginne with them. We are therfore to know, that it is expressly forbidden the *Franciscans*, vpon penaltie of a heauy curse, that they neither come nor go, eate nor ſleepe, preach nor ſay Maffe without their breeches, as being myſtically incorporate together with the habit; only when they gall them betweene the legs (as ſometimes it falls out traualle) they are permitted to put them for a time into their ſleeues. Moreover, in the year of probation, before they take vpon them the profession of Monkerie, they leare to hold one finger in the bottome of the glaſſe when they drink, or to hold it with both their hands, to looke downe to the ground, to counterfet wrynecks, to hide their hands cloſe within their ſleeues, to make an hypocritical *inclinacio* or ducking in the Church & clewhere, bowing downe the head and heauing vp the taile, with an even proportion; as also to kiffe the ground, to kneele downe before the *pates*, when they chance to meete them: to kiffe their hand, cord, or feet, if they make not offer to kiffe them. I omit to ſpeakē of Cabbages, which they caue their poore nouices to ſet with the roote vpward: as also dead ſtikkies, which they caue them to water; and great bones which they make them

them carry in their mouthes; besides a number of other tricks described by the ſaid John Menard (in a booke intituled *The rule and order of the Franciscans*) a man that could ſpeakē and write of this argument as well as another, conſidering he was one of this order. Albeit in the end (through the great grace and mercie of God) he left his cowle, after that he had founded the profundite of the foreſaid ſubtilties, beſides a number of others which he recordeth.

9 To conclude, if happy (gentle Reader) thou be not yet fully ſatisfied with theſe ſubtill ſpeculations, or that thou haddeſt rather hearre them in rime then in profe, I haue found ſome ſuch to content thee, where mention is made of the ſignification of Bilbys Myters, wherof I haue ſpoken ſomewhat beforē.

*L'abte & le ſurplus blanc denote  
Vis sans macule & sans mort.  
La mitre de deus parts cornue,  
Science certaine abſolute  
Du vieil & noueau Testamēnt  
Les gans, des facres sacramens  
Sincere administration.  
La croſſe, ſainte atraſation  
De breaſt à vrayepalure.  
La croix, les liures, l'Eſcriture,  
Des humaines affections,  
Auecques les afflictions;  
Les auenemens ſignifiant.  
Volts ou capbars ſe camfient  
Par belles contemplations.*

That is,  
*The Abbe and ſurplus white, do noſe  
A life withouten ſtaine or ſpot.  
The horned Myter repreſents  
Full knowledge in both Testamēnts.  
The gloves that bene all new and white,  
Handling the Sacraments aright.  
The Crofiers ſtaffe moſt plainly ſhewes,  
Reducing of their ſtrayed ewes.  
The croſſe, booke, scripture, do portend  
Of mens deſires the doubtfull end.  
Behold what truſt and deepe deuiſes  
Theſe Prelates haue in their diſguisſes.*

## CHAP. XXXVIII.

*How Church-men gathered great store of riches by their fine fetches,  
especially in the dayes of our forefathers: and of their  
shamelesse, and insatiable co-  
uetousnesse.*

 F we consider a little more narrowly the cunning sleights where-with the Popish Clearie abused our auncestors, and abuse many the even at this day: we shall find that all of them from the least to the greatest, haue serued the to this end, to bring the moulter to their mill. And that which seemeth to vs (and not without cause) to be foolish and absurd, (to say no more) seemes to them very excellent, and grounded vpon good reasoun, when they consider the profit that accrues to them thereby: so that whatsoeuer could possibly be alledged or said to the contrary, was but to many wolt words spoken in the wind, because it was spoken against their bellies which had no eares: which is truly verified of others also, according to the old prouerbe. And we may well thinkne that they kept this auncient saying awlays in memory: *Luci bonus odor, ex re qualibet: Gaine iugis, whence sicut gosten.* Neither may we doubt but that those proud Prelates (who would needs be termed pillars of the Church) when they were finely flouted and nicknamed pillars and pollers of the Church, deouours of Crucifixes, Canauaers of Requiem, Abbey-lubbers, loytering and lazy lozels, hypocrites and rauenous wolues, would say with the covetous Athenian in *Horace*,

— *Populus me sibilat, at mibi plando*

*Ipsa domi, simul ac nummos contemplor in arca.*

For they were mocked and derided of old, as shal be declared in the chapter next ensuing; and verily they were then grown more impudent then old filthy bauds. And here comes to my remembrance, what a Monke at *Blou* told certain good fellowes, who derided him and his order: The seculars (quoth he) shal never mock the Church-mē so long as the Church-men haue mocked them. Which he speake in regard of those fine trickes of conueyance, wherewith they had deluded the silly world so long, leading men by the nose, like Beares, or Buffes. True it is indeed that in so saying, he speake not so outragious wickedly as *Pope Leo* the tenth, who answering Cardinall *Bembus* (alleging a certaine place out of the Gospell) said, *o what riches we haue gotten by this fable of Christ!* Doubtlesse, as for riches this wicked miscreant lyed not: howbeit he should haue spoken most truly if he had said, *o what riches haue we gotten by abusing the name of Christ?* And verily, it is almost incredible, how great the wealth and riches of the Clergie was: considering that which *Baptista Fulgosius* (though a fauourer of the Roman religion) recordeth of one *Peter Ristar*, who being a Fryer of the order of the Minorites, was created Cardinall by *Pope Sixtus* the fourth. For he saith that he was not contented to haue his gownes of cloth of gold, and the courtinges of his bed of cloth of gold likewise; but not so much as his feathered ticks but were of cloth of gold; and his other furniture, all of cleane silke. Besides, he affirmeth that at *Rome* he made a feast to *Eleanor of Arragon*, as she was on her iourney going to marry the *Duke of Ferrara* called *Hecules d'Este*, wherein were so many sundry sorts of meates and daintie

## CHAPTER XXXVIII.

tie dishes, that it lasted for the space of seuen houres. And lest his guests shold haue bene wearied, he caused lundy plaies to be acted whilist they were at table. And amongst other magnificences which he used, this was not the least, that euer seruator at every new course tooke a new suite. Yet all this is nothing to that which afterward he reporteth of the laid Cardinals whore (or concubine) called *Tiresia*, viz. that he kept her publickly, in such sumptuous manner, that the worl shooes set full of pearls and precious stones. He that doubteth of the truth of this report, may reade *Fulgosius lib. 9. cap. 1.* where intreating *de hominum Luxu atque delicijs*, he speaketh of it, as of a thing which at that time was notoriously knowne to all the word. But to returne to *Pope Leo*, who manuailed at the riches which this fable (as he said) had brought them: how (I beseech you) did he enrich himselfe and fill his coffers by one onely *Croſſado*, when a *Francifcan* of *Milan* (called *Samfon*) by the money which he had scraped together by that meanes, could offer an hundred and twenty thousand duckats for the Popedome? And if he offered thus much, how much (may we thinke) had he gained besides? For it is not to be thought but that he would keep a meale for *Allion* in *Alore*, and safete some pretty round summe against a hard winter. Now if the vassals were so rich, what may we judge of their Lords and Masters? How euer it be, they haue verified (we see) the forclaid Prouerbe (umping in opinion with the most villanous viviers) that the lauour of gaine is good, whence locuter it ariseth: which was then more truly verified then euer before, when they would needs increase their reuenues by the hire of harlots. And now (gentle Reader) consider a little, whether that be not true which *Ouid* saith (as we must needs confesse)

*Turpe, tori redditu censu augere paternos.*

That is,

*Base gaine, so raise ones state, by lone of lust.*

Consider (I say) what a shame it is, that the Romish *Saint Peters* and *Saint Pauls*: should haue part of their reuenues from them which get their living by such miserable sweat of their bodies, and that so profane a thing (which is a shame once to name) should be consecrated vnto them as a holy thing. Tru it is indeed, in the time of *Pope Paulus* the third, the number of the forclaid lusty lasses was wel abated; for there were in his register but fiftie and forty thousand, as historiens who haue written of the liues of Popes do constantly affirme. And certen it is, that the name *Courtisan* (being the most honest *Synonyme* that can be giuen a whore) had his originall from the court of *Rome*; namely, from thofe religious Dames which conuerced somewhat more then familiaritie at bed and boord with the Romish Prelates. Now this discourse of Popish riches puts me in mind of a sermon made by a Monke of *Gascoine*, wherein he affirmed that *Antichrist* at his coming would vle large liberalitie, sparing no cost to win the hearts of men vnto him: in a word, that he would sow siluer & gold in the very streets. Which words made a *Gascoine* tgeþ (who was one of his auditors) so to water, that he cryed ouer aloud: *E du, quā biera ed aquet bon segno d' Antichrist*; that is, *O Lord þen will that good gentleman Antichrist come!* If this poore *Gascoine* (whose case was to be pitied) had bene informed, who this *Antichrist* was, he would never haue asked the question when *Antichrist* should come; but wold haue craved commendatory letters to carry to him. Howbeit, it behoued him to leare some craft (if he were not experient) therin before of those, by whom men are wont to come in fauour with his Holinesse.

2 But I leue these great Churchmen, so addicted to the world, and retorne to their vpholders and abbettors, vting in this behalfe the authority of the good preacher

preacher Barelete, whom mentioneth the proterv which was current in his daies, & had bene long before, to wit, *That three things are infatiable, Priests, Monkes, and the se. And from whence arose thi Proverbe may we thinke? Certen it is that commone experience brought it in vse. For when the world sawe, that Churchmen made gain of the very parings of their nails, they vsed that in comô spech, which they saw daily practised before their eyes. For they did not only take of the liuing and of the dead (as it is in the French Proverb) but hauing pilled the parents both living and dead, they polled their children to the third and fourth, yea cuen to the last generation. But what great meanes had they to effect this? Surely, the fine feithes which they vsed, were the readiest way in the world for this purpose. The number of which we know is infinite: and therfore no maruell if their wealth and riches were infinite. Amongst others, this was most strange, that they shoulde vse the dead as a meanes to pill and poll both the liuing and the dead, of which only my purpose is to intreate at this present. Now this meanes hath two parts (as there are two sorts of dead men) the first is, by the dead which are canonized; the second by thofe which are not: And with these latter I will begin this present discourse. Ifay then, that wheras heretofore they made their kitchins hot, by vsing (or rather abusing) the bodies and soules of the canonized Saints: now of late time they haue holpen their market only by the goods, and soules of such as they brought out of Purgatorie, to menace and affright those that would not come off roundly in paying their pence. For the best sleight (we know) which single soled Priests and Monks had in their budgets, was taken in former time, and is at this day from their *Requiem*: Witness, that forme and phrase of spech which is common amongst them, *Allons boire pour le premier cur qui viendra, Let us make good cheare at the cost of the thi, Allons boire pour le premier cur qui viendra, Let us make good cheare at the cost of the first soule that goes to Purgatory*. Witness also the Curate which complained to his parishioners in this sort. Alas, what would you haue me to do, ô my parishioners, you bring me no offerings, and I see none of you die: how shall I live then? But if after they had lustily chanted their *requiem*, they had not some thinkynge yet. But if after they had lustily chanted their *requiem*, they might sing *Gaudamus*, they thing gauen them (according to their desire) that they might sing *Gaudamus*, they were hornemad, as if the diuel had bene among them; and then the soules of thole poore Purgatorians for whose sake they had long fuch a short and silly *requiem*, returned backe to be revenged of their children, kinsmen, and friends, which gaue not the priests occasion to sing so lustily for them, that they might not be cruelly tormented in Purgatorie: (as we see in ancient Poets, both Greeke and Latin, now the soules of the dead returne backe to curse and revile those which haue not done their best endeavor (as they shold) in performing such rites, as to their funerals appertained.) Whereof we haue a very memorabile example in the ghost or spirit which the *Franciscans of Eureux* counterfeited: and another after that in the spirit of *Orleans*, that is, in a *Franciscan* nouice, named *Halecourt*, who being hid vnder the vault of the Church, counterfeited the ghost of the *Prouost* *Marsials* wife. And why so? Because (forsooth) he gaue but five crownes to the *Franciscans* of the place for interring of her: as also for that hauing asked of him a little wood, he wold give them none. And here we are to remember the *Franciscan* of *Burdeau* (whom I mentioned before) concerning the soules of Purgatorie, which deuaux (whom I mentioned before) concerning the soules of Purgatorie, which laughed as often as any offerings were made for the dead. But because the readers may haply be cloyed with such a rablement of reports and tales of spirits walking by night, and of the ratling noyses which they make (especially about those that are in bed) and of other fooleries which ensue thereupon: I will speake no more thereof, but proceed to prosecute another point.*

3 And that is touching canonized Saints, by whom the Cleargy reapes a double commoditie, partly by their bodies, and partly by their soules: by their bodies, in making reliques of them; by their soules, in vsing them for dinters offices and functions, out of which they luke no small aduantage. And first concerning reliques, they were not content to make men worship the carcases of such as were thought to haue led a more holy and religious life then their fellowes (as hauing some diuine vertue in them,) but further caused them to adorne the reliques of the very damned themselues: witness an auncient Doctor, who saith, *Multorum corpora adorantur in terra, quorum anime crucianas in inferno*; that is, *The bodies of many men are worshipped on earth, whose soules are tormented in hell*. Which is manifest by the Legend of *S. Martin*, where we reade that a damned soule was worshipped with high deuotion, as being thot ght to haue bin a Saint in heauen. I omit two other colening knaueries, which were ordinary in this case: The one, in making some poore Saint (who (God knowes) meant simply and thought no hurt) beleue that when he was liuing he had halfe a dozen heads, two or three dozen of eares, as many hands, and as many armes and legs: which imposture was sufficiently discouered aboue fifteen yeare ago, in a booke containing the Inventory of sundry reliques of diuers countries. The other, when the body, or at leastwise some member or bone of him that was called a Saint, could be kept no longer, in stead of it they put the first faire one that came ~~in~~ <sup>to</sup> their hands, though of a malefactor that had bene hanged: yea sometime the bone of an Asse, a dog, or such like. As at *Genova*, the relike which was worshipped a long time for *Saint Anthoniennes* arme, was found in the end to be the bone of a Stag. And though they had not vied these sleights, yet to attribute the nature and proprietie of the Godhead to carions, was a point of notorious wickednesse in the highest degree. For though it were true, that they had bene indeed the bodies or the bones of certaine men or women, which had liued in greater deuotion towards God then the vulgar sort, yet they were but dead carcases for all that. Neuerthelesse considering we haue already scene how viley they abused the word of God, applying it to wicked and abominable writings: no maruell if they abused the Godhead also, attributing it to whatsoeuer themselues thought good. For not content to cause men to worship the bodies of the Saints departed, or some part and membre thereof, they made their garments also, their mouables, their tooles, &c. partakers of the same worship. As it is reported that at *Triers* in the Abbey of *S. Julian*, & *S. Joseph* the pantosies haue bene in request a long time. And at *Aigir Genova*, they were accustomed to shew his breeches, togetherwith the vynell *Marii* smocke, by the same token that the smocke was big enough to a giant, whereas the breeches were scarce big enough for a boy or a dwarfe. It is also laid, that the pots and spoones which belonged to certaine Saints, haue bene elsewhere reckoned in the number of holy reliques. Nay, there is not so much as the taile of the Asse vpon which our Sauiour rode, but it is at *Genova* accounted for a relike. And seeing I haue made mention of the Asse, we are further to note that the holy hay (that is, the hay which was found in the cratch where our Sauiour was layed as soone as he was borne) hath bene very famous in some countries of *Lorraine* (as I remember.) But what shall we say to a more strange dotege of those wife woodcocks which caused men to worship stones, as being the very same wherewith *Saint Stephen* was stoned to death? As at the black Friers in *Arles*, at *Vigand* in *Languedoc*, and at *Florence*: As also of those wife maisters which caused men to worship the arrowes wherewith they affrusted *Saint Sebastian* was wounded to death: one of which

was kept at the *Augustine Friars* in *Peytiers*, another at *Lambek* in *Province*, and others elsewhere. And surely if these stones wherewith Saint *Steuen* was stoned, ought to be worshipped: how much more then they that stoned him? And if the arrows were worthy of this honour: how much more worthy were they which shot them?

4 But lest the Reader should wonder too much at this foolery, or rather bruitishnesse, I will here relate a certaine story, by which we may perceiue that the poore people (silly soules) in the matter of reliques had neither sense nor reason: so that their estate and condition was worse then that of poore blind men who dare trust those that leade them. The story is this, (for we will do them this fauour to call it so). When *Nicodemus* tooke our Sauiour downe from the croffe, he gathered some of his bloud, and put it in one of the fingers of his glove (note here that *Nicodemus* wore gloues as well as we) with the which bloud he wrought many wonders: for which cause being persecuted by the lewes, he was glad to rid his hands of it by a strange deuice, which was this. He tooke a peece of parchment, in which he wrot all the miracles, and all that appertained to this secret, and cloed vp the bloud together with the parchment in a great birds bill (the historian hath forgotten her name) which when he had bound vp and seeld as well as he could, he cast it into the lea, commeding it to the prouidence of God, whose pleasure was (as the story saith) that a thousand or twelue hundred yeares after (or thereabout) this holy Bill haung trauerced all the seas from East to West, should arriu in *Normandie* in the very same place where the Abbey of *Becke* is now situate; where being cast vp by the violence of the sea into certain shrubs, it so fortuned that a good Duke of *Normandy* (one of the famous founders of religious houses in thole dayes) hunting a Stagge neare to the place, when the huntmen were at a losse, not knowing what was become either of the stag or of the dogs, at last they found him in a bush, kneeling vpon his knees, and the dogs by him, all very quiet, and vpon their knees also: (some write that they were saying their *Pater noster*.) Which spceagle did so stirre vp the deuotion of this good Duke, that he caused the wood (where this precious Beake and the iewel therein contained was found) to be disparked incontinently, and there founded an Abbey, which for this cause is called the Abbey of *Becke* (wherfe they haue this goodly miracle yet to beene) being so rich, that it may truly be said that this Beake fed many bellies. Now if this one relike or sofe remnant and remainder thereof did keep and maintaine so many bellies (yea fed these lubbers so far, that they were nothing but belly) and my idle bellies (yea fed these lubbers so far, that they were nothing but belly) and not so onely, but so enriched them: let the Reader judge what abundance of riches the rabble of other reliques hath brought vnto them, being so many, that hither to they could never be comprehended in any Inventory. And we may well conjecture how great they were, by the shrines in which they were wont to be kept. For the ditches in which these carcasses were layd, were of earth: to speake more plainly; of these pence which came by kiszing and adoring of them (or adoration, to speake more properly) they bought for them fine siluer houses, gilt over with gold. And though all reliques neither haue bin nor are at this day encased in siluer or gold, yet I perswade my selfe that there haue bene few of them (at least of siluer or gold, haue had the better: hap) which haue not brought to these hucksters, those which haue had the better: (hap) the value of a shrine or very neare. Now because all reliques haue not bene equally gainfull and commodious vnto them, in that some had not the lucke to light in a country so addicted to miracles: let vs value the best sort of them but atan hundred thousand crownes (though some perhaps haue bene worth many millions) the meaner

meaner sort but at threescore thousand, the worst sort but at twelve thousand: and then gathering the entire summe of them all (and yet of none but of thofe that are in fresh memory) we may calculate how many thousand crownes these reliques haue gained them.

5 Which account neuerthelesse, doth not in any sort comprehend particuler reliques, which these pedlers or their mates caried with them vp and downe the country: (for these were often disclaimed euen by cleargy men themselves, residing in thofe parts through which the foresaid pedlers passed.) Which open disclaiming of them proceeded partly from envy, partly from feare; lest the simple people shold haue perceiued their juggling in such open and palpable knauerie, and so shold haue begun to haue suspeid all the rest. And it is to be noted, that the foresaid knauish companions did so openly mocke and impudently abuse these simple soules, in causing them to worship reliques; that if they had bene let alone, their trade in the end would not haue bene worth a blewe button, either to themselues or vnto others. For they were not content, in opening their packes, to say (that I may omit common matters) Behold here in this viall is Chrifts blodd, gathered from vnder the croffe by the virgine *Marie*. Item, see here in this other viall the teares of Christ. Item, behold here the swadling bands, wherewch the virgine *Mary* swadled him in Egypt. Item, see here the milke of the virgine *Marie*. Item, behold here the haires of the virgine *Marie*. They were not (I say) herewch content, but grew to that height of impudency, that they made no bones to say, In this box (but it must in no case be opened) is contained the breath of Christ, carefully kept by his mother from his very infancy. Among the rest of this rout, we reade of a priest of *Genova*, who coming out of the East, boasted that he had brought with him the foresaid breath frō *Bethlehem*, as also the horns which *Moses* had on his forehead when he descended from mount *Sinay*. And albeit he had bene told that he did too shamefully abuse the people in laboring to perwade them, that he had the breath of Christ indeed, and the horns of *Moses*: yet wold he give them no other answer but this, that if they would not beleue that he had the breath of Christ, and the horns of *Moses*, neither wold he beleue, that the milke which is openly shewed at solemne meetings at *Genova*, for the milke of the virgin *Mary*, was her milke indeed. And this (I hope) may serue to discouer vnto vs their particular imposture in the matter of reliques: which we may well think had no lesse vertue to make their kitchen hot, then that which was commonly practised.

6 Thus hauing scene what gaine Churchmen got by the bodies of *Saints* departed (for we will for this once, comprise all reliques vnder the reliques of men and women *Saints*) it remaineth that we shew how they enriched themselues by their soules, shewing theselues as good husbands in this as in the former. And as in the former, so in this I will do my best endeour to the viterbiest: notwithstanding I am to desire the Readers to pardon me, if in reckoning vp the names of men and women *Saints*, I make not vp the roll of the *Kiristelle*. For we are not onely to name them, but also to shew what office or occupation hath bene assigned to every of them, that so we may the better see what meanes they vfed to make the wind to blow so fortunately vpon the Church-men. And first, I hope they shold not so strait laced, but that they will grant that there is great similitude and conformity in fundry things betweene the heathen Gods, and their blessed *Saints*, betweene their Goddesse, and their she *Saints*: conformitie I say, not in respect of those that are true *Saints* indeed (lest any man should calumniate my speech) but onely of their

THE FIRST BOOKE.

THE FIRST  
worshippers. For if the adoration of the heathen gods and goddesses, as also of men and women Saints by them of the Church of Rome, be well considered, we shall find them to sute in all points, saue onely in the manner of sacrifice. As may appear by these particulars. The heathen went to *Apollo* and *AEsculapius*, as to the gods which made profession of Physicke and Chirurgery: and do not they (I beseech you) go to *S. Cofmas* & *S. Damiani*? Wh<sup>e</sup>re *S. Eloy* (who is the Saint for smitnes) doth hammer his irons, is he not in stead of god *Vulcan*? And do they not give the same titles to *S. George*, which in old time were giuen to *Mars*? And do they not honor *S. Nichol*, after the same manner that Pagans honored god *Neptune*? And when *S. Peter* is made a porter, doth he not represent god *Ianus*? Nay, they would faine make the Angell *Gabriel* belieue, that he is god *Mercurie*. And is not *Palla*, the goddesse of arts & sciencies represented vnto vs by *S. Katherine*? And haue they not *S. Hubert* the god of hunters, in stead of *Diana*? (which office some give to *S. Enstace*.) And when they apperall *John Baptis* in a Lions skin, is it not to represent *Hercules* vnto vs? And is not Saint *Katherine* commonly painted with a wheel, as they were wont to paint *Fortune*? But there is yet a further matter to be considered, viz. that if we obserue the fables which are written of the gods, we shall find that certaine of their couningermaines are recorded in the Legends of the Saints: except we will say, that it is but a fable being written of the Gods, and a true story being written of the Saints. For example, that the story of the Dragon which was slaine by *S. George* is not fabulous, as that of *Medusa* who was slaine by *Perseus*. But this they cannot deny, that *Boniface* the fourth, of the *Pantheon at Rome*, that is, the Temple of all the gods, made *Panhagion* or *All Saints*, that is to say, a church for all the Saints: and he further ordained, that the virgin *Mary* the mother of Christ, shoude haue the place and office of *Cybele*, the mother of all the gods. To proceed yet further, albeit I haue exempted sacrifices from the resemblance that is betweene the adoration of Saints, and that of the heathen gods: yet a man might find some like sacrifices, if he would take but a little paines to compare them together. Howsoever it be, I remember one very fit for this purpose, of a cock which is offered (at least was wont to be offered) to *S. Christopher* in *Touraine*, for a certain white sore, which vseth to be in the end of mens fingers. Wherein they obserue another ceremony (to increase the superstition of the people) viz. that he must of necessarie be a white cocke: for otherwise in stead of making *S. Christopher* propitious and fauourable vnto them by this meanes, they should offend him. And as for the sacrifice of the Masse, sundry writers haue plainly proued that it had his beginning from the heathen: as the greatest part of ceremonies patched to those that were in use in the Primitive Church, haue bene borrowed from them: yet so borrowed, as they would never returne them againe. And it cannot be denied but that the heathen Poets were the first inventors, and the great maintainers of Purgatory.

heathen Poets were the first inventors, and the *gods* of them.  
7 But to leave this correspondence, which is betwixt the Saints and the *Pagan gods* (in such sort as hath bene said,) we will now prosecute the functions and offices aswell of heas of thse Saints, to the end it may appear, that the heathen haue dealt more considerately herein then the *Popes* creatures. For though they had a multitude of gods, as great, meane, and little gods (as there are of Saints) yet they made conference so to diuidie offices and functions amongst them, that their soueraigne god Jupiter shoule have nothing to do, except he woulde goe shoe the go-slings as though he had bene a *Nicholas Nemo*, and had stood only for a cypher. Whereas the *Popes* creatures without any respect of this at all, haue so employed & busied their Saints with the managing of all their affaires ( both great and small) that

that they haue passed God ouer, leauing him nothing to do, but onely to raine, snow, haile and thunder. And now atlast they will needs haue Saint *Gennouise* (her especially at *Paris*) to bestirre her stumps in hastening him to cause raine, when there is a great drought: as also to leave rayning when it poureth down too fast, and continueth ouer long. And as for the thunder and the thunderbolts, Saint *Barbe* ( whom they haue made their Saint for harquebuziers ) hath by the same meanes obtained this office to beate backe the blowes of the thunderbolt. True it is, all do not agree who that God shoulde be which thundreth, and hurleth his bolts abroad, causing storm and tempest: for some haue thought that al proceeded from the diuell: and thereupon haue vied coniurations against tempests ( opposing themselves to the diuell herein) as though he were the cause of thicke indeed. According to which perswasion, a certain Priest of *Sauoy* hauing brought the consecrated host to lay a tempest, and perceiuing that he preuailed nothing, threatened to cast it into the dirt, if it were not stronger then the diuell: taking it for a confessed truth that the diuell was the cause thereof. Howbeit the common saying whereby we expresse a hideous noyse, viz. *There was such a noyse that a man could not hear God thunders from heauen*, doth confute this opinion. There is yet another particular wherein the heathen seeme to deale more honestly then the Popes creatures, viz. in that they haue not so lightly esteemed any of their gods as they haue done many of their Saints, in making one to keepe sheep, another sheepe, another oxen, and another swyne. Which Saints a French gentlewoman remembred in her sicknesse, could not but tell her Confessor, that she feared lest when she came to heauen some filthy beast shoulde be committed to her charge and custody, wherin she tooke no pleasure: but shoulde be right glad, if she might haue some pretty puppys in keeping, to whom she had bene already accustomed. But we must not be lo nice as this gentlewoman was, who (so farre as a man may conjecture) presumed too much of her merits: otherwise she wold haue thought her self well, to haue bene in heauen vpon the same condition the foresaid Saints were, whose names I will set downe in their proper place. For my purpose is to obserue somē methode in numbring them vp, at leastwile so farre as possibly I can, in a matter so confused and out of order. And verily I cannot deuise a better order, then to diuide them by companies according as I haue obserued in my booke intituled *The conformite of the French tongue with the Greekes*, (where I haue touched this point in a word or two). This then is my conceit of the matter. To some Saints they haue assigned certain offices according to the signification of their names: for example, touching Saints which are Phyſitians, it was thought meete that such or such a Saint shoulde cure this or that disease, which founded likeſt, or came nearely unto his name. And hereupon they haue made Saint *Maturin* Phyſitian for fooles, hauing relation to the Italian word *Matio*, coming from the Greek word *ματις*, of which some French-men haue coined the word *Mat*. In like sorte when it is said that Saint *Aurec* cureth the *acariaſtres*, that is, franticke or furious bedlamis; I make no question but that they respected the originall and derivation of his name. The like may be laid of Saint *Aurtein* who cureth the *aureſineux*, that is, fantallical lunatick persons, couſingermans to the frantike: at leaſt, it is holden that Saint *Aurtein* curreth all the diffeſes of the head, the greatest of which is the Lunacie, as we know. So when Saint *Europē* is made Phyſitian, of ſuch as are troubled with the dropſie, they haue (I take it) confounded *Europē* with *Hydrope*. And I perſuade my ſelfe, that for the ſame reaſon Saint *Mammardis* is made a Phyſitian *des mammelles*, that is, of the paps. Saint *Pbiacre* of the *Phy* or emeroids, of thoſe eſpecially which grow

grow in the fundament. And as for Saint *Main* who healeth the scab des maine, that is, of the hands, the words do not only sound alike, but are the very same. And whereas S. *Genou* is said to cure the gout, it is because this disease is for the most part an genou, that is, in the knee. And as for S. *Agnan* (or *Aigna*) it is very probable that they which pronounced it S. *Tignan*, made this poore Saint physitian of that filthy disease called *Latigne*, the scurfe. And there was the same reason (in my judgement) in assigning trades and occupations to some of the Saints: for example, when they made S. *Crepin* a shoomaker and patron of shoomakers and fowlers, they had (no doubt) respect to the Latin word *crepida* (borrowed from the Grecce) which signifieth *pantoufle*: so that S. *Crepin* is as much in good French as S. *Pantoufle*, that is to say, S. *Pantoufle-maker*. As for S. *Etredard*, whose occupation (if it may be called an occupation) is to smite and smite, it will not out of my conceit, but that it cometh of the Greek word *μαστίχη*, which signifieth to laugh. As for their other Saints, they had respect (I take it) to the infernites which they suffered whilst they liued in the world: of which we have an example in S. *Suzanna*, professing her selfe to take pitie vpon those which suffer the same or the like opprobry that she did, when she was here vpon earth. And I dare be bold to say, that Job vpon the same ground was made a Physitian: but yet (by their leavves) they were too blame to make him a Physitian of the French pox (as if the boch which he had, had bene the pox) which disease (we know) was not knowne in the world till a few years before our time. As for sundry other men and women Saints, I suppose they were directed by their Legends, when the question was of affigning them any function or trade of life. However it be, I will here set downe a bead-role of others which I haue not named as yet in this last catalogue, nor forgetting their functions or vocations. And first, as *Crepin* is a shoomaker, so S. *Roch* (who alio cureth certaine diseases) is a fowter or cobler: S. *Wendelin* is a shepherd: S. *Pelaiud* (or according to others, S. *Pelage*) a neat-heard. Saint *Anthoine* a swineheard. S. *Gertrude* a rat-catcher. S. *Honore* a baker. S. *Eloy* a smith. S. *Hubert* a huntman or reffreter. S. *Luke* a painter. S. *Nicholas* a mariner. S. *George* a Knight at armes. S. *Tue* a lawyer. S. *Anne* helpe me to find what they haue lost. S. *Leonard* leech pri-  
son doores open for prisoners, and caufeth their fetters to fall from them. Besides, there are certaine Saints which haue office in the Court of heauen: for one is Por-  
ter, another Yeoman of the Guard, another Groome of the chamber, another  
Steward, another Secretary, another Chancellor, &c. But I will leave the further  
prosecuting of this discourse to such as haue more leisure then my self. Touching  
Saints which are Physitians, it must be remembred that they do not profess the  
cure of all diseases, as our Physitians do: but content themselves with the cure of  
one onely. S. *Eutrope* (as hath bene said) cureth the dropsic. S. *Iohn* and S. *Valentine*  
the falling sicknes (called also the *Epilepsie* or S. *Iohns* euil). S. *Roch* and S. *Sebastian*  
the plague (though according to some Doctors S. *Roch* cureth only the scab and  
scurfe.) S. *Petronelle* (S. *Peters* daughter) cureth all sorts of feuers. S. *Apollonia* the  
tooth achi. S. *Maturine* the frensic. S. *Romaine* casteth diuels out of men possessed. S. *Cosmas* and S. *Damia* are not Physitians but Chirurgions; as appeareth by that  
famous and excellent booke of theirs recorded in their Legend, of which I haue al-  
ready spoken, viz. how they undertakynge to cure one of their friends thighs, to the  
end they might make quicke dispatch, cut it off, and in stead thereof put the thigh  
of a poore blacke Moore, who (as we may imagine) died a litle before (as it wete)  
for the nonce, and very fitly for the purpose.

pardon me(if they please) though I do not here register their names: not because I like them, or do it to spare paper, but for feare lest I should purchase the displeasure of the Colledge of Phyliitians: for if any of the Popes creatures being sick, should leue them and go to the foreland Saints, a thousand to one but they wold accuse me to haue marred their market. Another reason which moueth me to defist from making this catalogue, is for that those which haue written of the severall gifts, qualities and functions of the Saints, do not agree among themselves. For some affirme S. *Ferrell* to be the fiftest in the world to keepe geefe: others, that this office belongs to S. *Andock*: others will needs haue vs in hand that neither of them haue any skill therein, but that it wholly appertaines to S. *Galices*, called by some *Santus Galles*, albeit others say that it is not the fame. In like manner, albeit I said before, that it is Saint *Wendelinus* occupation to keep sheepe, yet I am not ignorant that many hold it to belong to S. *Wolfe*. But I can alleadge for my self, *Vnde versus*, *Wendlinus custodis oves, evumq[ue] magistrus*: (where it is to be noted, that the Poet hath curtailed this poore Saint's name, because it was too long for his verse.) And this is one of the authorities which I build vpon, in affigning this occupation to this Saint. But if it be lawfull for me to vse coniectures in so weightie a matter, I doubt least some reiect S. *Wendelin*, for that his name fauoureth too much of the high Dutch: others contrarily like him better then S. *Wolfe*, because it seemes to them a matter prelaging some ill fortune to commit sheepe to the keeping of one called *Wolfe*, were he never so good a Saint. And in very deed, if S. *Wolfe* would take my counsell, I would aduise him to change his name. Moreover, there is some controversie amongst them, who it shoulde be that keepeth lambes, (for when we speake of the office of the Saints, these are two severall and distinct things, to keepe sheepe and to keepe lambes) for some say it is S. *John*, others affigne another guardian for them. The truth is, it is scarce probable that S. *John* shoulde keepe lambes, seeing that the Lions kinne which he wareth would make them afraid. Again, S. *Hubers* (as some affirme) keepe dogs: others say no; affirming that he is only a hunter or forrester, and no dog-keeper. Besides, many affigne the office which we gaue to S. *Roch*, to S. *Main*, in healing the itch and scab. Howbeit his Proctous affirme that this office was not gaue to S. *Main*, but onely by lustie rogues which kept high wayes, suborned by him to counterfet this euill. And as for healing of the gout (which we haue affignd to S. *Genou*) many attribute it to S. *Maurice*. And some affirme it to be S. *Claire* that healeth red eyes; others that it is S. *Clarey* the woman Saint: a third sort, that neither of them are employed herein, but that S. *Ostlie* (commonly called *Ostlie*) cureth all the diseases of the eies. Whereas notwithstanding the good woman went to S. *Claire* for this end, and befocht a Priest to say a Mass for her, wherein he shoulde call vpon S. *Claire* for the cure of her eyes, S. *Austin* of her head, S. *Antonie* of her swine. Which putteth me in mind of a woman of *Paris* formerly mentioned (who is yet living, if she be not lately dead) who requested a certaine sir *John*, to put for her into his Masse a halfe penny worth or fve farthing worth of the holy Ghost. But whether the testimony of this good woman be of any weight or not, I report my selfe to those who are better scene in the Legends of the glorious Saints: wherein I can say nothing but this, that they which haue bestowed this vpon S. *Clair* (or S. *Clarey*) to cure sore eyes, had an ey to the Etymologie of their name (as they had to sundry others, as we haue already shewed:) for a man can no way better cure the eyes then by making them see cleerly. Moreouer, S. *Quintin* is one of those Saints which cannot peaceably enioy his place and office: for there be other saints which challenge the curing of the coul-

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as proper vnto them. There are others also who thinke it much amisse that *S. Christopher* (commonly called *S. Apolline*) shoud cure the tooth-ake: affirming Saint Christopher to be the true and natural Physitian thereof. And surely for my part I subscribe therunto, and withdraw affirme, that it is much better beseming *S. Christopher*, considering his tooth (which is to be seene at Beauvais in Beauvoisim, in a little Abbey which beareth his name) which is of that sile, that *Godfrey* with the great tooth could never come neare it: for it is of that bignesse, that the mouth which shoud lodge but a browne dozen of them, must needs be greater then the mouth of the greatest ouen<sup>t</sup> betwixt *Turke* and *London*. What inferre you hereupon, may some say. Doth it therefore follow that he shoud be Physitian for the teeth? Yes verily; because that when he cannot get a tooth to set in the roome of that which he pulleth out, he needeth but to take a litle peice of some of his owne teeth. But I should presume too farre if I shoud take vpon me to decide such controverties: and I hope the gentle Reader knowing my profession, will not looke for it at my hands: especially considering that the authors of all these fine cables can no more tell what they say then the man in the Moone. I will therefore content my selfe with this, that I haue searched into the marrow of the matter as well as their greatest Doctors.

With this, that I have  
test Doctors.  
9 Touching *S. Michael*, *S. James*, *S. Claudius*, (who lending their names to their  
pilgrymes, haue given them the names of *Michaelians*, *Jacobins* and *Claudians*) they  
are not tied by their taske to any certayne worke as the rest are; and therfore I leau  
the discoufle of them to some other. There are also other Saints which seeme to  
haue bene deuised vpon pleasure or malice, as *S. Lickidly*, which sold his gowne  
(as they say) for I know not what lickorish meate.

(as they say) for I know not what incommode heau.  
10 If any man shall here ask me, whether these worshippers of Saints are perwaded that they can cure certaine diseases which ordinary Phyisitians cannot do; I answer, that they are so perwaded indeed. And first touching barrennesse, (which doth so plunge Phyisitians and puts them to their trumps) there are many Saints which can easly cure it, and make women become fruitfull by one only deuout embracing. For first S. Guerlichon (in the Abbey of the citie Bourg de Dieu, neare to Romorantin, and in sundry places elsewhere) braggeth that he can get as many women with child as come, be they never so many 3 if whilst they are going with child, they faile not to stretch themselves deuoutly vpon the holy Idoll, which lieth all flat vpon his back, and standeth not upright as the rest do: besides, that they drinke euery day a certaine potion mingled with the scrapings of the said image, and by name with the scraping of that part which I cannot name with modestie. Now whether this do get women with child or not, I leave to be decided by thofe that haue forged it or approued of such diuellish deuotion: which would haue bene holden a wonderment to the world, if it had bene recorded by any barbarous or heathen people: what shall we say then to see it in vse eue amongst thofe who professe themselves Christians? Yet I am nor very certern whether this Saint be in as good credit at this prent, as he was in times past: but they which haue seen him (to whom I am beholding for this report) affirme it to be about twelve yeares ago, since he had that part almost worne away by continual scraping. There is also in the country of *Constantin* in *Normandie* (commonly called *Constantin*) a certaine Saint called S. Gile, which was no lesse famous for such matters (how old and decayed souer) according to the common saying, (especially of thofe who vainly busie themselves about such trumperies, and sell them vnto others) there is no miracle comparable to that which is wrought by an old Saint. I haue also heard of

of a certaine Saint called S. *Rene* in *Anjou*, which busieth himselfe in this occupation. But how women behauethe themselves when they are in his company (considering that he shewes them that which civilitie would haue couered,) as I am ashamed to write it, so I am sure the Readers would blush to reade it. I could further discouer many other secrets appertaining to this mystery, which notwithstanding I will omit for the same reason : and will content my selfe with that which is reported of our Lady of *gladnesse*, viz. that those that cannot haue chil- dren, do pull (at least were accustomed to pull) the bell ropes that are in her church with their teeth.

11 And was there euer yet any Phyſition that could cure the ſickneſſe of ica-  
louſie? No verily : yet it is faid that there is a Saint at Tou, that is a notable work-  
man to cure it, though no Phyſition could euer turne his hand to it. We haue also  
*S. Aueria, S. Aycare, S. Maturin* (I meane *S. Maturin* of *Archant*, whom others call  
*S. Mathelin*, whence cometh the old prouerb wſed in way of a by-word, *Telle ma-  
thelineſſe, a head full of crochets*) who cure the forefaid diſeases which Phyſitions  
(we know) were neuer able to do, for all their *Helleborum*. These few examples  
may ſuffice to ſhew what excellent Phyſitions theſe Popiſh ſaints are.

12 There is yet another remarkable difference between the saints which are said to profess physicke in heauen, and other Phisitions here vpon earth, viz. that each of these saints can infiict the same disease which they can cure, as may hence appeare: for when we say *S. Handenill*, *S. Iohns cuill*, we signifie as well the disease which they send, as the disease which they heale. True it is indeed, that some saints are more cholericke and dangerous to deal with then others: of which number *S. Anthony* is the chiefe; for he burneth vp all before him for the least displeasure done to him or to his minions. For if any injury be offered either men or swine (for he is Lord ProteCTOR of them both) they make their prayer to *S. Anthony*, that he would be auenged of them, and then the duell is among them. As for swine, they speake never a word, yet the whoresons think neuer a whit the lesse: for this Saint will not suffer them to remaine such brute beasts as they are by nature. So that that may be said of this & other Saints (which are more cholericke and dangerous to deal with) which the Latin Poet affirmed generally of all the gods, *Primus in orbis Deos fecit timor*. For as that good woman, after she had given a candle to *S. Michael*, gaue another to the duell which was with him: to *S. Michael*, to the end he might do her some good; to the duell, that he might do her no hurt: so it is not to be doubted, but that *S. Anthony* and other like Saints haue bene worshipped as much or rather more for fear of some mischiefe they might do vnto them, then for hope of any good they expected from them. And this is the reaon of that great contention and conflict which was betwixt those of the citie of *Arles* and the *Anthonians* of *Viennois* about this question, both of them affirming that they had the body of *S. Anthony* in their custody, and each of them shewing one of them, which they affirmed to be his. In fine, *S. Anthony* was left with two entire bodies, for default of one, and with many other parts and members in sundry places, with halfe a dozen of knees at the least; one of which was at *Bourg*, another at *Mescon*, another at *Dijon*, another at *Chalons*, another at *Ouronx*, another at the *Augustins* of *Albi*. See now what *S. Anthony* hath gotten by being so lusty, at least wife by causing this report to be blazened abroad, that he was such a sharpe shauer. This also ought to teach vs to demeane our selues wisely towards those who are in danger to be canonized for Saints after their death, seeing that is not true which the proverbe saith, *Les trespasses ne mordent plus, Dead men cannot bite*, if we speake of

But let vs see whether there be not in this very point a conformitie betwixt the heathen Gods and the Saints, that (all things being duly considered) we may perceiue which of them haue bene more honoured of their worshippers. First then, there is no question but that the heathen were perswaded that their gods could as well hurt as helpe, kill as cure, (as the Papists haue deemed of their saints.) But whereas the Popes creatures are of opinion that every saint doth but faints.) But whereas the Popes creatures are of opinion that every saint doth but faints.)

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16 But some may haply reply against that which I haue said, concerning the Popes creatures, that they give lesse honor to their Saints than the heathen do to their gods, when they affirme that every saint hath not power ouer more then one their saints, and knowes but one only trade. And they may obiect that they only disafe, and knowes but one only trade. And they may obiect that they

make their Saints patrons and protectors of cities and countries, as the heathen made their gods. And that as the *Babilonians* (for example) had *Bell* for their Patron, the *Egyptians Ifis* and *Orius*, the *Rhodians Sunne*, the *Samians Inno*, the *Paphians Venus*, the *Delphians Apollo*, the *Athenians Minerva*, the *Ephesians Diana*: So the *Spaniards* haue *Saint James* for their Patron; the *French Saint Denis*; they of *Limosin* *Saint Martiall* aboue the rest: all the *Germans* in generall *Saint George*; they of *Aufburgh* *Saint Vlrich*; they of *Cole* the three Kings: they of *Milan* *Saint Ambrose*; the *Venetian Saint Mark*: the *Romanists* of those times *Saint Peter* and *Saint Paul* together with their Lieutenant. I omit the Saints who haue giue their names to cities, as *Saint Quintin*, *Saint Difer*, *Saint Denis*, *Saint Agnan*, *Saint Paul*, *Saint Omer*, which may be called in Latine (as the rest aboue mentioned) *Tutelares sancti*, as they were wont to call them *Tutelares Diij*: But what inference can hereupon be infered? Surely this, that the Popes creatures ( putting their Saints in the roome and place of the heathen gods) haue giuen sufficient testimony that they had as reuerent an opinion of their sufficiency, as the heathen had of the sufficiency of their gods, in commanding all sorts of maladies, either by sending them, or removing them, and in knowing all manner of occupations. (For albeit the heathen do not affirme that their gods do excercise trades: yet this they hold as a most certen truth, that they know them, and are well seene in them.) But this is no good consequent; for many men take workes in hand which they afterwards put ouer to others, because they cannot effect or finishe theiernches, as those who are called in latine *redemptores*, who though they take in hand to build an house, and to finishe it, yet doth it not by & by follow, they should be Carpenters or hewers of stones, or Masons, or Tylers: but agreeing with sundry sorts of workemen in that which appertaines to every mans trade, and trusting to their workmanship, tooke vpon them the charge of the whole. And I make no question but that these great tutelary Saints, (protectors and patrons of cities) did the like in trafficking with other petty Saints of lesse account, touching the worke which was proper to their trade, or office which was belonging vnto them: and so hauing the furtherance of many, tooke vpon them the government of the whole.

15 But now (whereas I thought I had bene come to the end of this discourse,) I find that there is yet more worke behind: for I am aware of a legion of our Ladies, from whence the greatest part of the Clergies revenue doth arise. And verily the thing which made me forget them (for I will confesse the truth) was, in that speaking of men and women Saints, I was afraid I should have committed an absurdite, if I should haue ranged them in that ranke, and afterwards the variety of matter made me forget them. And if any man shall haply think it a greater absurdite to place them at the taile of the Saints, I haue what to answere for my selfe: for I can alleadge that which one holpe himselfe withall in the like case, that he which goeth last in procession, hath the first and most honorable place. Neuerthelesse, if the Popes creatures will not take this reason for good payment, but will needs moue my patience, they shall find (peraduenture) that they haue to deale with another manner of man then they take me for. For I will never let them rest, till they haue answered me categorically, whether so many of our Ladies be so many virgin *Marie*s, mothers of our Saviour Christ: If they shall answer, that they are, they will runne into grosse absurdities. If they shall answere, that they are not, they will fall into greater. But because I am so perwaded of their curtesies, that they wil easily pardon and excuse this incongruity in my last speech (if it were so,) I wil not vexe them with such a violent question, being such a one as might easily

make them lose that little wit and understanding they haue, in answering thereto. Only let me desire them to tell me, whether all our Ladies, which I am about to name, make one only Lady or not?

16 It is therefore to be noted that some of our Ladies are named of the place where they reside, and haue their abode. Others of the trade or occupation where in they are employed. Concerning the first, some of them haue the name of some citie or towne, others shew by their names what manner of place it is where they remain. Examples of those which haue the name of the citie or towne where they reside, are theſe, our Lady of *Loretto*, our Lady of *Bononia*, our Lady of *Wels* in *Auergne*, our Lady of *Aix*, our Lady of *Nantuil*, our Lady of *Francueil*. Examples of the ſecond kind, to wit of thofe whose names expreſſe the nature of the place where they make their abode, are, our Lady of the *Valley*, our Lady of the *Mountaine*, (the name of the mountaine being ſpecified in dudry of them), as our Lady of *Mont-ferra*, our Lady of *Mont-gauier*, our Lady of *Mont-Roland*: And in *Liguedor*, our Lady of *Cabimont*, (being in the *Cape*, that is, in the top of the mountaine.) Our Lady of the *Woods*, our Lady of the *Fields*, our Lady of the faire *Oke*, (because ſhe stood by the way ſide ouer againſt an oke,) our Lady of the faire *Walnut-tree* for the like reaſon, our Lady of the *Well*, because ſhe stood hard by a well: our Lady of the *Fouainte* for the laufe reaſon. And at *Chartres*, for that there are (at leaſt were) two of our Ladies, whereof the one is within, the other vnder the Church; that within being called our Lady *above*, the other our Lady *below*, or our Lady *vnder the earth*, or our Lady of *Crotes*, that is, of the hollow vault; not because ſhe is croſte diabled and dirty (as the word ſignificeth) but because ſhe is in a conœutie vnder the earth made in manner of a caue; for the word *Crote* (taken in this ſenſe) cometh from the grecce *crypto*, whereupon ſome are wont to lay croton *es prisons*, as if a man ſhould lay, the *deep dungeon in the prison*. Further, they call another our Lady of *Carmel*, meaneing her that is in the Church of the *Carmelites*, another our Lady of *Snow*, for that in the hotteſt time of Summer the place was miraculoſly filled with ſnow as they lay. I come now to our Ladies who haue their names of the trades which they follow, and actions which they performe. For example our Lady of *Recovery*, our Lady of *Comfort*, our Lady of *Gladneſſe*, our Lady of *Alljoyes*, our Lady of *Pitié*, our Lady of *Virtues*, our Lady of *Good tydinges*, our Lady of *Good wiſhes*, our Lady of *Help*, and an infinite number of others.

17 But this is not all. For we must know, that there is great difference betwixt our Ladies in other things as well as in their names. For one is old and very foul; another young and very faire, another of a middle age, and reasonable good countenance, (which yet is tolerable.) One is very big, another very little, (which also is not much materiall.) One hath a merry looke, another a sad countenance (& herein alio there is no great hurt,) Wherin consisteth it then? Verily in that they vsually compose their countenances, and attire themselues like harlots, as they were wont to let out *Mary Magdalen* ( whom they haue not bene ashamed to paint naked in some places) and as they haue painted *S. Mary the Egyptian*. Which puts me in minde of that which I haue read in *John Menard* of our *Lady of all beauties at Tours*, so called, for that they vsed the same device in painting of her with an ancient limmer vsed in painting the goddess *Venus*. For they beheld all the faire maids and beautiful yong women of *Tours*, taking from one a high forehead, from another prett round eyes, wel proportioned, comely and amiable, frō another a proportionable nose, frō another a prett fine laughing mouth, and a dimpled chinne, &c. Now, whether this obiect of so faire a Lady stirre vp  
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devotion the better or not, I leave to be determined by such as are more competent judges. Howbeit this I can say, that I haue booke in parchment containing their Matins, Euensong, and Complies, and other parts of such felly seruice, which haue the pictures of fyne young dames painted in them, being of such wanton and lasciuious countenances and behaviours, that we may well apply unto them the saying of *Prophetus, Doctri et Hippalus Veneris molire hegemonic.* But what Ladies pictures these were, whether the pictures of those whom the owners of these booke had at command, or of those whom they desired they might haue, I cannot define. Howsoever, certes they were somme such to whom they bare so entire affection, as that they could not forbear the sight of them, no not whilst they were at their prayers, for feare they shoulde forget them.

18 But to returne to the former question, to wit, whether all our Ladies which I named euen now, be one and the same Ladie or not. If they shall say, that they are one and the same: I would demand of them, why she doth so dis guise her selfe into so many fashions? If they shall answer, that they be diuers: I would desire them to shew me which of them is the virgine *Mary* Christis mother. But this were to fall againe into the former question, wherewith I promised not to trouble them any more. It were better then (for the present) we should content our selues with the opinion of the good woman of *Mont-richard*, who said, that our Lady of *Nantuil* and our Lady of *Franchel* were sisters; and that we take aduise vpon good and mature deliberation, if we can obtaine so much that all of them may be either sisters or at leastwise of kin.

19 But beside the sundry attires of our Ladies, there is such strange varietie in the habits of the Saints, that he that shold go about to describle them, had need haue on his considering cap to know where to begin. For one is stark naked, another halfe naked, another well apparellled. One weareth a great hat, another a little one; a third sort, I know not what to call it, resembling the Turkish *\*turban*. Some are muzzled, others are hooded, others cowled, othes bigginned. One is armed at all points, another hath onely sword and buckler; another but sword and dagger. One is on foote, another on horsebacke. Neither is this all; for one laughest, another weepeth; one lookes as though he had wonne all; another as if he had lost every croffe. To be short, the difference between them is incredible, yea even infinite, not only in these, but in sundry other particulars. And therefore it is the more to be wondered (with which I will conclude) how they being so disagreeing, so crose and contrary one to another, shold notwithstanding make so good harmony in the kitchins of our holy mother the Church; which all of them labour to vphold with one accord (imploying all their happy and glorious miracle-mongering to keepe them hot) and so maintaine them, that our holy mother doth not enuy the kitchins of Kings and Emperours. True it is, that she doth alio keepe them pretie and warme with the reuenues of the Saints, (as hath bene said) which though it be exceeding great (as may appeare by the accouit that hath bene cast only in grosse,) yet if we consider how much the gaine which she getteth by the soules of the saints departed, doth surpasre that which she hath by their bodies; it will appere that the reueneue which ariseth from the forclaid corps, compared with that which accrewweth by the soules, will not buy sugar to the wine.

20 And now I come to the other point which I promised to handle in this Chapter, viz. how intollerable the covetousness of the Clergy was. But what? (may some say) May we not discouer this impudent covetous dealing by sundry

places of this booke, as namely by that which hath bene already spoken in this Chapter! It is true (I confesse,) But now my purpose is to detect monstrous impudencie, or (if I may so speake) the very quintessence of impudencie, yea of impudency accompanied with most abominable impiecie. And the example which I will produce for this purpose, is so authentical, that they cannot possibly deny it, except they will deny their owne hand-writing. For see here their owne words which they haue engraued in *Gotbian* letters, in a table of stome, which is (at least was wont to be not long since) fastened to a pillar of *S. Stevens Church at Bourges*, neare to the Altar where the high Masse was sung.

*Hic des deoꝝ: cælestibus affocio te.  
Mentes agota, per munera sunt ibi lota.  
Ergo venitote gentes, à forde remota.  
Qui datus, estote certi de diuitiæ dote.  
Te precor, acceleras speras hic dum potes, arva:  
Et si reuera, securæ, calica spora.  
O si tu scires quantum data profis tibi res,  
Tu iuxta vires donares quod dare quires.  
Te miser à pena, dum tempus habes, aliena.  
Huc dare te pena venire, si aperta crumenta.  
Confors cælestis fabrice qui porrigit est tu.  
Ex hoc sum tñis, hic vos mundare potes tñi.  
Fratres hauriente de truncopocula vita:  
Hic aliquid finit, qui velut Iſrælita.  
Credite mihi, credite, cali dominaberis ade.  
Nam pro mercede, Christus dices, mihi cede.  
Hic datur exponi Paradisus venditioni.  
Currant ergo boni, ypiantes culmina throni.  
Vis retinere forum mihi tradas pauca bonorum,  
Pro summa quorum referabitur aula palorum.  
Hic si largi des, in celo sit tua sedes:  
Qui serit hic paræ, paræ comprehendet in arce.  
Cur tardus tantum? nummi mibi des aliquantum.  
Pro solo numero gaudebis in ethere summo.  
Denos sum quater, nonum semel, hac sacra mater  
Arnos condonat, sanctus Pater ista coronat.  
Tui quadragenas das & abluit hic tibi penas  
Mil miseri decit socius, si desibies.*

The subiect or matter of these verses (which I speake for their sakes who vnderstand not Latin, nor hauing tranlated them, because their grace consisteth in the rhime) is nothing but this, that he which giueth to the boxe, goeth straight to heauen: (and the more he giueth, the higher shall his place be) and he that glueth nothing, shall never come there. For

*Hic datur exponi Paradisus venditioni:  
which is thus much in good English,  
Here Paradise is set to open sale.*

But that the Reader who vnderstandeth not Latin, may judge whether I had reason to censure these verses as I did, I will expound vnto him these two.

*Credite mihi, credite, cali dominaberis ade:*

*Nam*

*Nam pro mercede, Christus dices, mihi cede.*

That is,

*For meede beleue me, shan shalt gaue a crowne,  
To rule in heauen, and say to Christ, Come downe.*

Now if any man desire to haue the sence of them word for word, see here what a fine lesson they teach vs: Alture thy selfe thou shal be Lord great maister of heauen; for in lieu of the money which thou hast giuen, thou shalt say to Christ, Stand backe, give place.

### CHAP. XXXIX.

*How our Ancestors were nurced in ignorance of Christian religion: and how  
the Popish Clergy alwaies maintained themselves, notwithstanding  
driding their wicked lines were notoriouslie knowne to the  
world, and that many of their iugling trickes  
and false miracles had beene  
discouered.*

**P**roposing to shew in this chapter, how some even from the dayes of our forefathers, began to open their eies and to espy the packing and conveyance of Church-men; I thought it requisite in the first place, to consider how great the darkneſſe and ignorance, as also the abuses of those times were. I am therefore to intreate the Reader to call to mind ſundry examples to this purpoſe dispersed here and there in diuers places of this booke, beſides which, (if neede were) infinite more might be added: howbeit, three or four ſhall ſuffice. First then, is it not a ſtrange ſoperic to think, that thoſe men or women which their Church Calender hath marked with red letters, are men and women Saints, that is, gods and goddesſes; or at leaſt wife pretty gods, and (as I may ſay) subordinate gods? For if they had not iudged them ſuch, queſtioneſtly, they wold never haue ascribed unto them diuine power, which God refutes as proper to himſelfe alone. So that here we may ſee not onely their ſimplicite ſingle and alone by it ſelfe, but accompanied with horrible impiecie. But this is yet farre more hidous and horrible, in that they dare affirme, that if the holy Ghost were bit by a mad dog, it is neceſſarie he ſhould go to Saint Huber: if he woulde be healed; which was auerted by a pedler of the reliques of the forefaid Huber. And conſidering the great account and reverent opinion which they had of the Pope as well as of the Saints, was it not mere madneſſe to thinke that a ſoone as a man became Pope, he became alſo god? That he had the keyes of heauen and of hell, to let thole into heauen that woulde giue ſome thing to him or his: and to ſend them packing to hell that woulde giue nothing? That it was a leſle ſinne to kill a man then to eate flesh vpon a fridai, or to violate any ſuch commandment enioyed by this earthly god? But if we conſider the faciſſe of the Maffe and the abuses therein committed, what elſe can be ſaid, but that many haue bene and are at this day ſtrangely bewitched, in beleauing that there are certaine foulenes in Purgatorie which cannot be deliuered thence, but by the meaneſ of many Masses? That a ſir John hauing pronounced certaine ſacramental words ouer all the bread in the market, makes ſo many loaves to become ſo many gods? That men eate their maker, and afterward cauſe him to paſſe through that place

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that cannot be named with modestie: And / which is a point worthy observation) can it never sufficiently be wondred at, that the things which shold be meanes to roote superstition out of their minds, shold plant and root it in them more and more? For they shold haue had their breaden god in ieloufie, and then at least haue suspected him, when they saw his blood and flesh poyson men: his blood poysoning *William Archbisshop of Yorke*, in the time of Pope *Anthonie* the fourtyn, and his flesh poysoning the Emperour *Henrie the seventh*, by meanes of one *Bernard of Montpolitian a Iacobin Fryer*, being one of the faction of the *Cuelphes*. Neither ought they only to suspect it, but altogether to reict it, with adieu in the duels name, seeing it suffreth it selfe to be devoured of beasts. For, it is well knowne that the magnificent *Maygret* (now deceased) had a little sfrag haled spaniell which ate sourefcore of them to his breakfast, and all without drinke. But how shold it be revenged of dogs, when it cannot saue it selfe from mice? For these pretie beasts haue not only bene so bold as to go into his pike to nibble at him there, but haue also presumed to tunne away with him, lying vpon the Altar, whilsthe the Priest was alcepe in his *memento*: which accident happened (as we know) at a towne called *Saint Marie*, and at *Paris* in *Saint Marries Church*. Verily, such accidents as these shoud haue taught them a litle more wit, and to haue thought with themselves how fare they came short of their reckoning, in attributing Gods divine attributes to such a peccce of past which suffers it selfe to be devoured of a moule. Whereas they contrarily, as often as any such thing happened, added one foolerie to another. For example, at *Lodewy in Gascome*, whereas the mouse which had eaten vp this breaden god, should haue made them open their eyes to see the cozening tricks wherewith they had bene abused: they notwithstanding were so farre from ceasing to glie to other peecces of past (his fellowes) as great honour as before, that they canonized the mouse, calling her *the holy mouse*. The like brutishnesse was knowne to haue bene practised during the last garboiles in *France*. For a certaine gentleman *Masse-marrer* (whom I could name if it were needfull) hauing heard the sound of the sacring bell in the streets (as he was on his way) asked what it meant: and hauing learned that it gaue warning, that they were readie to the *Elevation*, as a man would say, to lif or raise vp god, said to his men, Let vs make hast that we may come before he get vp, and scru him as groomes of his chamber, for my part I will bring him his cleane shirt. Who being come thither, tooke this fine god and offered him to his horse before them all, who beheld this fact with exceeding great astonishment: but when they saw the horse thrust out his nose as soone as the breaden god came neare him, they said, it was an argument that he had bin accustommed to receiue his maker. And this puts me in mind of *the holy penknife*, that is, the penknife wherwith a consecrated host was prickid at *Paris* by a Jew, which was afterwards reckoned in the number of holy reliques, in one of the Churches of the said citie, (at *s. Johns in Grene* as I remember:) as if by such an action it had bene hallowed. See here (gentle Reader) how these felowes in stead of scorning these gods which suffered themselves to be murthered, and eaten vp of vermin, haue not ceased to worship them as much as euer before: nay to adore the devouours and murtherers of them: for I call the pen-knife wherewith this stab was giuen, a murtherer.

2 And we shall the less wonder how men could ever be so brutish, as to lend their ears to such doctrine, if we consider in what account they held the authors thereof. For though Angels descending in some visible shape from heaven, should have come & preached unto them, they could not have entertained them with

with greater reverence , then they did a rabblement of wicked and abominable lolling-lobbics, which fed them not onely with plaine lyes, but with lyes ful of impietie, and worse without comparison then Talmudicall or Mahomettical fables. But to defend from the generall to particular, that is, from sundry sorts and fets of hypocriticall shauelings, to come to ones will nothys be a wonder to posterity, that men should attribute so much unto *Francis sanctitate* to their very attire, as to cause children to weare it for a time, that by this meanes they may come to mans estate? That some should weare it a little before their death, feeling themselves deadly sicke? That others (who had no meaning to weare it before, should take order by their wils, to be interred in it? And who, (I beseech you) were they that vsed this kind of *Metamorphosis?* Verily great Lords, as much or rather more than the common people, yea even kings and Emperours themselves. Indeed the Earle of *Campi* (being one of the last that turned *Ester* in this sort) is left alone as a by-word and laughing stocke to all posterite. But the greater part not content with their habit , betooke themselves to their couent, bequeathing vnto them their goods, and so defrauding their children or kinsfolke, who in equity and conscience should haue bene their heirs. And as for those that would needs become *Franciscans*, will not posterity wonder to hearre, that since this fanaticke tooke them in the head to become of this order of religious men, they were so far from taking aduite and counseil of their parents, that if had bene necessary in entring into that order, to tread father & mother vnder their feet, they thought they were bound to do it? And to the end they might the more enrich themselves by this meanes, they were so impudent and shamelesse (in abusing the simplicitie of the poore people) that they made no bones to tell them, yea to make them belieue that there was no other meanes in the world whereby the diuell could be sau'd, but by persuading him to take the habit of Saint *Francis*. Indeed I do not remember that I haue read this in the booke of *Conformities* : but sure I am that I haue read in it farre more impudent lies, in praise and commendation of their order.

3 Now albeit the mishaps which dayly besel (jean blanke their barden God) should haue opened the eyes of these miserable idolatres, yet they shut them so much the more. The like may be said of their blindnesse and brutishnesse, simplicite and sottishnesse, in not epyng the knauerie of the false Friers. For that which should haue discouered vnto them the villanie & filthines of these miscreants, did the more confirme them in the preuidace opinion which they had of their holiness. I wil record for example that which happened in our own time at the death of that famous *Franciscan De Cornibus*: It is well knowne that this knave died of the *Neapolitan* diseas (otherwise termed the French poxe) the buttons or pimples whereof breaking forth and making him looke firy red, the people which saw him as he was caried to the graue (for they caried him in his habit or cowle with his face vncouered) were perswaded that this rednesse came frō hence, in that he was become a *Seraphin*. Sure I am that the death of a gentlewoman, who died of the stinke of the feete of this venerable pocke villaine, which shē had kissed after his death (being vnaquainted with such strong fauours) was so interpreted, that it did in like sorte confirme men in the opinion which they had of his holynesse. And those (doubtless!) who made no more of the rednesse of his French poxe but the rednesse of a *Seraphin*, (such was their simplicite) if they had taken him in the fact by which he got them, would haue perswaded themselves that they had scene some other thing then in truth they saw, or (as the Latine Poet speakest) would haue made their eyes beleue they had seen something which they saw not. Much like

like that good fellow, who perceiving two other feete by his maisters feete (who to the end he might strictly obserue the Bishops rules, had his pretie wench lying by his side) went so simply to worke, that he cried out at the window, *Come sirs,* and you shall see my master who hath fourfeet. See here how all Chriften dome in stead of proceeding and going forward in the knowledge of these abuses, went backward through the iuft judgement of God.

4 Neuertheleſſis this great blindneſſe was neuer ſo vniuerſall; but that there were ſome in all ages that did diſcouer part of their trumperies; and perceiue the wicked course of life which theſe Churche-men led. S. Bernard alſo (as hath bene ſaid) inuocyd stoutly againſt it. And (as I remember) a certaine paſſage taken out of a booke written by *Guilielmus de ſancto amore*, hath bene alleadged for this purpoſe. And at the ſame time (nianely about the yeare 1260,) one *Nicholas Galilique* borau in Narboone, generall of the order of the Carmelites, being no longer able to endure the wicked life of his fellow Friers, did not onely forfake them and vterly renounce their order, but also writ a booke againſt them; called the *fiery dart*; wherinc he telſ them (to omit other particulars) that they were reprobaſes, ciuizens of *Sodome*, contemners of the holy Teſtament, seducers of thofe that then liued, and of thofe which ſhould come after, the tale of the Dragon mentioned in the Reuelation. As for the bookeſ of the foreſaid *Guilielmus de ſancto amore*, Pope Alexander the fourth did what he coulde to aboliſh them, and that by expreſſe edictis and commandementis: who alſo (as *Platinus recordeth*) burned a book which the beggiug Friers had published, wherinc they taught that the ſtate of grace did not proceed from the law of the Goffell (as they ſpeakē) but from the law of the ſpirit; which he burned, not for any great coniience he had to ſee the ſimplē world ſo abuſed, but for feare leſt this lo abuſd and impudent lie ſhould be a meaneſ ſo abuſed, to diſcouer their other viſanies. This booke was caſled the *eternall Goffell*, or the *Goffell of the ſpirit*; gathered out of the doctrine of *Ioachim the Abbot*, and the viſionis of a Carmelite Frier caſled *Cyril*, by the *Jacobins* and *Franciscans*, who laboured by the authoritie thereof to make their parts good againſt the *Waldenſes* (otherwife caſled the *poore men of Lyons*) and other their aduerſaries which armed themſelues againſt them with the ſword of the ſpirit, the word of God. Of this booke the foreſaid *Guilielmus de ſancto amore* writeth as followeth. This accuſed Goffell is already published in the Churche, and therefore the deſtruſion of the Churche is to be feared. If this Goffell be compared with the Goffell of Christ (ſay they) it is ſo much more perfect and excellent then it, by how much the Sunne is brighter then the Moone, and the kernell better then the ſhell, &c. Moreouer, he mentioneth other like detestable ſayings there recorded. And of theſe two coþarilonſ honorable mention is made in the *Roman of the Rose*, where the author ſpeaketh in detefation of this booke, and censureth the hypocriſie of the beggiug Friers who published it.

*Voune cognoistrez poing aux robes  
Les fau faiſtres touz pleins de lobbes:  
Parq'uoiz leurs faits faus regarder,  
Si d'eux bien vous voulez garder.*

That is,  
For thou ſhalt neuer for nothing  
Conknownen right by her cloſting  
The traitors full of trecherie,  
But ſhou her werkes can effeſt.

And a little after,

*Eut or baillé (c'eſt choſe voire)  
Pour bailler commun exemplaire,  
V'n livre de par le grand diable,  
Dit, L'Evangile perdurable,  
Dont le ſaint Eſprit fut minſtre:  
Si comme il apparuſ au ſite,  
Ainfi eſt-il intitulé.  
Bien eſt digne d'effre brylé.  
A Paris n'eſt homme ne femme  
Au parruſ denant noſtre Dame  
Qui lors bien auoir ne le peult.  
Pour le doubler, ſi bien luy plent.  
Là trouuauſt par grans meſprissons  
Maintes telles comparaiſons.  
Autant que par ſa grand chalchir,  
Soit de clarte, ſoit de valeur.  
Surmonte le Soleil la Lune,  
Qui trop eſt plus trouble, plus brunc:  
Et le noyau des noix, la coque:  
(Ne cuidez pas que je vous moque:  
Cela diſſins Bourde ne quille)  
Tant furmonte c'eſt Evangile  
Ceux que les quat're Evangeliftes  
Du Fils Dieu furent à leurs tisres.  
De tels comparaiſons grand maſſe  
Li trouuoit on, que ie treſpaffe.*

That is,  
*They broughten a booke with ſory grace,  
To yeven example in common place,  
That ſaid thus, (thoſh it were fablie)  
This is the Goffell perdurable,  
That fro the holi Ghost uient:  
Well were it worth to ben brent.  
Initiated was in ſuch manere  
This booke which I tell here,  
There was no night in all Paris  
Beſorne our Lady at parruſ,  
That they miȝt the booke buy,  
The ſentence pleſed hem well truly,  
There miȝt he ſee by great treafon,  
Full many a falſe comparaiſon,  
As much as through his great night,  
Be it of heate or of light  
The Sunne furmonte the Moone  
That troubler iſ, and changeth ſoone:  
And the miȝt kirmell the ſhell  
(I ſcorne nat that I you tell.)  
Right ſo wiſhouten any guile,*

Surmounteth this noble Euangile  
The word of any Euangelist,  
And to her title they token Christ.  
And many such comparison,  
Of which I make no mention,  
Might men in that booke find,  
Who soe cord of hem haunid.

The same Poet makes further mention of the bookes which *Galicinus de sancto Amore* writ against the fained pouterie of the begging Friars. For hauing after a long and large discourse shewed what sort of begging Friars were to be tollerated, and what nor; and hauing alledged the Sermons of the said *S. Amore* for confirmation of his assertion, he addeth in the person of *False semblance*,

*Qui grancer en voudra, si gronce,  
Et courroucer, si s'en courrouce.  
Car ie n'en mentiroye mie,  
Si ie denoye perdre la vie:  
Oueſtre mis contre droiture,  
Comme Saint Paul en chartre obſcure:  
Oueſtre bannit du Royaume  
A tort, comme maistre Guillaume  
De sainte Amour, qu'hipocrisie  
Fut exiler par grand enuie.  
Ma mere en exil le cheſſa.  
Le vaillant hommet tant brasse  
Pour verite quil fuſtemoit.  
Vers ma mere trop desprenoit,  
Pource quil fit un noueau liure  
Où ſa vie fit tons' eſcritre:  
Et voulloit que ie reniaſſe  
Mendicite, & labourafe,  
Si ie n'auoye de quoy vivre.  
Bien me pouuoit tenir pour jure.  
Car labourer ne me peut plaire:  
D'aucun labour n'ai-je que faire:  
Trop y a peine à labourer.  
Mieuſ vaut devant les gens orer,  
Et affubler ma renardie.  
Du mantel de papelardie.  
A. O fol diable quel eſt ton die,  
Et ce que tu as ici diſ?  
F. Quoy? A. Grans deſloyantes apertes.  
Ne crain-tu donc pas Dieu? F. Non certes.  
Car à peine peut homme atteindre  
Chose grande, qui Dieu veut craindre.  
That is,  
Be wroth or bliſte, who ſo be,  
For I woll ſpeakē and tellis thee,  
All ſhould I die, and be put downe,  
As was Saint Poul in darke priſon,*

Or be exiled in this caſe  
With wrong, as myſter William was;  
Thas my mother hypocrite  
Banifhēd for great enuie.  
My mother ſlemed him Saint Amour,  
Thas noble did ſuch labour  
To ſuſtaine ever the loyalty,  
Thas he to much agle me.  
He made a booke and his is write,  
Whereth his life he did all write,  
And would each ſprung beggēing,  
And live by my travelling,  
If ne had rent, ne other good,  
What weeneth he that I were wood?  
For labour might me never pleſe,  
I haue more will to ben as eafe,  
And haue willener (foot to fay)  
Before the people paſſer and pray:  
And wry me in my foxery,  
Vnder a cope of paperlary.  
(Quoth Lou) What diuell is this that I hear?  
What words tellſt thou me here?  
What ſir Falſenſe that aperis,  
Than dredeſt thou not God's reſervis.  
For ſold in greas things ſhall be ſped,  
In thow world that God would dreed.

These places I haue here alledged for three causes. First, that the Reader might better perceiue what is meant by this counterfaite gospell, as being a thing verie memorable, albeit I omitted it in my former diſcourse. Secondly, that the contents of thole bookes written by *William de sancto Amore* (which were afterwards burnt by Pope *Alexander the fourth*) might the better be knownne. Thirdly, to giue the Reader to understand that his bookes were not onely burned, but himſelfe also banished France for ſpeaking the truthe. Notwithſtanding, here we haue to note, that if he, who was onely banished about the yeare 1260, had but liued three hundred yeares after, he ſhould not haue ſaped ſo ſcot free: for they would haue ſet him to haue diſputed with fire and fagot, as they did infinite others within these fiftie years. As for the history which I ſaid was very memorable, I find it to be ſo, for this reaſon: in that by comparing that age with ours, we ſee the great subtily and craft of the diuell. For he hath dealt (me thinkes) in this caſe, (I meane in bringing this falſe gospell into credit,) as Princes many times do with their ſubiects, who when they ſee they cannot endure to haere of taxes, ſubſidies, or im‐poſts, uſe the word *borrowing*: which in the end commeth all to one reckoning: as *Solon* the ancient lawgiver made that to paſſe for currant vnder the name of *ſiſachthia* which vnder his owne ancient name was thought too rigorous. The like policy hath the diuell vſed in tampering with this his execrable gospell. For perceiving that the name progreſſe, and proceeding of the eternall Goffell (in ſuch ſort as hath bene ſaid) diſpleased all men, he knew well how by changing the name, to retaine the doctrine: ſo that he is come to the point and period which he first pro‐ounded to himſelfe. And that it is (gentle Reader) even as I ſay; If euer thou haſt

read the holy Gospell, consider whether it were not high time for the diuell to content it with another of his owne forgery (though under another name:) to bring in that which the Popes creatures call *the scoure of God*, consisting of such a number of pompous, glorious, glittering shewes and tricks of vanuyance, that the greatest Doctor of them all, shoulde shauē wortē enough (thong he took three daies respite) to reckon vp only their bare names: and yet peraduenture in the end might come short of his reckoning. For let vs consider a little, what a long the tayle of absurdities this one word *Meritis* draweth after it, being flat contrary to the doctrine of the Gospell. First, touching the diuers foisces of them, and then the matter of euerie sort. For there is (as we know) *meritum congrui, digni, condigni*, or rather *de congruo, digno, condigno, &c.* And as for those whiche they cal good works, affirming them to be the substance of merits, we know that there are simple good works, & works of supererogation: besides sundry others whiche I cōgōt stād upon. But wherein (may we thinke) do these good wortēe coholis? Verily in all manner of devotiones and good intentions, by which the Clergie might haue wherewith to fill their panch, jangling, singing, quauching, mumbling, gawbling, patterning a million of Masses, great, litle, hie and low: Masses with a lop of wine, and dry Masses: Item, Masses for quicke and dead, (called *Masses de Requiem*,) Masses of our Lady of Pite, our Lady of Vertues, our Lady of good Newes, our Lady of all Beauries, &c. Masses of Saint Sebastian, Masses of Saint Gudrān, of Saint Guerli-*chou*, of Saint Aliuerga, of Saint Andoch, also Masses of all men and women Saints, men and women Confessors (if there be any such,) men and women Martyrs. To be shōrt, Masses in the name of the eleuen thousand virgines. And yet this is not al: for there are Masses for Fraternities: Masses for hantise: Masses for warriours: Masses for Deacons and Subdeacons, and for them that are neither: with a rabble of others which I cannot remember. \* After, if we come to the tooles of one only Mass, as the Albe, the Stole, the Girdle, the Muple, the Amice, the Cope, or Chafyble, &c. The Platine (or Parings) the Pixie, the Censour: (I speake not of the boſt, becauſe it is not included within the number of the Massing tooles. For, for it alone the stage is erected, and for it all this pageant or rather tragedie is plaied. As for their apish tricks, friskes and gambols, we haue touched them before in a word or two: as also the miraculously subtil and more then *Pythagorical* secretes, which lie hid awfull under the said turning tricks, as vnder the tooles and tinkets of the Mallic. Consider now (good Reader) a litle with thy ſelue, out of what Gospell all this geare is taken, and what scripture they follow, who make ſpittle, ſalt, oyle, and ſuch like ſtuffe (ſmelling ſo ſkinkynge strong of their ſorcery) with the holy Sacrement of Baptisme. Consider further, how exceedingly it ought to moue and afforſh him, who by the mercy of God hath bene traingd vp in the doctrine of the Gospell: when conuerſing with thofe that make profeſſion of the ſame religion: he ſhall haue not onely of the former rifſe-raffe ceremonies (yea wicked and dangerous:) but of an infinite number of others also, as of ufraggs of the Saints, of Iñarous, of Reliques, of Lights, of the Popes pardons or Indulgences, of Buls, of Myters, of Croziers ſtaues, of Vowes, of Shawings, of Confeſſions, of Absolutions, of Extreame vniſons, and of that ſo famous renowned miſſiſſiall Purgatorie, with all the appertenances thereto belonging. Verily, if he ſtand in a maze and man-mering, to haue ſtep glibbridge, and more to ſee all this mummery acted vpon the ſtage, I blame him not. But when he ſhall reade this ſtory, touching this *Inferrall* (callid the *Eternall Gospell*) and ſhall conuerſe with himſelfe, how ſubtil and crafty the diuel is, he ſhal haue no great caule to wonder at the matter. For doubtleſſe,

\*Here Stephen did either for geth his ſtyle, or meant to ſpeak rhetorically without additioſs for the len-  
tency of the  
Almane.

the diuel hath kept this damnable book in ſtore (changing onely the name) to the end that there is one *Christ*, and one *Antichrift*; ſo there might be one *Gospell*, and one *Antigospell*, as I may ſo ſpeake. Neither hath he ſed this craft and subteltie onely in changing the name, but as we haue ſeen in ſome cities, when the comon ſtewes haue bene burnt, the aſhes thereof haue flowne abroad into quarters and corners therof, ſo that though there remained no more ſtewes in name, yet indeed and truthe greater then euer before: ſo he (after that this detestable booke was burned) ſcattered the aſhes thereof among all the booke, which haue bene published ſince by his ſlaves and complices, whereof the *Decretals* haue had their part, the ſame also theirs, the *Legends & Martyrologies* theirs, the *Quæſionall, Diſtinctionall, Quodlibetall* bookeſ, *Mandatōn*, *Tatariſe Prebaturies*, *Meffalles*, and *Houres*, theirs. Neither herewith content, hath furth ſoifted in other wicked works and writings ſhrowded vnder the name of the Gospell, as haſt bene ſaid. This (gentle Reader) will ſuffiſe (I hope) to put thee in minde of the *Inferrall* (otherwife called the *Eternall Gospell*), when and as often as thou ſhalt haue any queſtion moued touching Popiſh doctrine. And verily (that I may ſay the ſame thing againe and againe) leſſe men haue endured a Counterchrist, it is no wonder if they ſuffer a Counter-Gospell.

But to returne to prosecute my former argument, and to ſhew how in all ages ſome abuſes haue bene diſcovered: doubtleſſe, if they who haue obſerved them, would haue aduertised posterite of them, we ſhould haue had a number of ſuch aduertisements at this day: but ſome (God knowes) were ſo ſimplē that they could not commit ſuch things to writing others, though ſufficiently well qualifieid, yet had not the heart to do it. Notwithſtanding there are certaine books conuenient to thofe times, (much more anciēt then thofe I haue ſo often mentioned) in which are ſundry inuictiues againſt the Pope, awel in regard of his life as of his doctrine. But (me thinkes) it fareth now with Christian religion as it did ſomtime with Arts and ſciences: for as the liberall arts flouriſhed not ſo in the age laſt paſt, as they did certayne hundred yeares before, and as they haue done ſince: ſo the ignorance of Christian religion was more groſſe and palpable in the laſt Centenarie then in the dayes of our grandfathers (at leaſt of our great grandfathers,) and then it was euer ſince.

But here is yet a further point to be noted concerning the Age laſt paſt (to ſay nothing of ſuch as proclaimed open warre and hoſtilite, againſt the abuſes and wicked liues of the Pope and his creatures, as *Wycliffe, John Hus, Jerome of Prague, &c.*) how that many haue encountered our good Catholicks of the Romiſh religion, who made no great ſhew of hoſtilite againſt them. For who would haue thought that *Petrarch* would haue ſo inuicted againſt the holy citie, *Già Roma, hor Babilonia falsa erat?* which we find in one of his ſonnetts (among other his Poemſ) containing onely a decription of the inordinate and diſolute life of the Court of Rome. Nay he goeth further in diuers of his Latin Epistles, ſaying that Christ is banished thence, that Antichrift is Lord and maſter there, and Beelzebul the Judge: That vnder the ſtandard of Christ, they make warre againſt Christ: That greater villany is there done to him, the euer the Pharisees did him: That the hope of eternall life is holden for a very ſable: That the more a man is infected and even plunged ouer head and eares in wickedneſſe, the more he is esteemed and honoured. And as for courteousneſſe, there (faith he) for gold heaſen is ſet wide open, and for gold, euen Christ himſelfe is ſold. Item, if *Indus* come thither, and bring with him his thirtie peeces of ſiluer (the price of innocent bloud) he ſhall be ad-

## THE FIRST BOOKE.

mittid, and Christ shut out of doores. And as for *Truth*, There (faith he) truth is holden for folly. And in another place, I will not speake of truth: for how can truth, haue any lodging or abode there, where all is taken vp with falsehood and lies? the aire, the earth, places, houles, towers, &c.

7 Sometimes also our Catholike chickens were so vnmattherly as to censure their holy mother for false doctrine. For we reade that the Vniuersitie of Paris openly condemned an article in one of the bullis of Clement the sixt, touching the ycare of Iubily, wherein he granted to all that had received the Croys-fado, full power to deliuer three or fourre such soules out of Purgatory as them-selues thought good. Howbeit the Vniuersity censured not the mandate and com-mandement which in another bull he gaue to the Angels of Paradise: the words whereof I will here set downe. If any man be mittid to come to the holy Citie, we giue him free libertie from the day of his egeesse, to chuse one of moe confessors, as well in his iourney as elsewher, to whom by authoritie committed vnto vs, we giue full power to absoluie him in all matters referred to our selfe, as well as if we were there personally present. And further, we grant to him that hath truly confessed (if he die by the way) free pardon and remission of all his sinnes, and do cleerly quit and absoluie him of the same. And we further commaund all the Angels of Paradise, that they bring the soule of such a man into the gloriouse Imperiall heaven, quite exempting him from the paines of purgatory.

8 Besidz, we haue certaine proverbes which haue bene currant time out of mind, whiche are ptegnant proofoes that the Cleargies credit was euē then crackt, and their reputation much eclipsid. For in our old and auncient proverbes (which censure the vices and misdemeanours of men only in general) the Church is either the ringleader of the dance, as in this which hath bene alcadged in the former part of this discourse:

*Trois choses sont tous d'un accord,*  
*L'Eglise, la Cour, & la Mort.*  
*L'Eglise prend du vis, du mort:*  
*La Cour du droit, &c.*

That is,

*There be thingz three do well agree,*  
*The Church, the Court, and deſtinie,*  
*For none will ought to other leane:*  
*The Church from live and dead doth reaue.*  
*The Court takes both the right and wrong,*  
*And death takes both the weake and strong.*

And likewile in this:

*L'Eglise fait la teneur sans droiture,*  
*Noblesse tient la contre sans mesure:*  
*Labour ne peut à la taile sourcier,*  
*S'il deſsus ne veulent à foys tenir.*

That is,

*The Cleargie fally sing the Tenors straine,*  
*The Peeres lyke the Counter-tenor sing;*  
*The Commons stoyle the Tenors b'ose sustaine,*  
*Vnlesse the Counter-tenor ayd do bring.*

As also in this proverbe (for I hope I may be bold to giue this name to the common

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mon sayings which are or haue bene currant in euery mans mouth, though it properly signifie short and compendious pithy sentences)

*Depuis que Decrets eurent ailes,*  
*Et que les dez vindrent sur tables,*  
*Gend'armes portent des males,*  
*Moines alleent à cheual,*  
*Au monde n'y a eu quel mal.*

That is,  
*Since that Dearees had wings ygot,*  
*And dice upon the boord were brought,*  
*Since Monkes did faire on horsebacke troi,*  
*And souldiers were with mailles yfraught,*  
*The world hash bene too bad for naught.*

In stead whereof *Mens* faith, Since Church-men were great velvet coates. There are also other proverbes which tax and censure their couetousnesse in particular, one of which (taken out of *Barelete*) we mentioned in the former chapter, viz. that *Priests, Monkes and the Sea* are never satisfied. And of this number is that which we formerly alreaded, *The Church taketh both of quicke and dead*. But we may not forget in the history of the Curate (of who we pale in the same chapter) that pirate which is vied in way of a proverbe, to signifie a thing which never was, and neuer should be: *When Curates will take no moe offrings*; which when stood a certaine *bon companion* in good stead, who wrot long since in a certayne pamphlet which he published, a prognostication of a good time. For he saith, that the good time shall be when women do whatsoeuer their husbands will haue them, without gainsaying. When drunckards shall hate wine. When seruants shall be loyall and faithfull. When maides of fifteene yeares shall refuse to marry. When bakers shall giue away their bread, and vintners their wine for Gods sake. When a *Picard* shall leane his lying *a Normand* his flattering: a rich *Frenchman* his haughtinesse: and a *Garmen* his beastlynesse. When Lawyers cease to make fife or fixe suites of one. When France shall be rid of icalous persons, cuckolds and flatterers. Among the rest this when is one (of which I haue spoken) and this other which I may not here omit:

*Quand vous verrez que les curez*  
*Defendent d'aller à l'offrande,*  
*Et porter esfus, & deniers,*  
*Voir sur peine de l'amende:*  
*Et d'autre pars proue que bon penda*  
*Tous larrons priuez, & estranges,*  
*Bon temps verrez, (quoz qu'il attendez)*  
*Accourrir an trauner des fanges.*

That is,  
*When these good syrs shall forsw the Parishewre*  
*Forbid reparing to beis offering,*  
*And charge that no more exences or pence shall bring,*  
*Xpon the paine of some depe for surtaunce.*

*And when all succes forraigne or neigboring nigh*  
*On sofyallow-trees shall hang on highe wether,*  
*Then shal you see (ò who so long can hidde)*  
*The good dayes coming of the blessed tide.*

## THE FIRST BOOKE.

330 There are also auncient prouerbes which taxe the whoredome and drunkennesse of the Popish Cleargie, as also the place where the Popes Holinesse makes his abode: of which number this is one,

*Iamais ni cheual, ni homme,  
N'amenda d'aller à Romme.*

That is,

*Nor horse nor man ere turned home  
Ought bettered by the sight of Rome.*

Neither are there ony prouerbial sentences, but sundry songs and sonnets also, made by our predeccssors against the Popes Scruinesse, one of which beginneth thus:

*Le Pape qui est à Romme,  
Bost du vin comme un autre homme,  
Et de l'yscraus aussi.*

That is,

*His Holiness hat at Rome dolb wonne,  
Drinkest wine full well, as his neighbours donne,  
And Yscraus also.*

This also is very auncient, and seemeth to haue bene borrowed from the words of Christ.

*Loups rauissans & faux prophetes,  
Portent habis de bretibetes.*

That is,

*False Prophets and ranke wolves for need,  
Can wearre the sheope or Shepheards weed.*

For it was taken (if I be not mistaken) out of the words of Christ. Mat. 7. Beware of false Prophets which come to you in sheopes clothing, but inwardly are rauening wolves. Which I do the rather thinkke, because it hath bene vised against the Fryers in particular (and namely against the Mendicants, but especially against the *Franciscans*) who long since (as we know) were gibed and gelted at, being called disfublers, bald shauelings, makers of apes faces, and chatemites, which is as much as counterfeiteors of lambes. And whereas they are called rauening wolves, Saint Francis himselfe would (no doubt) haue granted it, at leastwile that they were wolves, considering he faid to a wolle (as we noted before) my Brother Wolfe. Further, each of these 4. orders of mendicant Fryers hath had his proper praise and commendation apart, even from our Ancestors dayes. For we lay prouerbially, a *Jacobin* in the Pulpit, a *Franciscan* in the Quire, a *Carmelite* in the kitchen, and an *Augustine* in the stewes. Which notwithstanding ought well and warily to be vnderstoode: not as though the *Jacobins* and *Franciscans* were not sufficient and able men to deale in the occupation of the *Carmelites*, and *Augustines*: but for that (besides their sufficiency,) they do it with farre better grace and dexterite: soone of them prating like Parots in the pulpit: and others roaring like huls in the Quire, lustily thundering out an *Alleluia*. For it were plaine heretic to say that the *Jacobins* and *Franciscans* were not as valiant champions of the god *Bacchus* as the *Carmelites*, considering the ditche which was sung ten yeres (I take it) before my dam was borne:

*Jacopins, Cordeliers, Carmes,  
En beuant iestens des larmes,  
Disans, que c'est pour les autres, &c.*

The

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*The Carmelites and Jacobines, And their brethren Cordeliers, When they haue tipled in the wine, Till it is come out in teares: Say straights, that's for the soules, &c.*

And that they are likewise *Venus* darlings, their actions (heretofore recorded) do sufficiently declare. This is the caufe that makes me say, that it ought so to be vniuersitie.

9 We reade also in certaine stories, of libels, which sundry sharpe Sarayrs cast abroade against the Cleargie, in the last centenary and in the age before; as also of diuers leaſts and merry conceit which haue bene made of the ſottish ſuperſition of the Church of Rome: as namely of holy water(as they terifie it) and Purgatory, called *S. Patricius* his hole, and by the coniunction people *S. Patrick's* hole. As alſo of pardons or indulgences, and worſhipping of Saints: in all which, thofe merrie grigis who haue made collections of pleafant conceit, haue furnished vs with examples. True it is indeed, they mention ſome libels which do ſo gibbe and iſt with Popiſh ſuperiſtion, that they paſſe all meane and meafeure, and ſauour of plaine *Luciansme*. But leauing thofe of this ſtraine, I will alleage ſome of another note, which now come to my mind. First then I remember three merrie leaſts, which were made of holy water: all of them of a fine conceit, and excellent good grace. The firſt is of one who being reproved for not vailing his bonnet when holy waſter was caſt vpon his head) anſwered, that if it had that vertue that it could penetrate euen to Purgatory, there was no doubt but it would eaſily go through his haſt. The ſecond is of later time, the author whereof was one *Godon* a Counſellor of the Court of Parliament in *Paris*, a man that had an excellent dexterite in breaſting of a leaſt. This *Godon* being one day in plate where it was debated before King *Francis* the firſt, what course were beſt for him to take to encounter the Empetour, who was comming (as it was reported) with a great army: and hearing one with the King ſuch a number of good *Gaufignes*; another ſuch a number of *Lansquenets*, (every man as he fancied:) Sir (quoth he) feing we are all in our wiſhes, if it may stand with your Maiesties pleaſure, I will wiſh my wiſh alſo; which ſhall be ſuch a one as ſhall stand your Maiesty in no charge, wheras theris will coſt your coſfers. The King haſing demanded of him what it might be: Sir (quoth he) I would onely wiſh to be a diuell but for one quarter of an houre. To what end? (quoth the king.) I would (quoth he) ſtraight to the Empetour and breake his necke. Verily (quoth the king) thou art a very ſot to lay foſt, as though the Empetour had not ſore of holy waſter to drue away the diuel. Whereunto he replied, and ſaid, Sir (if it pleaſe your highneſſe to pardon me) I thiſke well that a yong diuel which is not yet his craſh master would ſte for ſcarce of holy waſter, but a diuel which had bene *Godon* heretofore, would not ſte for all the holy waſter his Holinesſe can make. The third is later and of ſefher memory, *Loy* the publicke notary being the author thereof, who when a certayne Cardinal made report of a woman poſſeffed with a diuel, which by no means could be diſpoſeffed: Why Sir (quoth he) it is an eaſte matter: giue her but a elyſter of holy waſter, and the diuel will be gone I warrant you. There were alſo in old time many fine leaſts made of Purgatory, as being in very deed a mere ridiculous inuentione. Two wherof (which now come to my minde) I will here ſet downe. When Pope Clement the 7, was besieged in his caſle of *S. Angels*, and certayne Prelates his friends with him, a gentleman of Rome ſaid, he was euer perfwaded that the Pope could deliuer

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soules

THE TRO

332 soules out of Purgatory; but seeing (quoth he) he cannot deliuere himselfe out of prison, I can much lesse thinke he shoulde deliuere foules from thence. The second was made long since at Florence. A Florentine being impotuned by the Franciscans of the place to haue certaine Masses said for the deliuering of his sonnes soule out of Purgatory, answere them in this sort, Well, go your wayeres, and if you deliuere him by your Masses, I will giue you a crowne. The Friers had no sooner sung their Masses, but they returned to him againe, demandinge their crowne. The Florentine answere, You must first make it appeare unto me that ye haue indeede deliuered him, before I part with my crowne. In the end (after they had a long time debated the matter and expostulated with him) they went to the Duke, humbly desiring his Highnesse that they might haue justice. The Duke causing the partie to be sent for, asked him why he detained from them that which he had promised them. The man answere, that he promised them nothing but vpon condition, viz. that if it might appeare vnto him that they had deliuered his sonnes soule out of Purgatory, he would giue them a crowne. The Duke hearing this his answere, turned to the Friers, and said, There is great reason for it, and therefore see you make the soule which you haue deliuered, to come vnto me, and testifie it owne deliuernace, or send me two other soules to witnesse the same: or let me send me a word or two in writing, subscribed with Christis owne hand, and then I will see you shall haue the mony payed you. Another in France did the like, for certaine Priests hauing asked money of him for the Masses by which they had deliuered a soule out of Purgatory, he demanded of them, whether soules once let loose and freed from the paines of Purgatory, were in danger to returne back againe or not? They answere, that they were not: Why then (quoth he) it were folly to giue you money for this which is already deliuered and in safetie: it is more wilidome to keepe it for some other, which haply may be detained there hereafter. An Italian likewise spake as wittily and with as good a grace, when he told the Popes legate at Venice, that if his Holinesse had bene wel aduisid, he would never haue said that he could deliuere soules out of Purgatory, but that he could deliuere them out of hell. For as for Purgatory (said he) there remayne two things to be proued: first, that there is such a place: seconde, that he deliuereth soules from thence: whereas all men beleue that there is a hell: so that there remaineth nothing to be proued, but that he deliuereth soules from thence.

10 As for worshipping of Saints, it appereth by certaine ancient Proverbs, that some demeane them selues more discreetly therein then others. For example This proverbe, *There is no miracle comparable to that which is wrought by an old Saint*, could not arise but from those which were of opinion, that they ought rather to go to old experienced Saints then to yong pyncocks and nouices, which were but late vpstarts. For these they secretly condēned, at leastwile shewed they were to be suspected. But here is yet a further thing to be noted, viz. that our ancestors never made so great account of their Saints, but that they would bring them a peale by threatening them, and gryne at them (like a dog at a pitch-forke) when they thought they wronged them: wherein they shewed them selfes more bold then their successors. Wintesse the *Florentine* who said to the image of Saint John Baptis, The plague of God light on thee, thou hast alwaies had a foyle flandrous tongue, and therefore Herod cut off thy head: The occasio of which speech hath bin before remembred, where I have also set downe the *Italian* words wherein it was deliuered. And in the same booke out of which I tooke that story, (intituled *Piacenzole del pionano Ar loto*) this is recorded which here followeth, being in effect

effect all one with the former. There was a cooke of *Florence* who was accus-  
tomed to come and say his prayers, and to offer candles to the image of a yong *Christ*  
(being about the age that he was of when his mother found him in the *Temple* di-  
fouting with the Doctors) and had continued in his fauour for the space of twen-  
ty years and more : after which time it happened that a tyle fell vpon his sonnes  
head, and hurt him so sore, that there was no hope he shold ever escape: which he  
had no sooner perceaved but he went to his yong *Iesus*, carrying with him a goodly  
waxe taper ( wherevra he was wont to carry nothing but candleys ) and begunne to  
pray vnto him in this sort. *Dolce Signore mio Iesu Christo, io ti prego rendila sanita,*  
*&c.* That is, O my sweet Lord *Iesus*, I beseech thee restore my sonne his health-a-  
gaine, whom I do so dearely loue. Thou knowest that I haue faithfully serued thee  
above these twenty years, during which time I never requested the least fauour  
at thy hands, now therefore I am come to command and committ my selfe and  
fite vnto thee, my sonne being in such danger of death, who is all my ioy & hope,  
my comfort and content: so that if he chance to die, I shall die shortly after for do-  
lour and despair; at leastwise haue regard to the deuotion which he alwaies bare  
thee as well as my selfe. Hauing thus prated, he returned home againe, where he  
found his sonne dead. Whereupon he went the next morning, in great anger to  
his little *Iesus*, carrying not so much as a candle with him, & neither kneeling down  
nor valling his bonnet, beganne in this sort. I rebouunce thee and vtterly dese thee,  
and I promise thee truly I will never come neare thee, I haue faithfully serued thee  
above these twenty yeares, during which tyme I never craved any thing at thy  
hands but this onely good turne, and thou haft denied me. If I had made this re-  
quest to the great Crucifixe which standeth by me, I know he would haue granted  
it. I promise thee faithfully, I will beware so long as I liue, how I deale either with  
thee or any other stripling, for thy sake, and for conclusion of all, he added this Ita-  
lian proverbe, *Chi s'impacchia con fanciulli, con fanciulli si ritrov'a.* Which story (be-  
ing there set downe at large, specifying the Church and place where this cooke  
dwelt) serueth very fitly to exemplifie the sorte faid proverbe, with which that a-  
greeth well which was spoken by a good fellow who prayed to one of our La-  
dies, holding her young babe in her armes. For haung receiuied such an answer as  
pleased him not well, by one that stood behinde the Image (as the *Florentine*  
who stood behinde *John Baptists* Image counterfaiting his voice) and iudging by  
the tone, that it was not the mother but the childe which spake, said. Hold your  
peace you little lick-dish, and let your mother speake who is wiser then you. But a  
*Burgundian* vitered fare fouler words against a young Crucifix (sonne to an old  
Crucifix,) for hurting of hime. The story is this. In *Burgundy* there to a village cal-  
led *Chesule*, a country clowne going through a Chuch, enquired of the Ringers  
for whose soule they did ring. And he had no sooner learned his name, but he fell  
straight on his marrow-bones, and began to patier ouer certaine prayers for his  
soule before a crucifixe standing neare the belly: which in stead of giving him a  
nod with his head, fell full vpyn him and left him in such a pitfull plight, that the  
men were glad to leaue their ringing, to take him vp, and carry him in al hast home  
to his house, where he remained long time sick and sore. Now after he was recov-  
ered againe, returning to the Chuch, and seeing a goodly yong smiling cruci-  
fix in the same place, (for you must note by the way, that the old crucifix had bro-  
ken his necke in falling vpon this poore payfane) : he could containe no lon-  
ger, but beganne in this sort: Call as good a countenance towards me as thou  
wilt, I will never trust thee: for if thou live till thou be a man, thou wil be vs-  
happy

as euer thy father was, who wold haue killed me. These 3. stories do suffici-  
ently confirme the truth of that which hath bene said, viz. that our Ancestors  
made not so great accomp̄t of their Saints, but that they would tell them their le-  
son, and gerte at them, when they perceiued they offered them any wrong;  
wherin they shewed themselues more courageous then many since their time;  
howbeit the boldnesse of my neighbours of *Ville neuue S. George by Paru* was far  
greater. For they not contented to rate and reule Saint *George*, because that vpon  
his feast day he suffered their vines to benipp'd with the frost: but hauing spoken  
all the villany against him they could, they did him a worse turne by casting him  
into the riuere of *Styne*, where he was frozen with their vines for company: their  
boldnesse being so much the greater, in that they durst encounter him who is  
*Mars* the great God of warre among the Saints.

11 Churchmen also were girded at in old time and flouted sundry waies,  
Monks and Fries especially, who were not onely branded with those goodly nick-  
names before remembred (wherwith their hypocrisie was taxed & censured) but  
with sundry others also: some censuring their gluttony, others their lechery, others  
with their stupidity. Among the rest, *Laurence de Medicis* was the man that knew how  
to do them the honour appertaining to their holinesse. For being asked by the  
*Turks Ambassador*, what shold be the reason that there were not so many fooles  
to be scene in *Florence*, as in *Caire* and other cities of *Egypte*. Answered, that they  
kept all their fooles fast locked vp, some in one place some in another, according  
to the diuersitie of their frenzies. And leading him out of *Florence*, he shewed him  
a number of Monasteries, and withall told him, that in those houes they shut vp  
all their fooles, both men and women, whom they called Monks and Nunnis.  
But his tale had bene much better told (in my conceit) if he had said, that they  
suffered none but harmlesse fooles to range abrode in the streetes, and that they  
kept their hurtfull and knauish fooles within. But all that our Ancestors spake  
against the Clergie is nothing, in comparison of that which was spokēn against the  
Pope, I meane against his person and practise. For *Pasquin* girded at him long  
since, and that sundry waies, giuing him such priuie nips and crosse blowes ouer  
the thumbs, that better ielfs cannot be inventēd. Sundry poets also not long before  
our time spared not the Popes one iot, as namely *Pontanus*, *Sannazarus*, and o-  
thers. But I will begin this discours with the answere which a limmer made to a  
Cardinall, who though he had drawne *S. Peter* and *S. Paul* so liuely, that all which  
beheld them, approued the worke, yet was there a Cardinall who said he had el-  
pied a fault in them, in that he had made them too high coloured: whereupon the  
limmer forthwith shaped him this answer: Sir (quoth he) this fednessesse proce-  
deth of shame; for they blush to see the life which you lead, in comparison of that  
which they led when they were on earth. Which answer of his agreeth very fuly  
with this Epigram made by a learned man yet liuing.

*Semiuers quicunque patres radiante galerio  
Conspicu, & rubra sirmata longa tage:  
Crede mihi, nullo saturata murice veseta,  
Diuitie nec cocco pallia timet a vide:  
Sed querula videt, sanctorum cade virorum,  
Et mera infonti tota cruento madens.  
Aut memor iforum, qua celestis criminis vultus.  
Pro dominiu info tacta pudore rubet.*

And this putteth me in mind of the Preacher formerly mentioned, who beganne  
and

and ended his Sermon with *Die saint Peter & saint Paul*: May he began and ended therewith: for he speake neuer a word helidles, though he often iterated them. But to returne to *Pasquin* (whō hath so wel iubbed and clirified the Pope) by *Pasquin*, we are to vnderstand (which I speake for the ignorant sort) many excellēt quicke wits, who hauing compoſed libelling verles in *Latin* or *Italian*, agaist any of the Popes, caused them to be fastened to an image called *Pasquin*. No marvell then if *Pasquin* hit them so ofte over the thumbers, and suriued their cocke combs so well: seeing the inuentions of many excellēt wits haue bin fathered vpon him. And yet I perswade my selfe he never did any thing with better grace, then when he said that he was ready to die for sorrow, in that such an injury had bene done him, as piercēd him to the very heart. Whereupon when certaine asked him, Friend *Pasquin*, what injury hath bene done thee? — hath any man called thee theefē, or murtherer, or poisoner? oh no (said he) but they haue called me worse. What hath any man called thee sacrilegious, perfōny, or parricide, buggerē or atheifē? oh no (said he) they haue called me worse. And after they had instanced in sundry other the greatest indignities they could imagine: alas (said he) you haue not yet reckoned it, neither do I think you wil euer gheſſe what it is. In the end, hauing bene often requested to vter his griefe, breathing but many sighes with *Alas, alas*, he said that they called him *Pope*. The same *Pasquin* declared also in a Latin Epigramme (which he made since) what conceit we shoulde haue of the signification of this word *Pope*, in these verles,

*Hic Carapha facias superis iniurias & imis:*

*Styx animam, tellus putre cadaver habet.*

*Inuidit pacem terris, dīs vosa preeſtū:*

*Impius & clerorum perdidiſ & populum:*

*Hosib⁹ infensi ſupplic⁹, iſtud amic⁹.*

*Scire cupis pāciūs cetera? Pape ſuit.*

Hereunto also well accordeth the common saying, *A good Pope, a wicked man*. And who so would know how the said *Pasquin* extolled the vertues of Popes, let him  
reade these verles:

*Sixtum lenones, tulium reverē cinedi,*

*Imperium vanis curra Leonis habes.*

*Clementem ſurie vexant, & anara cupidō.*

*Quae ſpes eſt regni Paule futura tuſ?*

(Where I confesse he hath bene somewhat bold in vſing Poeticall licence in the  
quantite of *tulium*.) There are also certaine Epigrams which taxe the couetous-  
neſſe of ſome Popes in particular, as namely this which was written of *Alex-  
ander the ſixt*,

*Vendit Alexander claves, altaria, Chriftum;*

*Emeat ille prius, vendere iure potef.*

That is,

*Chrift, altars, keyes, doth Alexander ſell,*

*Why ſhould he not perdy they cost him well.*

*Mantuan* alio hath written to the like effect of the couetousneſſe of Popes, albeit  
in general:

*Or voulez vous ſaoir quelle traſique meine*

*La marchande portant nom d'Eglise Romaine?*

*Elle vend pour argent temples, preſtres, autels,*

*Couronnes, ſexus, encens, mefes, & joyaux tels:*

## THE FIRST BOOKE.

Et en son auarice elle est si fort extreme,  
Que vendre ell'ose bien le ciel, voire Dieu mesme.  
That is,  
Then would you know the traffike and the wares,  
Wherewith this Marchandisse (hight Rome) doth trade?  
For monys fels he Churches, Altars, Priests,  
Crownes, ancessors, stiers, and Masses: and what more?  
Tea so excesse is her couertise:  
Of heauen and God himselfe she sets a price.

The same author hath likewise blazoned their other vertues in these versies:

Le saint champ du Seigneur est plein de parasites,  
Et l'autel precieux ne fera qu'aux Sodomites:  
Brief, les temples à saints & sages ordonnez,  
Par ces Ganymedes bougrins sont profanez.

That is,  
Gods holy field is full of Parasites,  
The precious altars swarme with Sodomites:  
The Churches that were made for holy deeds,  
Are soyled by these buggering Ganymedes.

And what hath Pontanus said of Alexander the sixth, in an Epitaph which he wrote  
of his daughter?

Condit hoc tumulo Lucretia nomine, sed re,  
Thais Pontificis filia, ipsa, Nuruia.

Which Epitaph I finde turned into French by two: one of which hath turned  
it thus,

Ci gis le corps d'une certaine dame  
De nom Lucrece, & d'effet (dont ie tremble)  
Du Pape fut ribaude tres infame,  
Espouse, bru, & fille tous ensemble.

The other thus,

Ci dort qui fut de nom Lucrece,  
De sait Thais, putain de Grece,  
Qui iadis d'Alexandre file  
Est femme fuy & belle-fille.

That is,  
Here lies Lucrece by name, Thais in life,  
The Popes child and spouse, and yet his owne sons wife.

The Poet Samnazarus also hath written an Epitaph of this Pope, where having declared these and sundry other villanies, he faith for conclusion, And yet hath he bin Pope of Rome these eleven yeares. Go now, and speake of Neroes, Caligulaes and villainous Heliogabali. But enough of such stuppe (for I am ashamed to name the rest:) yet what (I beseech you is the commendation of Boniface in this Epitaph: Intravit ut vulpes, regnauit ut Leo, mortuus est ut canis: that is, he entred like a foxe, raigned like a lion, and died like a dog) And to the end we may see how that they which could not write to their commendation in good Latin, haue written in as good as they could, rather then they would be silent and say nothing: I wil here set downe the Epitaph of Benedict the twelfth,

Ille suis verò Laicis mors, veptra Clero,  
Deuici a vero, turba repleta mero.

## CHAPTER XXXIX:

Neither did they write all thef goodly Epitaphs of the Popes only, for somme haue also blazoned the vertues of their Cardinals, Bishops, and other Prelates: amongt which this hath an excellent grace which was written against a Popish Bishop, sometime a Franciscan.

Nydipli Antistes, non curat Clerus ubi siles; et nulli  
Dum non in calce siles ubi cunq[ue] rebus.

But (to hold me onc to the Popes) the meanes which they used to auoide the creating of a shfe Pope (as once it happened) in stead of a Pope, hath bene exceedingly derided of old. And hereof Johannes Pannonus hath made an Epigram, (wherein he rightly blazoneth their stumpery) which I have thus turned into French,

Tul ne pouuoit iudier des saintes clefs de Romme  
Sans monstrer quil avoit les marques de urey homme  
D'autreys donc quil a present este preue d'estre  
Et qu'en n'a plus besoin de la chaire paroee?  
Cest pour ce que cens, la qui oras les clefs ont,  
Fut les enfans qu'ils sont, monstrerent bien ce qu'ils sont.  
That is,  
Of old timer, none Romes boly keyes did bear,  
But by some markes had first his manhood showne:  
How comes this triall out of date whilere?  
Nor needs no chaire to make his secret knowne?  
Far that who eut now the keyes haue borne,  
Hence by their basards pround thair fexe before.

And as for Popish lawes and constitutions, we find that our ancestors opposed themselves against them to the vitemost of their power: and forbare not to cry out mightily against the Cleargie for not abolishing them: but principally against the forbidding of Priests marriages. Against which we find these versies in the first place simply and plainly made.

O bare Calixte, num omnii Clerus odit te.  
Olim Presbiteri petaverunt uxoribus uitii  
Hoc destruxisti tu, quando Papa fuisse.  
Ergo tuum Festum nunquam celebrari benefac.

And others (after them) beginning thus;

Priscianus regula penitus caffatur:  
Sacerdos per hic & haec olim declinatur.  
Sed per Hic solum nunc articulatur.  
Quam per nostrum praealem Haec amoneatur.

And a little after,

Non est Innocentius, immo nocens uer,  
Qui quod facto docuit, verbo uuln deliri.  
Et quod olim inuenit voluit habere,  
Modo uetus Pontifex studet prohibere.  
Gignere, &c.

Mantuan likewise condemneth this Popish decree, where he saith,

Neuf il pas nienve vala saiuve la droite veye,  
Par où la Loy de Diuersos mème & nous connoye,  
En ensauoir les pas des nos ancens pere,  
Desquelz la vie estoit chaste & sans vituperes.

*Quand il se contentoyens d'avoir chacun sa femme  
Helas, & qu'est-ce ad priu du celest infame,  
Que maintenir un vies contre Dieu & nature,  
Si non impie de forfaiture?*

That is,

*Were it not better follow that right path,  
Wherein Gods reyal law doth us conduct,  
Presing the footsteps of our ancestors,  
Whose life was chaste and void of rightfull blame,  
When each man was with his owne wife content?  
Alas, what's this to that infamous life,  
Which singly they gainst God and nature leade,  
Full of leud thoughts and many a beastly deed?*

Neither was there so much as Master *Allan Charetier*, but cryed out against this Canon or constitutio. For (as *John Maire* witnesseth in his book called *the Exile*) he writ against it as followeth : There was long since a new Canon confirmed in the West Church, severing the order of holy Matrimony from the dignitie of Priesthood, ynder the colour of puritie and Chastity: but now contrarily runneth the Canon of Concubinage, with entimentes to worldly pompe and dignities, to sensuall and fleshly sinnes; and (which is more) the Clergie is growen extremely and unconscionably courteous, &c. A litle after, What hath the constitution of forbidding priests mariages brought with it, but the changing of lawfull generation into adultery and fornication ? and the honest cohabitation with one only spouse, into multiplication of harlots and living in hot and burning lust? And if I should say all that I thinke, I would say, &c.

12. But a wonder it is, that our ancestors should not perceiue the villanies of that purple whore, the scarlet strumpet (which calleth her selfe The holy Catholike Church) seeing the never cloaked nor concealed them in the least manner, but set them to the open view to all that would behold them: as namely in thecale of forbidding Priests mariages. For though Pope *Hildebrand* made it a Canō and constitutio of the Church, yet some of his successors (as stories report) haue bene so farre from keeping it, that they made no conscience to marry their owne daughters: witness the Epitaph of *Alexander the sixth*, made by *Pontanus*: witness also the stories which haue bene written of his life. For herein I suppose he followed the example of his predecessors, not to speake of those whom historians (who haue written of the liues of Popes) haue severely censured. And as he was emboldened to commit incest with his owne daughter, by the example of his predecessors: so by his example was Pope *Paulus the third* heartened to do the like. For he entertained his daughter *Constance*, and perciuing that he could not have her at his whistle, & enjoy her company so conveniently as formerly he had done (considering she was maried to a Duke called *Sforza*.) he poisoned her. I omit to speake how kindly he entertained his sister, because this incest is not altogether so vnnatural and brutish as the former. And whereas he poysoned her also, because he saw that she tooke not so great pleasure in him as in others, it is lesse then nothing, considering the unconscionable largenesse of Popes consciences : witness *Hildebrand* who poisoned seven or eight Popes, that he might come to the Popedome. And which is more remarkable, after they had vsed their daughters or sisters as whores (as *John the thirteenth* did,) or other their kinswomen (as others haue done) they maried them to Princes; as it is reported, that the forenamed Alex-

*Alexanders Lucretia* (I meane *Lucretia* who was his daughter, his daughter in law and his whore, that is, with whom he lay, notwithstanding she was his owne daughter) and his sonne also, who was her owne brother) was maried to three Princes successively: first, to Duke *John Sforza* next (he being divorced from her) to *Lewesballard* son to *Alphonse* of *Arragon* & lastly to *Alfonso* d' *Ef* Duke of *Ferrara*. And yet these holy men (who haue forbidden others lawfull mariage) not content to vse the liberty which *Jupiter* vsed in such incestuous mariages, wold needs after his example haue their *Ganimedes* also. So that when *Statianus* speakest hereof in his verses which formerly I alreaded, I canot well tell which of them he meaneith: but sure I am that the *Ganimede* of Pope *John XXVII de monte*, called *Iulius* the third, was in stature & feature like unto *Jupiter*, somwhat resembling him in the proportion and lineaments of his face, as Poets haue described him; which thing I speake the rather, because my selfe faw and aduisedly beheld him, especially at once when he sate at table with his *Jupiter*. But these earthly *Jupiterizing gods* (tho I meane that tread in the steps of *Jupiter*) may horlaic, it layd in their dish for dispencing with themselves in such a point, for which they wold dispence with others also, rather then for mariage. For I perswade my selfe, if priests after they were forbidden mariage, had with common consent exhibited a petition to their Holiness, (holding the supplication in one hand, and a bribe in the other) that they might haue recourse to the male sexe, seeing they would not suffer them to vse the female, they would never haue denide them. And that which more confirmeth me in this opinio, is that we reade in the life of Pope *Sixtus the fourth* how he granted libertie to the whole family of the Cardinall of *S. Luce* to haue carnall company with the male sexe, during the three hotest moneths. As also that which we reade in the life of Pope *Alexander the sixth*, how he permitted one *Peter Mendoza* a Spaniard and Cardinall of *Valencia*, to make a *Ganimede* of his bastard sonne the Marquesse of *Zamora*.

13. Now besidest that these deuout Churchmen committed their villanies openly in the view of all men, as appeareth by that which hath bene already said; and by sundry other places of this booke; it is furtid to be obserued that they make but a mocke at sundry things, which notwithstanding they caue the poore people (silly soules) to hold and beleue as articles of their fauor. For when Pope *Leo the tenth* was told by his Confessor that he needed to feare nothing, considering he had the keyes of haauen, and of the treasury of the Charch, consisting of the merits of Christ and of the Saints : he answereid in this sorte: Thou knowest that he which hath fold a thing, hath no longer right nor interest therein; therefore seeing I haue fold haauen and all to others, I haue nothing to do thereto. The same Pope being reproved by certaine Cardinals for his leud life, & being exceedingly changed since he was created Pope, answereid: If I be wicked, you are the caule therof, for you haue made me such a one as I am. They wondering at this answer, and demanding of him what he meant thereby: Because (quoth he) you haue made me Pope, for it is not possible to be both a Pope and an honest man. Nay they go yet a step further, in prophaning those things which they wold haue the world beleue were holy and sacred: as when Pope *Iulius the second* cast his Saint Peter's keyes into *Tyber*, and took Saint Paul's sword, saying Saint Peter's keyes wold stand him in no stead for the warres, whereas Saint Paul's sword wold help him well. Yet all this is nothing in comparison of that which Pope *Gregory the eleventh* (called *Hildebrand*) did, who when his consecrated host (which the Popes

creatures call the blessed sacrament of the Altar, and the body of Christ) answered him not to his demands, being angry therat, cast it into the fire in the presence of many Cardinals, who could not stay him from burning of his breaden God. The truth of which story might well be doubted of, if the person from whom it originally proceeded, were any way to be suspected; but the author thereof is Cardinal *Beno*, who further addeth, that *Iohn Bilshop of Port* (Secretary to *Hildebrand*, and very inward with him) affirmed in a Sermon which he made in *S. Peters Church* in the audience of a multitude of people, concerning the profanatio[n] of the blessed Sacrament of the Altar: *Hildebrand* (quoth he) & we with him, haue done such a fact, for we desire to be burned quicke; & he that wil not credit this Cardinals report, may find it confirmed by other testimonies. For my part I see nothing in this fact of *Hildebrand*, which is not more then probable. For if we reade his life, we shall finde that he hath profaned his religion after another manner: I say that he hath profaned his religion: for according to true religion, the laid consecrated hoste might haue bene cast into the fire without any prophanation at all; namely as a pece of pase, and in the same nature that it is of when it descendeth into the bellies not onely of men, but also of beasts, & after into that place which for modesty I may not name. But some may here haply lay, that it is no wonder if *Hildebrand* dealt in that sort with the sacramental host, considering he was a Necromancer, as in his life is discoursed at large: notwithstanding I perswade my selfe, that if he had asked counsell of him in whose schoole he learned the blacke Art, he would neuer haue aduised him so: which I do the rather thinke, for that the grand *Negro* of all Necromancers (who is also the great Sorbonist of Sorcerers, and maister of Magicians) will in no wise hurt this god of pase, but very friendly and louingly agrees with him. For prooofe hereof, in the yere 1538. there were certaine priests burnt in *Sauoy* for enchantments and sorcery, one of which was burnt at *Rolle*, a towne foure miles distant from *Lausanna*, and his whore with him for company, which was a sorceresse; who confessed that he had bene a sorcerer for the space of foure and twenty yeares, during which time he never left saying his ordinary Masses. Which makes me say, that there is old acquaintance and good agreement betwene the god in the Mass, and the Bee in the boxe. For how else could this forcering priest haue bene capable of this high honor, and dignitie of singing Mass, seeing that before he came to be initiated in the duels schoole and entred in his blacke booke, he was to giue himselfe body and soule, tripes and all vnto him: as also deny God his creator, and renounce his baptisme, as may appear by the arraignements, inditements and condemnations of sorcerers and witches. And therefore the diuell (in my opinion) never gaue *Hildebrand* that counsell to cast the consecrated host into the fire, but he was borne mad for anger, in that it being called and reputed a god, could not answere the questions which hee demanded of him, as well as *Apollo*, *Bacis*, or *Pythias*, who gaue answers by their Oraclees.

14. If any shall still doubt (notwithstanding the reasons that haue bene here alleagued, and elsewhere, namely where I speake of the Sacramentall empoysoner) whether there be indeed such good agreement and intelligence betwene the diuell and the breaden God, I will haire alleadge the testimonies of his owne priests, which shall likewise serue for the continuing of my intended discourse, touching the forefaid prophanation. And first I will alleadge the testimony of a Priest of *Sauoy*, named *dom Anthony Coctren*, *Dorn* in *Sauoy* is as much as *Sir* with vs) who when he was chanting his Mass, perceiuing his gossip which holpe him to

to sing, stey too long before he answere Amen: Say Amen (quoth he) in the diuels name. And straight this gossip said Amen in the diuels name. True it is indeed that he was not a little moued for to his Amen he added these words: now a poxe on thee gossip: for if thou haddeſt not calld so loud, I had taken a moule. For you must note that he watched a mouse which was come to heare Mass, or to eat the Massemongers god. For diuels of them haue plaid such pranks as we know: but see his owne words, which haue a faire better grace in their proper dialect. *Amen, Le chancrouz terunzay compare: se fer s'ouſſe tan crise, uzſſon preſla ratta.*

15. Further, concerning the good agreement which is betwix this breaden god & the diuell, we haue the testimony of a Priest who said, For my part (I confeſſe) I understand nothing of these Saints Masses: but I will tickle you ouer an ordinary Mass in the diuels name. And here I cannot omit a like story of one, who chanting his Mass in a place where he might looke into his garden, and perceiuing a boy in the top of one of his cherrie trees, he was lifting vp his breaden god ouer his head, cryed aloud, *Come downe in la vianian, come downe*: speaking it (as it is most like) aswell to his god of pase which lie held ouer his head, as to the boy in the tree. And he cōcūres in opinio[n] & p[ri]dictio[n] with the forefaid Priest, who said, *Come and say Mass in the diuels name, for my maister is angry*. The same may be said of a gentleman of *Lorraine*, who said to his sonne (which had no great devotion to haire Mass) *To Mass in the diuels name to Mass*. But here it may be demaide how it shold be, that (feeling the diuell and the god of pase do well agree & are such great friends) that Priest shold so often threaten him with the diuell? as a certaine *Sir Iohn in Lorraine* did, who threatened to cast his poore god to the diuell. The story is this, A good fellow owing this *Sir Iohn* a displeasure, and resoluing to beat him soundly where ever he fould him: meeting with him in the street as he was carrying his breaden god: Oh (quoth he) how I would curry thine were it not for the reverence I beare to god in thy hands: Whereupon *Sir Iohn* (thinking himself as good a man he answere and said, If that be the matter, it shal not hinder vs to try the mastery, and whether of vs shall beare away the blowes: see here is my God on the ground, (for he set him downe to rest him there, and to iudge of the combat) & the diuel take him if he deale on either side. This questio[n] (to lay the truth) is more then *Sorbonicall*: for many of no greater moment haue bene debated in Councils. For seeing the breaden god and the diuell are such great friends, (as hath bene shewed) how is it possible that the god of pase shold stand in feare of him, as it is manifest he doth, at leſtwis in their opinion who thus threaten him? Some may also obiect a fact committed by a Priest of *Sauoy* about thirtie years ago, (either Curate or Vicar of a village called *Salles neare to Bonne en Foussigns*) to whom his parishioners came, to the end he might say a great respect (For he had bragged that they needed not to feare either tempest, thunder or fighting within the parish so long as he continued with them) what he had in a number of coniurations which he had by love, and after tooke out of his *Portefeuille* Mass book thermost horrible terrible words, being al this while shrubbed under a tree, which kept off part of the tempest: and holden by force or fire for feare of being ouerthrown: but perceiuing in the end that all was to no purpose, and that he labored in vain, he brought forth his holy Sacrament, that is, his breaden god, and spake thus unto it, *Cour diſſe le n'gle poꝝ de diabolus t'es le tempeſt le diuſſe*. That is, & *deſſe de l'homme benoſt que le diuſſe*, I will cast thee into the diuſſe. Here is I day another storie tyable to the like conclusion with the former: but because it would make my head ale to resoluteley I will referre it to the next Chapell:

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342 excepte they will in the meane time take this as a sufficient answer, that these brea-  
den gods and the duel play now and then the parts of Adiudicates and Attorneys,  
den gods and the duel play now and then the parts of Adiudicates and Attorneys,  
who in open audience at the barre, looke as though they would eate one another,  
who in open audience at the barre, looke as though they would eate one another,  
crying *Haroll* for justice on their Clients side : but as soone as they are gone from  
crying *Haroll* for justice on their Clients side : but as soone as they are gone from  
the barre, shake hands and drinke together at their clients cost. Wherefore it may  
well be, that these gods and diuels abused the priests with like policy. At leastwise  
this is all that I can say herein for this present.

16 As for other prophanations wherewith the Massemonging priests (the  
Popes creatures) prophane that which they would haue holden for a Sacrament,  
I will here give some few examples, leauing the Reader to iudge what reverend o-  
pinion the poore Papists ought to haue of other points of their religion, when the  
Massie priests so notoriouslly prophane this which is the very marrow of their mat-  
tins. And first to beginne with a priest of *Lorraine*, who holding a pike (or boxe)  
full of vncconsecrated singing cakes (as they term them) shuffled the together say-  
ing, *Ribaudaille, ribaudaille, Ye little whorfsons, ye little whorfsons, which of you will be*  
*god to day?* And from him I will come to a priest of *Prouince*, who being reproved  
for lifting vp his breaden god with his heedes upward, and his head downward: I  
did it (quoth he) for feare lest his hose would haue faine of his heedes. After these,  
I will tell you of a priest of *Sainy*, who bragged that himselfe and his fellowes plai-  
ned with the god in the Massie, as the cat plaith with a mouse, viz. that after they  
had sported with it their fill, they deuoure it. I haue heard also of other Sir Johns  
who haue put or rather incorporated into their Massies other manner of stuffe: for  
hitherto we haue onely spoken of him that faid to his gossip, *Say Amen in the diuels name*: and of him who lifting vp his god ouer his head, called to one whom  
he clasp'd clinching his Cherry tree, and bade him come downe in the diuels name.  
Yet we haue said nothing of the Chaplaine of the late *Marshall of Bé*, who cal-  
ling (as his manner was) for a cup of wine for his breakfast or morning draught, to  
one that holpe him at Massie, and hauing set it in an odde corner at the end of the  
Altar (or there about) couered with a cloth, till such time as he had mumbled  
over his Matins: so it was that one of the said Marshals lackies haungi a monetis  
mind to visit this pot, took his oportunitie when he saw the priest in his *Memento*.  
But this gentle *Sir John* (for all his *Memento*) haungi one eye on his Portuise, and  
another on his por, seeing it to be in that danger that it stood at the mercy of the  
lackey, added these words to his *Memento*, *Let it alone shoo bafards brat, let it alone*.  
But of him who slept in his *Memento*, and when he awooke started vp crying, *The  
king drinkeþ*, (remembryng the *Antheme* he had song alene night long, which made  
his head to ak) we haue already spoken. Howbeit we haue said nothing of that  
bon companion, who thinking he had bene stol at cards, cryed, *I am flush*. And I per-  
swade my selfe, they would never haue infirmed all these foode fooleries, had they  
not beene in sober sadnessse: witness that hedge priest by *Par*, who haungi found  
in his Almanacke, *Sol in Cancer* written in red letters, thinking it had bene the  
name of some Sain, tooke sorte paines to seake out the Massie that might fitte  
best: In the end when he had turned his Massie booke ouer and ouer, and could  
not find him out, he made an end of Matins in this mad moodie *Sol in Cancer*, *Sol*  
*in Cancerus, nec ei Virgo, nec Marym: venire adoremus*. It were endlesse to alledge  
all the examples of the ornaments of the massing Sacrifice: (for considering what  
the Massie is, and nor what the Popes creatures judge it to be, I call that an orna-  
ment, which according to them I should cal a prophanation) yet this one I cannot  
omit, the most famous of ten thousand, of *Ostiaido* of *Saint Galat*, Bishop of *Am-*

*goulefme* (and yet a translator of *Onis books de Arte amandi*.) This prelate had  
laid a wager, that whensoeuer and wherefoever any shold speake to him in rime,  
he woulde x tempore answer in rime againe: the wager being agreed vpon, these  
three verses were propounded unto him whilst he was dandling his little breading  
God.

*L'autre iour venant de l'escole,*

*Je trouuai la dame Nicole*

*Laquelle estoit de verð vestue.*

That is,

*As I came from schoole alone,*

*There I met with misr̄ Ione*

*Clothed all in greene.*

To which without interrupting his missificall detraction, hee answered readily  
in this sort:

*Oitez-moy du col este escole,*

*Et si bien soit ie ne l'accoste,*

*l'auray la gageure perdue.*

That is,

*Take but my cloake some one,*

*If I kisse her not anone,*

*I lef the wager cleene.*

Thus were their Massies garnished with merry conceits uttered by the massemongers  
mates; as when they cried oualoud (3 most shamelesse and impudent vilaines)  
To the offering Sirs, you that haue any devotion, Come on yee women,  
turne vp your tippets. But it was no iesting if the Priest did not post ouer his Massie  
as fast as they would haue him. For then they were horne-wood, as if the duell  
had bene among them. Some crying, The duell take thee Sir *John* others, Haste  
thee in the duells name, for they wil haue broken their fast beforewe comē. A pox  
on thee Sir *John* (would another say) thou canst not reade halfe fast enough. All  
which charitable and devout prayers are nothing in comparison of that which cer-  
tainie French gentlemen said to a Priest, who when he shold haue made an ex-  
traordinary short Epitome and abridgement of the Massie, made it longer by the  
whole passion: but they may thanke themselves. For whereas they shold haue  
bidden him say a *hunting Massie*, they bad him say a *soldiers Massie*, thinking it  
would haue bene much shorter. Whereupon the poore Priest haungi dreamed  
a good while what Gospel made mention of soldierns, in the end he stumbled vp  
on these words in the story of the passiō: *et suscitabat ḡrmii*, and so put the whole  
passiō into his Massie: in the mean time making these gallies (who were all booted,  
and their horses in danger to be surfeited at the Church-gate) stamp and stafe, and  
curse as well the Massie as the Massie-priest. Whiche examples (in my judgement)  
are more then sufficient to proue my former assertion, viz. that he which calleth  
her selfe the holy Catholick Church, never so much as concealed from our an-  
cestors the least part of her leudnesse, but layd it open to those that were not blinde,  
and proclaimed it to such as were not cleare. And verily they serue notably to shew  
how they prophane that which they held for the onely true Catholick and Ap-  
ostolick faith and right Romane religion: (for of their wicked liues and false do-  
ctrine, we haue spoken at large before) But as for our auncestors, where one of  
them complained of their false doctrine, a hundred complained of their abomi-  
nable liues: albeit the greater part found fault with them only for toyes and trifles.

suffering them in the meane while to runne riot into hainous enormities, not once opening their mouthes against them. As when they found no fault with them for their leudnesse in keeping of benefices in this or that manner, but for enjoying of incomptible benefices, or for hauing over many. As we reade of king *Lewis* the twelfth, who whil a Bishop begged a benefice of him, (notwithstanding the great number he had already) answere, I shall (quoth he) give thee so long, till the diuell carry all away. *Tot dabo tibi quod diabolus portabis omnia*, as *Stans* hath it, who (good old Preacher) together with his fellow Friers (so often before alleag'd) will furnish vs with storie of such examples for the illustration of this point.

17 I come now to false miracles, some of which our predecessors discouered, and others haue bene detected in our time: and I will first begin with *Ioane*, the holy maid of Kent. This holy virgin was a long time holden to be a Saint and a Prophetesse by the subtil deuice and cunning of the *Franciscans*, who made the world beleue that she descended from heauen: giuing it out (to colour the matter with some probabilitie) that she neither ate nor dranke; albeit she banqueted secretly, and playd the trumpet stoully with their ghoſtly fathers holinesse. Among other things, they made the poore people beleue, that she knew all mens sinnes: and the truth is, she told those that resorted vnto her, the secretest sinnes they had committed; but it was not without the knavery of the ſafe Friers, who ſuffered none to come to her till they had first ſhriuen them. Her ſelfe also might eaſily haue euery mans confeſſion from the roome where ſhe was: the *Franciscans* haue chosen her a place very fit for the purpose. In the end when the knauerie was diſcouered (after they had deceiued many thousands) ſhee and the gentle Friers, authoſ of the miſtacle were executed. Some ſay the abuſe was detected by a certaine gentleman, who ſuſpecting the cunning packing of the *Franciscans* in acquainting her with mens confeſſions, confeſſed certaine things which he never did in all hiſ life, which being afterwards told him againe by her, the legerdeſſaine was expiēd. Howbeit others lay otherwise. There is also mention made of a crucifix, which the ſaid Friers made to weepe and to ſpeak. As for the falſe miracle (or rather falſe miraclēs) of the *Jacobins* of Berne and the *Franciscans* of Orleans, I will content my ſelfe to put the Reader in minde of them, hoping it will not be needfull to make further recital thereof, conſidering theſe ſtories are in print, and in euery mans mouth. Only let vs remember that the ſpirit of the *Franciscans* of Berne was before the miracluous ſpirit of the *Franciscans* of Orleans, as hath bene ſaid.

18 *John Menard* in like maner records another falſe miracle (though wrought by no wicked ſpirit) in his book intituled *A declaratiō of the order and ſtate of the Franciscans*. A pedlar of *S. Anthony's* reliques being to preach vnder a walnut tree, had ſtrewed gun-powder a little before in a Piles nest, which bred in the tree, and hauing ſo done, he tied a ſmall ſtring vnto it, putting fire to the end thereof. Now whileſt he was preaching his pardons, the Pie perciuing the powder, began to make a great chattering. The Franciſcan (who liſtened to hear this ſport) thinking it wold not be long before it tooke fire above, began in this forte, Thou naughtie bird, which thus interrupted this holy exerciſe, my Lord *S. Anthony's* fire will burne thee for this geare. He had no ſooner ſpoken the word, but the fire which had already feized vpon the nest by meanes of the ſtring, burned both her and her yong ones: which was not done without a ſolemne shout, the people crying aloud, *A miraſte, a miraſte*; by meanes whereof he got a good round offering. He further relates

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fudry like ſtories which he had heard of theſe pedlers of reliques, *S. Anthony's* Queſtours, as namely that their maner was to heat their little croſſes or braſd images whilſt the good wife went into the garuer or celler to ſeche them ſomthing, and at her ſeurene would make her kiffe the croſſe or image; and when ſhe felt it hot, they would exceedingly teſtifie and affright her, laying, that their *Lord S. Anthony* thereby ſhewed that he was not well pleased with her almes: whereupon the fulle ſoule would go back again to fetch them more, and by that time the image would be well cooled; which they would ſay was ſigorne that *S. Anthony* was appeaſed. He writeþ alſo in the fame place of a late brauſh part played in Italy a like beforet (viz. about the year 1536) by one of the ſame craft, and feruane to the ſame maſter, viz. how that this *duke de lau* being angry for that the poore labouer with whō he wrought, would giue him nothing for his paines, ſet fire on the houſe where his kine flood, which burnt not only that part, but all the reſt of the building belidē, and all the goods therin: making them beleue that it came by a miracle wrought by *S. Anthony* but for all hiſ cunning and knavery, the truſt was afterward known. He further addes a very notable ſtory recorded by many of another of *S. Anthony's* treaſurers, who burnt a poore woman's pece of cloth, making the world beleue that it came by *S. Anthony's* meaneſ, who diſt it to the end he might be reueenged of her which hapned (as he ſaith) in the country of *Vaſc*, but as others affirme in *Calabria*. The ſtory is told thus: One of *S. Anthony's* treaſurers traueling through the country (with a good fellow who led the Aſſe which carried the wallet) paſſid by a burchen houſe, where, as ſooone as hiſ man had eueng the bell, y the goodwife forthwith opened the doore, and hauing let them in, went to fetch them a pece of ſhech: in the meane while this falſe Friar hauing markid two faire ſwine playing together vpon the dunghill, turning him at her returne toward his knaſh companion, ſaid, Is it not great pitie that theſe two ſwine ſhould die ſo ſuddenlie? The poore woman listening to hiſ ſpeech, queſtioned further with him thereof. Who upon the ghoſtly father ſaid vnto her, My good ſister I can ſay nothing, but that I am very ſory that theſe two ſwine ſhould die ſo ſuddenlie, and there is no manbiuing that can percieue it, except he be in the fauour of blessed *S. Anthony*: howbeit there were ſome hope, iſi had but two of the acornes which our Priour hallouereth every year. The woman holding vp her hands, beſought him to giue her ſome of them, promising not to be vnmindfull of that good turne. He the moſt casting hiſ ſie vpon hiſ feruante (who attended vpon thiſ traſh and gaſte of the wallet) asked him if he had any of the acornes left, which he gaue at the village wherē they came laſt. The fellow hauing fought a good while, answered that he could find but two, which he ſaid he kept for their Aſſe which was often ſick. Though our Aſſe ſhould die (quoth he) yet muſt we pleaſe this good woman, whom I know to be well affected to our order. Meant while looking with a covetous leering eye at a pece of cloth which lay hard by, (continuynge hiſ ſpeech) he ſaid, My good ſister, I am ſo perwiſed of your liberallitie, that thou wil not deny me a pece of linnen cloth for the poore ſickle folke of our Couenant. She forthwith offered him linnen cloth of what he would deuaund, ſo he wold ſpeedily remedy that ſtill. Then taking theſe two acornes in hiſ hand, he called for a yeſtell full of water, and cast therin a little ſalt, and putting off hiſ coate began to patter ouer a number of ſhore priuers (hiſ man ſtill anſwering Amen, and the goodwife with her children being ſolemny all thiſ while vpon their knees;) and hauing grinded hiſ deuonions, he haue the acornes topowden and caſt them in the water, and ſtirring them together like a mafh, gaue them the ſwince to drinke, making many mafhes and pro-

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pronouncing as many blessings over their backs, euer calling vpon the good Ba-  
ron S. *Anthony* for assistance in this miracle. This done, he told her that her swine  
were in no danger. She therefore to make good her promise, changed her peice  
of cloth for the grandmercys of this ghostly father. But the goodman of the house  
(her husband) coming home shortly after, and hearing of all this pageant, as also  
how his cloth was an actor therein : taking two or three of his golips with him  
ranne after them. The Frier seeing them comming a faire off with staues vpon  
their necks, was amazed like a curspur taken in the fact; howbeit he thought it his  
best course to take an house (which was somewhat neare) into which his man ran,  
and secretly conueyed there two quicke coales, which he folded vp in the cloth  
and hauing so done, they passed on their way, as though they mistrusted nothing.  
Anone the butcher ouerooke him, and laying hold of his hood (after a rude  
and rough manner) asked him for his cloth, calling him thereto, with many other  
threatning words. Sir quoth the Frier (very mildly) You shall haue it, with all my  
heart; and God forgive you this wrong you offer me, in taking that from mee  
which was giuen me in recompence of a great good turne done at your house: it  
grieueth me not that you take away my cloth, yet I trust the glorious Baron Saint  
*Anthony* will worke some wonder, and that shortly, to teach you how you intreat  
the faithfull seruants and friends of God. The butcher nothing regarding vaine  
words, returned backe, very iocund that he had gotten his cloth againe. Howbeit  
he was not gone a bow shooe from the Frier, but he smelt the burning of some  
thing, and saw a smoke round about him; whereat he and his fellowes were to  
amazed, that they cast downe the cloth, and cried aloud, S. *Anthony* the hermit,  
S. *Anthony* of Padua. Which when the Frier and his varlet heard, they camc running  
to them like sile merchants with demure countenances; his man presently  
putting out the fire, and the Frier discharaging a number of blessings over the heads  
of these simple supplicants (being on their knees) instantly crying him and the good  
Saint mercy, till they were euern hoarfe withall. These things thus past ouer, he  
caried them to the parish Church to Mass, where the cloth being vnfolded and  
well viewed (for so the story saith) it was follement auowed for a miracle. And it  
was inioyned the poore butcher in way of penance, to accompany the Frier  
throughout all *Cabria* to witnessse this wonder; who by this means did not  
only recover his cloth againe, but gathered a round summe of money (every  
man thinking himselfe happye that gave him a thing:) whereas the poore but-  
cher lost not only his cloth, but was further endomaged as well with the expence  
of his iourney as the intermission of his trade.

19 From *Cabriola* I will passe ouer into *France*, a countrey seconde to none in fertilite of stale miracles: and will begin with *Pudding Saint Peter* in the countrey of *Berry*, of whom this story is recorded. A priests maid (to speake with reuertence) hauing powred (wines blood) into a great latyn bafin, (which had the Image of Saint Peter embossed in it, and wherineto the Curate was wont to put his offerings, & to set it for a shew vpon the Altar,) it happened on a tyme that a drop of blood was perceiued vpon Saint Peters face, about which the Curate made no small ado, nor forgetting (among other ceremonies) to ring the bells, as for a most certaine and excellent well qualifed miracle. Which caused all the neighbour parishes roundabout, to meeke there at procescion: which when his fellow Curat perceiued, (being moued with enuie) he made such diligent inquire, that he fould how that certayne drops of blood which the Curats maid had put into the bafin, were fallen into the concavite or hollownesse of the embossing, where it was pos-  
sibly

closely ioyned to the place, which being congealed and frozen, continued vntill the thaw; and then running downe, were feene by Saint Peter's face, which gaue occasion to the rumour, that Saint Peter wept bloody teares: which rumour the knauary being (wellknowne) was afterward turned into a matter of merriment and mockage of poore Saint Peter, who for this accident was euer after called Pudding Saint Peter.

20 And to parallele it with one other like example before I leave this country, In the Church belonging to the Castle without Bourges, it happened that a Bird (some say a Pigeon) bleeding of a wound, testifid her selfe vpon the head of our Lady of Colvort, so that some of the blood ranne downe her face. And then who for a penny could cry the loudest, *a miracle, a miracle*. But when the kings Lieutenant had caused the head to be looked vpon and searched, the feathers of a bird and some of her blood were found in the crannies and hollownesse of the Image; whereupon the miracle which had bene before cryed so loud, was cryed downe againe as fast.

21 I haue alſo heard of one of our Ladies (called our *new Lady*) who being miraculously diſcouered, wrought many miracles; at leaſt wife they made her beleeve that ſhe did them. They had hidde her in a hollow vault vnder the graffe which they watered with ſalt water, which by the grafting of the kine in that place, was diſcouered.

22 The deceit also of the Rood of MARY by Tholouze hath bin very famous. For they made this Crucifixe beleue (about thirtie yeare ago) that it wept, and did many miracles vpon the lame, the blind, and such like impotent persons; in cutting such infirmitie as surpasseth the Art of Physicke. There are two opinions touching the distilling of the water out of the Crucifix eyes, which they call tears. Some say it was done by water mixed with oyle; others, that it was by the branch of a vine thrust into the head of the Rood; at what time it putteth out the sap, or weepeth, as others speake. But the miracle continued longer then that season, and therefore though this deuice might serue them for that time, yet it was necessary they should find out some other for the time to come.

23 These were the meanes which they vised to bring a Crucifix or Saint into credit: but to the end it might hold the credit it had got, and increase it the more, they suborned certain sturdy beggers to counterfeite the lame or the blind, or to faint that they had bene dangerously diseased, and afterward cured thereby. Sometimes they vsed this as a meanes onely to make their Saint famous: of which kind of co-  
seigne we haue sundry examples, three of which come now to my minde. The  
first is of Saint Renard at Paris in the suburbs of our *Lady of the fields*, whom the  
Fryers of that Couent would needs make belieue that he was become a Saint and  
the powerfulest wonder-worker within 50. miles of his head. For effecting wher-  
of, they suborned certaine crafty knaues, to whom they had giuen the watchword  
to counterfeite the lame, the blind, &c. One of which affirmed that he was borne  
blind: who after he had taken many frisks in leaping vp and downe, cryed a *miracle, a miracle*, for that he was restored to his sight. At which words a certaine good-  
fellow who lay in the wind to watch his opportunity to discover this abuse, hearing  
him say, he had recovered his sight, shewed him the coloured lining of his coate,  
and said: If thou never sawest in all thy life, and now seest (which I can hardly  
belieue,) Tell me, what colour is this? The counterfeit told him presently what  
colour it was, in the hearing of them all. The man hauing hit where he would,  
said: See here my masters, if he could never see before, how can he hedge of co-  
lours?

lours? By which policy this abuse was detected. The 2. is of the who faining the faling (sicknes called *s. Iohns cuil*) wcnt to him vpon his festiuall day, & hauling fomed much with crying, *o. Iohn, Iohn, Iohn*, about his shirne or the place where he stod, made the word beleue that they were cured. In which was a manifest & impudet deceit: sith they which haue the faling sicknesse neither speake word nor moue a finger. The third is of the miracles wrought in *Venice*, about thirtene yeares ago, by a Monke called *Fra Mathis* (as I remember) who was almost as soone yncanonized as canonized; to whom beggers and rogues came flocking thicke and three-fold, some counterfaiting the lame, others the blind, some fainting themselues sicke of the pafie, others that they had lost the vſe of their limmes, and others borne other infirmite: which counterfaſt companions came not thither for nothing, for they were well rewarded for their labour by the canonizing Monks. Oh (would ſome ſay at their returne) how do I feele my ſelue eaſed of my paine! Another, that he was as whole as a fish, and as ſound as a bell, &c. Ifowbeit, this pageant was not plaid without great murmur: for many that went thither to ſee this impotſte of which number my ſelue was one, could not but ſpeak what they thought, pityng the ſimple ſeduſed people, who perceiuing not that theſe vagabonds were ſuborned, were fully peruiyded that this falſe Frier was become a worker of wonders after his death. True it is indeed, he was in his life time accounted a very holy man: & therfore the people were more eaſily inducēd to beleue that which was reported of his working of wonders. Among other things, I heard this reported of him, that he would inueigh mightily againſt the Court of *Rome*, when the toy tooke him in the head, and vſe *Dyogenick-like* dealing in ſcoffing and censuring thoſe that came within his walke. And I remember what captaine *Franchot* related to the now deceaſed *de Seluc* (then Ambaſſadour for the French king to the ſtate of *Venice*) concerning this gentle *sir John*. I bade (ſaid he) this Frier to dinner one time in Lent, that he might ſerue as a fiddle to the company which I had invited: (for I knew he could eaſt and ſport when it pleased him,) who needing no great entreatie, came at the time appointed, and being ſet downe at table which was furniſhed with kiddes and ſundry ſorts of ſtued meates, (as the maner is at *Rome*) plied his trencher and filled his panچ alweſt al any in the company, not ſhewing the leaſt diſlike. True it is, we perceiued he chopt it vp apace, as though he had bene in great haſt, as well appeared afterward: for he had made an end of dinner long before vs, riſing fro the table, lefft vs ſtill at meat: & he was no ſooner in the ſtreet, but we might heare one cry with opē mouth, *Alla inferno tutti quelli chi mangiano carne la quaſefima*; whose voice we thought was very like the Friers, howbeit we could not imagine it ſhould be he, conſidering that in crying out againſt ſuch as had eaten fleſh in Lent, he ſhould haue exclaimed againſt himſelfe alſo. But as we looked out at the window, we might perceiue that it was he indeed. And, which doth more aggrauate his fact, the more he was in treated to be ſilent, the more clamorous he was, ſo that we could deuile no other meanes to make him hold his peace, but by threatening to beat him. The captaine hauing ended his narration, other like ſtories were reported of him, ſuring the former in all points: by which we might well perceiue what humour it was that cauſed him to procure the foreſaid canonization.

24. Moreouer, I remember I haue heard of many falſe miracles about reſto-ring of children to life, which were ſtil borne, at leaſt wife to ſome ſenſe and feeling, till ſuch time as they had bene baptiſed. And verily, it was the eaſiet matter of a thouſand, for the Clergie to make the poore people beleue what they thought good:

\*The diuell take all thole that eat fleſh in Lent: or, they ſhall all go to the diuell.

good: for according to the common ſaying, *It is an eaſie matter to deceipte him that thinketh no burt*. And what great conſcience they made to thiſke amife of any thing they either ſaid or did, yea to iudge that the knauery (though notoriouslly knowne) was plaine knauery, may wel appearie by ſundry places of this booke, and namely by that which hath bene ſpoken in this chapter. Notwithſtanding here is yet a further point to be noted concerning the falſe miracles wrought by theſe impostors: how that they vſed ſometimes the help of charmes; and ſometimes againſt dazeled the eyes of the ſimpler ſort by diabolical illuſions. Now he that would ſee examples of ſuch juggling (to omit that which hath bene already alleaged) thal finde ſtore of them in the booke of Conformities ſo often before alleaged) where we find ſo many to haue bene cured by *s. Francis* and his diſciples, and raised from death to life, that (if it were ſo indeed) we might well ſay they had all miracles at command: and that to worke a miracle (and namely to raise the dead) was as eaſie a matter as to drinke when one is driue. For what could not he do, whofe frock (or cowle) was ſuich a worke of wonders, that it gaue fight to three blind folkes, one man and two women? And how miraculoſly Friers breeches made wemens bellies (which were naturally barren) to ſwel and tympanize, not ſo much as little children but haue heard thereof: and verily ſuch actions are there regiſted for miracles, that a man would thiſke the diuel had employed all his charmes, forceries and illuſions therein.

25. To this knauery we may add the impoſture formerly mentioned, praefiſed by theſe huckſters who made the world beleue, that the bones of the firſt malefactor they met withall (for want of better) were the miraclous bones of ſuch or ſuich a Saint which they call reliques. And because there is a notable example of this kind of couſinage, wiþneſſed even by Popelings themſelues (of which as yet no mention hath bene made) I will here inſert it. But for almuch as I haue heard it told otherwiſe then *Boccace* hath recorded it (albeit the diſference be in the circumſtance and not in the ſubſtance) I will relate it both wayes, leauing the Reader to his choice. And firſt I will tell it as I heard it. A pedler of Popiſh wares hauing pawned his reliques in a tauerne, and being not able to redeeme them, be-thought himſelfe of this deuice. He tooke up a coale in the preſence of his hoſteſſe, of whom he had borrowed the money, wrapping it vp in a faire linnen cloth. Whereat ſhe began to mocke and make merr. Why hoſteſſe (quoth he) what is the matter? do you indeed make a mocke at my coale? I will make you kiſſe it for all this before it be night. Whereupon ſhe would needs wager with him, that he could not make her kiſſe it. Well then (quoth he) let the wager be for ſo much as I owe you, vpon condition that if I winne you ſhall deliuer me my reliques againſt. The bargaine being agreed vpon, this gentle Frier (whose wit was not gone of wool-gathering) went to the Churche, where he tolde the people that he would not ſhew them the reliques he was wont to ſhew them, but one farre more preciouſ: and therewith vnfolding his faire cloth, he ſhewed them his coale, ſaying. My good friends, do you marke this coale? I tell you it is one of thoſe coales, vpon which the glorious martyr *s. Laurence* was broyleſ; and it hath a certaine ſecret property, for no maide that hath loſt her virginitie, nor any houſwife that hath broken the bond of matrimony, may come neare to kiſſe it: for if they do, they wil be in great danger. He had no ſooner ſpoken the words, but there was great thronging about him; ſhe thinking her ſelue happiest which could firſt come to kiſſe it: every ſilly ſoule, both maid and matron defring to ſhew openly that their conſciences did not accuſe them ſecrely. His hoſteſſe on the one ſide well perceiuing

that if she kisst it her wager was lost; and knowing on the other side, that if she did not, he shold be suspected to haue playd her husband a slippery touche, & shold not be beleued though she made never such report of the wager which she had layd, went after all the rest, & kisst this fooles bable. By this deuice this iolly Friar redeemed his reliques without disburuing one penny, and increased moreover the number of them, by adding this vnto the old. *Amenot the Franciscan*, whos testimony we need not to suspecte, considering he was made of the same mould, a Friar of the same fry) toucheth this story but by the way, yet he agreeith with me in this circumstance, that the reliques were left in the tauerne: his words are these: *Fol. 41. col. 4. Dic de illis qui reliquias suas in taberna perdiderrunt, & sibi item invenientur in fedario, loco eti quarium fuarum, dixerunt esse quo beatus Laurentius combustus fuerat.* And now you shall heare it as *Roccace* hath it, but more briefly, yet so as I will not omit that which may make for the understanding of the papisticall stile, which theke Friar dockers obserue. One of *S. Antonies* religious pigs, called *Frier Onion*, being accustomed to go to a village by *Florence* (called *Cortuld*) once a yare to gather almes, went one Sunday morning into the chiefe Church, where both towne & country was mete to heare Mass; whe when he saw his time, began in this sort: My masters and dames, you haue bin accustomed of your speciall loue and fauor, to lende every yare to the poore which belong to my Lord Baron *S. Anthony*, both wheate and oates, some more, some leſſe, every man according to his abilitie and denotion: that blessed *S. Anthony* shoulde keepe your bullocks, asses, swyne & sheep. Besides, you were wont (those especially that are written in our fraternitie) to pay that small dutie which they pay once only in the yeaere, for gathering vp of which things my Lord Abbot hath sent me; and therefore see ye misse not to come in the afternoone into the Church-yard (when you heare the bells ring) where according to the custome I wil make you a Sermon, and give you the croſtie to kisse. Moreover, forasmuch as I know you to be most devout seruants of my Lord Baro*n S. Anthony*, I wil shew you of my especiall grace and fauor, a most holy & goodly relike which my felbrengt long ſince fro beyond the feas out of the holy land, being one of the angel *Gabriels* fetheres which he left in the virgin *Maries* chamber when he ſaluted her in *Nazareth*. And haung thus ſaid, he returned to heare Mass. Now there were two merry companiones in the company, who determined to shew this iolly Friar a tricke of conueyance concerning the fether of the Angell *Gabriel*. For watching their opportunity, they went and ransacked all his packet of trinkets, amonſt which they found a little coffer wrapped vp in taffata, wherein was a feather of a Parrots taile, which he would haue made them beleue had bene the Angell *Gabriels* feather: as he might easilie haue done without much Rhetorickē, ſeeing the moft of them had not only neſte it, but nor lo much as once heard of any ſuch thing. Now when theſe good fellowes had taken away the feather (because they would not leau the coffer empty) they filled it vp with coles. After dinner when the time was come that he ſhoulde ſhew this goodly relike, he called to his man for the trafe he had giuen him to keepe, willing him to ring the belles and call the people together. And when they were assembled, he began his sermon intreaching of that which he thought wold fit his purpoſe best in regard of his relike. In the end when he was come to the point to ſhew it, he firſt made a ſolemne and devout confeſſion, and then (haung two lighted torches) he tooke off the taffata very gingerly wherein the coffer was wrapped: and ſpeaking in the meane while ſomething in commendation of the Angell *Gabriel* and of his relike, he opened it. And perceiuing the tricke which was plaide him (blushing at it no more

then

then a blacke dog, nor ſhowing any ſigne of astoniſhment) he lifted vp his eyes and hands to heauen, ſaying, o God, praiſe be thy power for euer. That done, he ſlid his coffer againe, and turning him to the people, ſaid, My Maſters and Dames, you are to know, that my ſuperior ſent me (when I was a yong man) into the Eaſt countrey, and it was giuen me in charge, &c. And making a long diſcourse of his traialiſe, he told them, that the Patriarch of *Ierusalem* had ſhewed him (amongſt other reliques) a little pece of the holy Ghofes finger, as found and whiche as cert it was: and the ſnowe of the Seraphin which appeared to *Saint Francis*: and one of the nailes of the Cherubin, one of the ſides of *verbum Caro*, the abilliments of the holy Catholike faith: ſome beames of the ſtarre which appeared to the three kings in the Eaſt, and a Phiall full of the ſweat of *Saint Michael* when he fought with the diuell. These are the reliques which (as he ſaid) the Patriarch ſhewed him. But behold others which he did not onely ſhew him, but alſo giue him. One of the teeth of the holy Croffe, a little of the found of the bes of *Salomon* Temple, a feather of the Angell *Gabriel*, one of the clogs of *Saint Gerard* of *Granville*. Beſides all this, I haue (ſaid he) ſome of the coales whereon the bleſſed Martyr *Saint Lawrence* was broyley. All which I haue brought into theſe parts in great deuotion. Howbeit my ſuperior wold neuer ſuffer me to ſhew them, till he was fully reſolved whether they were true reliques or not. But now being certiſhed, partly by the miracles which haue bene wrought by them, partly by letters from the Patriarch, he hath permitted me to ſhew them. And becauſe I dare trust none with them, I carry them alwaies about me; and for that I was afraid I ſhould marrie the Angell *Gabriels* feather, I put it in a little boxe, and the coales whereon *Saint Lawrence* was broyley in another, which boxes are fo like one another, that I often take the one for the other, as now it happeneth. For whereas my purpoſe was to haue brought the boxe wherin the feather was, I brought that wherin the coales were. But I hope there is no hurt herein, ſithence it is the will of God it ſhould be ſo, he haung put the boxe of coales into my hands. And now I remember the feaſt of *S. Lawrence* to be celebrated within theſe two daies and therefore, &c. I leave the reſt to ſuch as deſire further information hereof: conſidering that this ſtory is enriched (as the reſt of the ſame author) but with accuſtomed lyes, common and ordinary with theſe falſe Fryers. For which cauſe I would not omit them.

26 And thus thou ſeest (gentle Reader) how their falſe miracles haue bene diſcouered and laiden open to the ſight of the ſuine, as well as their other trumperies. But as blind *Bartimeus* ſaw no more in the cleare Sunne-thine then in a gloomy day, nor at noone-day then at mid-night: ſo we are to thiſke that the ſilly ſeduced world had ſo lost the vfe of reſon, & was become ſo ſottish and ſenſiſleſſe, ſo blind and brutiſh in matters of religion, that none of theſe groſſe abuſes though committed before their eycs, were once perceiued by them. For it is well knowne how the heady multitude would breake forth into plaine thurmuring and mutting againſt thoſe that durſt ſay, that that which they held to be a miracle, was but a juggling tricke of a quacke falſing mountebanke, albeit it had bene diſcouered by the Magiſtrate of the place. Nay, they haue growne to harder termes; even to breake open the priſon doores where theſe companiones were kept in hold, yet after the knavery was detected. And hie we are to remember that which I touched before, how that which ſhould haue ſerved them as a cryſtall, wherein they might haue ſeen their cunning conueyance, was ſo handled by them, that it was a meaneſs to keepe them ſtill in their former daſkiesſe. And as they were as blind as beeſtes, ſo were they as deafe as dore nailes: for we know what a ſiluer trumpē

## THE FIRST BOKE.

352 Martin Luther was (to say nothing of Wycliffe, John Hus, Jerome of Prague, and the like his predecessours) and yet the shrill sound thereof spent it selfe and vanished away in the ayre, and was never able to pierce their eares of a long time, they were so thicke of hearing. But in the end, the Lord who had sent this his trumpeter, charmed these deafe adders in such sort, that he caused them to lend their patient eare. But how (may some say) could churche men maintaine the selues since the sounding of this alarme; especially since the coming of Antichrist was proclaimed through the world, and that little children could see their knaueries, and touch them (as it were) with their fingers? For answer whereunto, let posterite know (how euer they may wonder to heare it) that they haue kept their kitchins hot, and fed them selfes fat by other meane. For when they perceiued that the truth of God made open warre against them, and that it got ground of them by little and little, winnynge from them now one peecce, now another: they shewed themselves no leesse cruel and currith, fell and furious against those that stood in defence thereof (if once they fell into their clouches) then the Lion or Tygre, nay then the Lionesse doth against those that rob her of her whelpes, as shall be declared in the Chapter following.

## CHAP. XL.

*Wherein is declared how that after posterite shall have wondered at the long continued folly of Popish practises and abusis, it wil further wonder how the open discouering of them shalld haue cost so many men their lives, who were persecuted by the Clearie: and will judge this story no leesse strange then sundry retardey by Herodotus.*

**N**on the time of our Ancestors, whilest the folly of the former abuses was in the ruffe, the Clearie not content to be reuerence and adored of the poore people, to haue their purles at command when they thought good, and to terrifie them with their excommunications, came to this passe, even to set their feete in their neckes, not as it is commonly laid by a figurative speech, but really and indeed. Nay, one of their Popes was not ashamed to set his foote in the Emperours necke. For it is a knowne and famous history (neither hath it bin forgotten by those that haue written the liues of Popes) how that Alexander the third hauing commanded the Emperour Frederike to prostrate himselfe, and aske him pardon for his offence (before a multitude of people, in Saint Marks Church at Venice,) the Emperour at his command kneeled downe; whereupon this gentle Pope, setting his foote vpon his throte (or as some say, in his necke) laid, *It is written, thou shal walk upon the Alpe and the Basiliske, the yong Lion and the Dragon shalst thou tread under thy feete.* The Emperour highly offended at this so great contumacy and outrage, answred, *I do not this to thee, but to Saint Peter.* Then he treading vpon him the second time, said, *With me, and to Saint Peter.* Now here it is to benoted, that the chiefe cause of this Emperours coming, was, that he might be absolved from the Popes excommunication. Further, we reade how that the Venetians sent an Embassadour to Pope Clement the first, called Francis Dandale, to intreate for absolution from the Popes excommunication (for he had excommunicated them againe and againe, and cursed them with bell, booke and candle; and (not content to thunder out all sorts

## CHAPTER XL.

sorts of Ecclesiastical censures,) had caused the *Croysado* to be published against them in Italy.) But he refused to absolve them, till that the Embassadour (in way of honorable satisfaction) had put a dogges collar about his necke, and therewith had crept vpon all fourre, the length of the great hall in the pallace of *A-minion*: for which faute he was euer after at *Venice* called dog. The said Pope walking vpon a time through the citie of *Bogenci*, vpon the riuere *Loye*, in great pomp, had (amongst others) for his attendants, or rather seruyngh-men and lackeys, the King of England and the King of France, one vpon his right hand, and another on his left; one of them leading his horse by the bridle. We reade also how the foresaid Emperor *Frederike* attended vpon Pope *Adrian* the fourth (this mans predecessor) like a blew-coate; at least, that he held him the stirrop when he lighted off his horse, by the same token, that in lieu of this so great humilitie, he got nothing but a trumper for his labour, and that by the Pope himselfe, for holding the left stirrop in stead of the right. With which hout the Emperour being somwhat moued, said, *I was never brought vp in such a trade: and thou art the first on whom I haue thus attested.* And what arrogant speeches viced *Boniface* the eight to King *Philip the faire*, when he made no bones to tell him, that by reason of his disobedience and contumacy, the kingdome of *France* was fallen into the lape, and devolued to the Church of *Rome*? The said Pope haungi his sword by his side, was not ashamed to brag and boast of himselfe (haungi refused now the third time to give to *Albert Duke of Austria* the title of *Emperour of Germany*) that himselfe forsooth was Emperour, and Lord of all the world.

2 And suitable to that which hath bene said of the excommunication of *Frederike* the Emperour by Pope *Alexander* the third, that is to be noted whiche *Machiavel* faith, that Popes become great by three things, by excommunications, by pardons, by weapons; yea so great, that whereas in times past they were subiect to Kings in ciuell causes, now they are aboue them, and take vpon them to command them. For it is to be obserued, that by reason of their pardons or indulgences they were worshipped as gods, and gathered Peters pence apace: by reason of excommunication they were feared; whereof we may see infinite examples in the liues of Popes. And these words *shunderbolts* and *thundering* helped them well to play their parts with those who tooke the Pope to be the man whom he affirmed himselfe to be. Yet I will not say, but that they haue enriched themselves by their excommunications. For as they forbade the vse of sundry thinges, to the end men might buy dispensations: so they excommunicated men to the end they might buy absolutions. As we reade how the foresaid Emperour *Frederike* bought his abolition of Pope *Gregory* the ninth, at the price of an hundred thousand ounces of gold. But what shall we say to *Boniface* the eight, who not content to excommunicate the French King according to the vsual manner, excommunicate him and all his to the fourth generation? By which we may perceiue how at their pleasure they trod Kings and Emperours (as well as meaner men) vnder their feete, openly mocking at the Lombard-like patience and fortifchnesse of the world. For what colourable excuse or pretence could his Holinesse haue to excommunicate man with all his posterite to the fourth generation? The like mockage viced the foresaid Pope, when to spite the forenamed King *Philip the faire*, he nullified all the indulgences granted to the French by his predecessours. For had these pardons had such vertue in them as they were supposed to haue, they should haue deliuered many millions of soules out of Purgatory: whereas being manifested to be but trumpeties & meere nullities, it should follow that these poore soules were to returne back into

into Purgatory againe. As a malefactor who hauing got out of prison by meanes of the Princes pardon, if it so fall out that his pardon be reuerced or repealed, there is no remedy, he must be cast into prisone againe.

3 Further, we may see how men excommunicate were driuen to despaire, and what cruell revenge was taken of the Laicie for offending and wronging the Cleargie, by a story recorded in the life of *Honorius the third*, where it is said, that Anno 1223, *Adam Bishop of Cathnes in Scotland*, being burned in his own kitchin by some of his diocese, for excommunicating certaine of them, because they paid not their tenth: this Pope was never at quiet till for this one he had hanged four hundred of them, and gelded their children. Which history (to omit other particulars) shewes into what a desperate case poore soules were driuen by this meane. For it is not probable that they which did so handle their Bishop (who had excommunicated them) would haue broken out into so great outrage; but that formerly they had bene instant supplicants and importunate suiters for an absolution; which being denied, caused them to fall into this mad mood.

4 Consider now (gentle Reader) how these Antichristis made all the world to tremble vnder them: for if any shal reply and say, that al Church-men were neither Popes nor Prelates, to keepe the people in such aw, and to be so much feared: I shall desire him to remeber what the prouerbe saith, *De grand maistre, hardy ualeit. A great lord, a bold ferman*; which (if I be not deceaved) hath bene more truly verified, and better practised by the, then by any men in the earth. For hardly durst a man looke a paltry priest in the face, for the great reverence and respect which was had of our holy mother the Church. Besides, it is to be obserued that their Lord and Maister did not referre the thunderbolt of excommunication to himselfe alone, but affoorded it them, when and as often as they stod in need: which they so little spared, that for halfe a *quart d'escu*, yea for a matter of three pence (as *Menor* saith) they would not sticke to excommunicate poore men, who were therupon driuen to despaire, as thinking themselves to be damned. And because the place in *Menor* serueth so syly for this purpose, I will here insert it. He saith therefore fol. 143 col. 4. He that is excommunicated, is forsaken of God, and giuen vp into the power of all the diuels in hell: and therefore it is a great and grieuous sinne to put such a sharpe sword into the hand of a foolish Prelat, seeing it is no small matter to send a man to the diuell. Suitable hereunto a Caualer laid vpon a time to one of our order: Softly father, I would gladly be resolued of you in a difficult point: I cannot sufficiently wonder at the dealing which is practised at this day in the Church, in that we secular men send those whom we cut off with the stroke of a scissour to heauen: you Church-men send them straight to the diuell. I will shew you how: when we condemn any man to death (which he hath iustly deserued) before we send him to the gallows, we procure some good man to shrieve him, and when he is led to the place of execution, we comfort him and put him in good hope, and labor by all meane to work him to a good dispositio, that so he may dye in a good mind: whereas you Clergy-men (who haue the cure, and shoulde haue the care of mens soules) for three single pence, or an old paire of shooes, send a man soule and body, cloathes and all to the diuell: such great zeale you haue of the saluation of our soules. To which this ghostly father (as he confesseid to me) could not answer him with al his divinitie, seeing his conscience told him that he spake nothing but the very truth: & he is yet to take counsell of his pillow what answere to make him. If this poore Franciscan was constrained to confesse thus much, (who had affirmed a little before, that all that were excommunicated by Priests, were no longer vnder

der the protection of God, nor in the boosome of the Church, but were deliuern up to Saratan, in such sort, that even vpon good Friday, when men pray not onely for Christians, but also for Lewes, Pagans, and other infidels, they pray not for them.) If (I say) his conscience enforced him to confesse this, in what a pitiful plighe (may we thinke) were they, ouer whom they did so tyranize, by terrifyng them with the thunderbolt of excommunication!

5 And no maruell if they stod in such feare to be excommunicated by a Priest, considering the opinion which they had of them (which was often beaten into their heade;) I meane the opinion which they had of their power & authority: for they would not sticke to say, *Potesit as Mariana maior est potestate Angelorum, non tamen potestate sacerdotum*. Which sentence is alleagd by *Amenot* fol. 107. And God knowes what godly lying legends they alleagded to proue the power, dignitie and greatnessse of Priests. As when *Barrete* recordeth fol. 247 col. 3, that after that the Emperour *Constantine* had bene baptizyd, he sent backe two Priests which came to him for the deciding of a controuersie which was betwixt them, and that he shold say vnto them, *It belongs not to me to judge them that are my gods*. And what would we more? when they apply sundry places of Scripture to their shauelings, which were written of Christ himselfe: neither herewith content, forge lundry fables touching the strange tormentis inflicted vpon those that had any way wronged or offended Church-men, or had called them by any terme worse then their names. And as for Priests, their shauen crowne (which might not be touched vpon paine of excommunication) exempted them fro the iurisdiction & authoritie of the secular power (yea of Kings and Emperours themselves) by many priuiledges of their Popes, in such sort, that certaine theueus (as histories report) would needs be shauen in the Priests cur, that if they were taken, they might be sent to their competent Ecclesiasticall Judges, that is, might escape and be set at libertie as themselves thought good. Notwithstandynge, euene those Church-men which had not their crownes shauen, but onely some lesser marke and character of the beast, would boast and bragge of this priuiledge of exemption from secular power.

6 And touching their cosening conveyances, it is no maruell if they were so plunged therein ouer head and ears, considering the feare they were in of being excommunicated, if they did but once enterteine any thing tending to the preuidice of the least ceremony established or received in their religion. Besides, they terrified them with the feare of certaine tormentis which they were to suffer in Purgatory or in hell, according to the qualite of their finnes. As we reade in the booke of *Conformities of Saint Francis with Christ*, of a man who hauing but once omitted to make a legge at *Gloria Patri*, did undergo most cruell paine in Purgatory. They also alleagded examples of certaine punishments which haue bene inflicted vpon men in this life: of which for we reade of one very ridiculous aboue the rest, viz. that in the daies of Pope *John the one and twentieth*, it was blazened a broad ouer all *Saxony*, that there were certaine which neuer ceased dancing a whole yeare together without intermission (by vertue of a curse wherewith the priest had blessed them) because they honoured not the breaden god which he caried about with him.

7 We may also perceiue how the poore people were nuzzled in ignorance, by that which at the first they made them beleue concerning the *Lutherans* (as they teame them:) for they were so faire from letting them understand that they were like vnto other men, and that they had no hornes, that they were such benigne

bene baptizē, and armed themselues with texts of holy Scripture against the Church of Rome: as that they made them belieue, that in shapē and figure they differed from other men, that they made a mocke of God and all religion, that they had wiues common; and in a word, that they were worse then *Iewes, Turkes or Saracans*. It is further to be noted, that a great part of the simple people knew not of a long time, whether a *Lutheran* were the name of a man or of a beast. For it is reported of one who being called a *Lutheran*, asked his friend what this name *Lutheran* meant, who told him that it was a diseafe ten times worse then the Leprosie: which he did so firmly belieue, that falling sicke not long after, he sent his state to the Phyſitian, with this commandement, that they should enquire of him, if he were not a *Lutheran*?

8 But at the last when their trumperies were so layd open, and their iuggling tricks so well discouered, that euen little children could laugh them to scorne, it was necessary for them to deuise some other meane whereby to maintain themselues. For how the Cleargie terrified men with the thunderbolt of excommunication (when as they of the same religion feared it no more then a childs rattle, or the cracke of a pot-gun) may appear by the Emperour *Charles the fift* (who was not only a fauorit but also a defender thereof.) for being menaced with excommunicatiōn by Pope *Paulus the third*, if he would not yeld vp *Plasance* into his hands (after the death of *Peter Lewis*), he let him vnderstand by his Embassadour, that he would thunder and lighten with his canons and artillery, if he wold needs be thundring with his excommunications. What meane then vfed they (may we thinke) to stop vp the light of the truth, that it might not preuale against the darknesse of their lying legends? Verily the same that we find registered of *Phalaris, Bufiris, Nero* and such of the like strain. But what do I compare them with these gentle tyrants? For they never thought of the tenth part of the cruelties which these hel-hounds haue practised against those that maintained the truth, and armed themselues with the word of God to uphold his credit and cause: for they chopped Logicke with them, and answered them againe with fire and fwoide, and all kind of torments: and in so doing were both parties and judges; taking it to heart as a matter that did sit very neare them, because they foresaw that this light which some laboured to giue entrance vnto, wold in the end put out the great fire of their greaſie kitchin. And it was but lost labor to alleadge Scripture against them: for their bellies (which made buttons already for feare of paying their intereft) had no eares, as we know no mans belly hath, according to the common saying. One brother was moued to accuse another, the wife to accuse her husband, the husband the wife, parents to appeale their owne children, yea to be their tormentors, hang-men and executioners, for default of others. They of the *Inquisition* (as they are called) had their spies abroad in all quarters, to whom they gaue the watchword. No witnessesse might be refused though neuer such theues, murderers, malefactors (nay contrarily they often escaped scotfree in recompence of their false depositions.) They gaue their word to such as were accused or suspected, to the end they might tolle them in, but thought it a finne to keepe promise with them, alleaging for themselues this godly text, *Heresies sudes non est feruanda*. Others were euen halle dead before they came into the tormentors hands, comming forth of dungeons where they had bene encountered by toades and such like vermine: yea sometimes they came old men out of prison, who were yong when they went in. They that caried alms to the prisoners, were permitted to relieue all, saue those that were imprisoned for matter of religion. And he that said, he pitied them, was in great danger, though he

he had no more pitie of them then of a dog. Whereupon I remember a staffe of a dozen verses made by a learned man endowed with rare gifts, which yet do flouriſh in him, in which regard he is greatly beloved of the godly, and extremely hated of the wicked.

*Liset monſt deſſau ſa mule  
Trouue vꝫ pourceau demi brûlé:  
Tous ſoudain ſa beſte recule:  
Comme ſ'ell' en eut appelle:  
En ſin, tant y eut recule,  
Que monſieur Liset en piquant,  
Parcelllement & quans & quans  
Trencha uñ chemin ſous noueau,  
Viel pourri au rouge muſeau,  
Deſbonneur du ſcieſ au nouvſ ſommeſ;  
Ta beſte a pitie d'en porceau,  
Et tu n'as point pitie des homm'es.*

That is,  
*Liset mounted on his mowle,  
As he went along the way,  
Came where an hog on burning lay.  
His mule began ſtraight to recoil,  
As if he did the ſafe detel,  
Or ſear'd to hurt her fellow beſte.  
So long, ſo farre ſhe backward fled,  
T hat Liset ſpurd her till ſhe bled:  
T et ſtill perforce ſhe drew him backe,  
Vnſtill he tooke another tracke.  
T hou muſeau wretche, with fauſe-feyme face,  
Of thiſ our age the iugt disgrace:  
T hy beſte cannot abide an hog ſhould bren,  
And yet thou takſt no rub on liuing men.*

And now that we are ſpeaking of *Liset*, what will posterity ſay (think we) when they ſhall hearē of a *burning chamber*? We may affirme our ſelves it will be diuerſly conuict. The greater part (no doubt) will iudge it to be the name of ſome chamber in hell, at leaſtwife in our Anceftors Purgatory. I omit to ſpeak of cruelties practiced in fecrē, as alſo of the conſecration of the goods of the condemned, and often of thoſe that were not condemned, yea ſometimes of ſuch as were not ſo much as accused (ſo eaſie a matter it was to arraigne and condemne them.) Notwithſtanding, I may not with ſilence paſſe ouer a kind of cruelty, which I am perſwaded *Phalaris* himſelfe would haue wondered at, viz. that they inflicted the laſt and greatest torment vpon them by fire (as *Phalaris* did,) but firſt they cut out their tongues, bereauing them of the eaſe they might haue by ſpeech, which *Phalaris* permitted to thoſe whom he tormented: and not fo only, but hauing cut out their tongues, they gagged them, that ſo they might make no noife at all, but be as mute as fishes. Neither was it ſafe for any to ſay, they pitied them, or to make any ſhew or semblance thereof, much leſſe to command the conſtanty of thoſe who had the meaneſs left them to manifest it in the middest of their torments.

9 Now when I ſay that they vfed ſuch and ſuch cruelty, it doth not thereupon follow but that greater is practiſed at this day. But it is becauſe this cruel perſecu-

Secution is not so vnitersall : seeing there is not in some places (God be thanked) wood enough to be found, to continue the fires of former times. For our Sauioour hath giuen the same vertue to the ashes of these Martyrs, which some affirme to be in the ashes of the Phoenix, and that in farre greater measure : seeing the ashes of a Phoenix ingender but Phoenix : whereas the ashes of a faithfull servant of Christ breedeth and bringeth forth a number of others.

10 Nowthen let posterite judge (which can better iudge without partiality or passion) whether Herodotus do record any folly so strange and extreamly foolish as the forenamed, practised and endured by those who haue so long lent their cares (and do euen at this day) to such abuses. And on the other side, whether he report any thing halfe so strange or incredible as this, viz. that the detecting of such abuses (like to yong childrens sport) should cost so many thousand mer. their

To conclude, I beseech God in the name of his sonne *Iesu Christ*,  
Lord, that posterity (to whom I appeal as to my competent Judge)  
may never see such abuses as these be, otherwise then in pa-  
per as here they are to be seene.

### *Finis coronas opus.*



### Faults escaped, thus to be amended.

### Corrections